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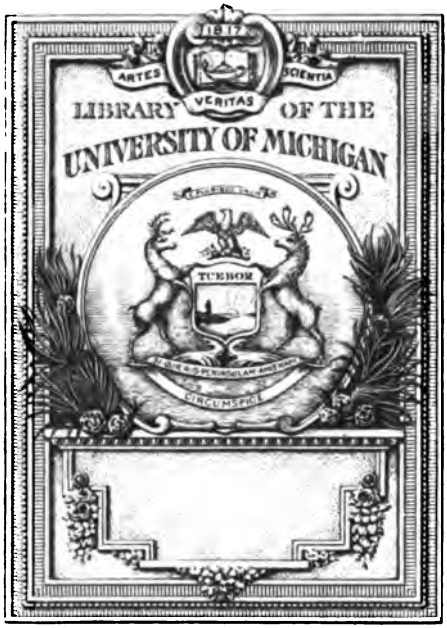
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THE

BRITISH CRITIC,

A NEW REVIEW,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, AND DECEMBER.

M DCC XCIV.

Unum labendi conservans usque tenorem.
LUCRET.



VOLUME IV.

London:

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1794.

PREFACE.

IN forming a Garden, for utility or pleaſure, men ſelect their plants with care; the nutritive, the ſalutary, the elegant, are ſought and ſtudiouſly arranged, while the uſeleſs, the offenſive, and the noxious are baniſhed without ſcruple, and permitted to depend on chance for a deſpiſed and precarious exiſtence. Into a Garden formed with this attention, we endeavour to conduct our readers, when we preſent them with our periodical preface. We would place no plants beneath their eye, but ſuch as may contribute to their health, or at leaſt to their elegant and innocent gratification. The ſevere impartiality of civil hiſtory may require, that good and evil, virtue and vice, ſucceſs and miſcarriage, ſhould be equally recorded; the general connection of facts demands that all ſhould be related; and it is frequently of no leſs uſe to diſplay the evil that ought to be abhorred, than the good that ought to be imitated. But literary hiſtory eſſentially demands ſelection. To tell the reader what deſerves his notice is the higheſt ſervice we can render. Of bad books, whether they are dull, or whether they are pernicious, the proper end is oblivion, towards which we ought by no means to retard their progreſs. An *Index expurgatorius* has anſwered frequently no better end than to excite and aid a vicious curioſity. By this ſame rule it would be pleaſing to us to conduct the whole of our labours, but ſuch is not the cuſtom, or

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the expectation of the public. Beſides, though folly might be ſafely left to periſh by its own inanity, literary poiſon will frequently demand an antidote; and there are many queſtions, againſt which a conſcientious Critic could not ſatisfy himſelf with giving a mere ſilent vote. Our monthly Criticiſms will therefore continue to flow, like thoſe of our predeceſſors, and our rivals, through all the wilds of literature; but of our prefaces, as we ourſelves firſt opened the ſprings, we ſhall continue to conduct the courſe through laughing meads, and between gay banks of violets,

ſtealing and giving odours.

DIVINITY.

We cannot open this part of our account, ſo properly with the mention of any work, as of Archdeacon *Paley's evidences of Chriſtianity**. The appearance of ſo clear, ſo able, ſo concluſive a book on this moſt important ſubject, is a great event. Hoſts of powerful writers were not wanting, it is true, in defence of the chriſtian faith, and they who were diſpoſed to enquire could not eaſily be at a loſs, to find the proofs by which it is eſtabliſhed. But every age has its peculiar mode of reaſoning; objections and arguments thought ſtrong at one time, at another are deſpiſed, while new difficulties are ſtarted, and new replies demanded. Mr. Paley aims his force againſt the ſceptics of the preſent hour, and with ſuch ſucceſs, that were their oracles of the French and Engliſh ſchool now living, we might defy their utmoſt ſubtlety to write a refutation. He takes advantage of all that has been done, of late years, to elucidate the evidences of our faith; and digeſts the labours of voluminous writers into a convenient yet efficacious form. From the ſtores of his own acute obſervation he brings forward ſome new arguments, and preſents the whole in ſuch a manner,

* No. V. p. 487.

that

that while it ſatisfies the profound, it cannot fatigue even the ſuperficial reader. At ſuch a period as the preſent, when, from dire example, impiety has riſen to more than common inſolence; and the danger leſt thoſe who heſitate ſhould be hurried into unbelief, is increaſed beyond example, we cannot ſufficiently congratulate the public on the publication of this excellent work. It is addreſſed, in its ſtyle, exactly to the claſs of people who are likely to be affected by the objections of Gibbon, Hume, &c. that is, to perſons moderately well educated; but if this claſs be kept firm to their duty, their influence, efforts, and example, will always ſpread inſtruction to the lower orders. Very far below this for general utility, though not without its merit, to thoſe who have ſkill to ſelect the valuable ore from inferior metals, is Mr. *Wakefield*'s volume with a ſimilar title; not firſt publiſhed now, but enlarged and improved†. To divines we may ſafely recommend it, not to ordinary readers. With learning and ingenuity worthy of himſelf, the celebrated Mr. *Bryant* has written *on the Plagues of Egypt*‡. Yet has not even he entirely eſcaped the common fate of diſcoverers in theology, that of treading on a ground in part pre-occupied, unknown to himſelf, by a former writer. What Dr. Owen, however, had but ſlightly, though learnedly and ably, ſketched, Mr. Bryant has completed in a maſterly manner, and his publication will always be eſteemed by thoſe who are capable of appreciating the reſearches of ſo profound a ſcholar. Mr. *Travis*'s much augmented third edition of his *Letters to Gibbon*,§ is alſo a work which addreſſes itſelf only to the learned, and indeed, to a ſtill ſmaller claſs, the controverſialiſts. Of theſe undoubtedly none will think it unimportant to read and weigh with attention, what further arguments, an acute and active diſputant has been able to adduce in favour of a conteſted verſe of ſcripture. He will wait alſo with ſome eagerneſs of

† No. I. p. 27. ‡ No. I. p. 33. § No. IV. p. 396.

curiosity to know what rejoinder similar acuteness and energy, can bring forward on the other side. While these heroes of theological literature contend, the troops on either part remain in mute suspence. Happily the object of contest is not the citadel of faith, but only a single out-work; and we, though not entirely of neutral feelings, shall readily proclaim victory to either party, according to the real merits of the issue. Still keeping in the track of learned publications, the *Corrections of various passages*,* &c. by the late Dr. *Roberts* of Eton, justly claim the attention of the public. Candour, modesty, and ingenuity, will be found in them adorning learning, as might be expected from the name of the author. Nor has the period lately passed been undistinguished by theological works of a more popular nature. Among those which we have had an opportunity of noticing, Dr. *Blair's* fourth volume of *Sermons*,† appears with honour as the production of an admired teacher, and as a proof that he is still able to support, and to extend, the fame he has acquired. A volume of *Sermons*,‡ by Mr. *Nares* puts in a contrary claim. They are the first specimen of his publication in that species of writing, and must form the basis of future expectation. This at least is true of them, that they have been commended by critics unconnected with the author. *Marsh's Translation of Michaelis on the New Testament*, we dismissed in our last Preface, as having concluded our remarks upon it. Our opinion in its favour was then given; but, having extended our observations further than we at that time designed, we must now mention that two articles upon it will be found in this volume: § A new edition of Mr. *Gilpin's* valuable *Exposition of the New Testament*, ‖ drew our attention to it, not so much by any considerable additions it contained, as by the intrinsic merit of the book. An excellent sermon subjoined

* No. VI. p. 648. † No. V. p. 534. ‡ No. VI. p. 611
§ No. I. p. 47. II. p. 170. ‖ No. II. p. 121.

was its only plea of novelty, to attract our notice. We again recommend it to public eſteem. Among ſmaller works in divinity, two anſwers to Paine's book of impiety, appeared to us to have peculiar merit. The one as an anſwer adapted to the taſte and uſe of perſons well educated, and the other as formed with ſingular ſkill, to act as an antidote wherever the poiſon ſhould happen to have ſpread among the common people. The former of theſe was entitled, *The Age of Infidelity*,* the latter, a *Country Carpenter's Confeſſion of faith.* † Among productions of the nature of ſermons, *the Biſhop of Lincoln's Charge*, ‡ ſtands honourably forward; nor can we forbear, though without any intention to ſlight many that we omit, to mention Dr. *Valpy's Aſſize Sermons*, § Mr. *Hurdis's Aſſize Sermon on Equality*, ‖ and that of Mr. *Owen*, on *Subordination* ¶. Of the high and peculiar excellence of thoſe by Dr. Valpy, we have already ſpoken ſtrongly, and we could not ſpeak too ſtrongly. The others are alſo above the ordinary claſs. On the whole we may certainly congratulate our readers, on obtaining intelligence of no ſmall acceſſion of valuable divinity, in this volume of our periodical labours. A Public, happily as yet attentive to good productions of this nature, will not deſpiſe or neglect the information.

Metaphysics.

To thoſe who ſtudy Locke, the chief of Engliſh Metaphyſicians, we recommend to take with them the *Annotations* of the late Dr. *Morell*, upon his famous *Eſſay on Human Underſtanding*.** They will at leaſt lead the ſtudent to think with a more extenſive range than otherwiſe he might allow himſelf; and not to place a reliance too implicit on a name which at this day might have ſufficient authority to overawe him.

* No. V. p. 551. † Ibid. ‡ No. VI. p. 655. § No. III. p. 307. ‖ No. VI. p. 676. ¶ No. VI. p. 677. ** No. I. p. 54.

To turn ſuch queſtions on every ſide is the way to exerciſe the mind with full advantage.

HISTORY.

A conſpicuous part in our account of the laſt ſix months is occupied by Hiſtory, and hiſtorical diſquiſitions. Among the productions of this nature, for the importance of its topic, none certainly can contend with the *Hiſtory of the American War* *; and the hiſtorian, *Mr. Stedman*, appears to have executed the taſk with diligence and ability. A well written and well digeſted hiſtory of that period, drawn up with as much impartiality as the recentneſs of the tranſactions would allow was ſurely much to be deſired; and Mr. Stedman's ſeems to anſwer that deſcription. Next to this, in point of dignity, we may place *Mr. Andrews's Hiſtory of Great Britain* †, a work rather of chronology and anecdote than ſtrictly a hiſtory, but replete with utility and entertainment. They whoſe curioſity is on the ſearch reſpecting our late war in India, and extends itſelf alſo to the knowledge of places and cuſtoms in that country, will be much gratified with a book by *Lieut. Edward Moor*, entitled *A Narrative of the Operations of Capt. Little's Detachment, and the Mahratta Army under Purſeram Bhow* ‡. It is written with ſpirit and intelligence, and conveys much novel information. The *Hiſtory of the Reign of George III.* by an anonymous writer, may be mentioned among works of merit. Only the third volume of it fell under our notice §, and to that we gave a character, mixed indeed, but wherein the good predominated. We ſhould be glad to ſay no worſe of any books, or men. French Hiſtory, of the preſent period, will make a formidable and diſguſting volume whenever it ſhall be completed: among the materials for it, *M. Peltier's late Picture of Paris* ‖, will ſupply ſome of the

* No. VI. p. 581. † No. IV. p. 417. V. p. 514. ‡ No. III. p. 221. IV. p. 381. § No. II. p. 179. ‖ No. IV. p. 436.

moſt

moſt horrible ingredients, but ſuch, however, as cannot be omitted. The period immediately preceding the preſent convulſions is not unſkilfully illuſtrated in an anonymous book, entitled *Domeſtic Anecdotes of the French Nation* *, from which we ſelected ſome curious and entertaining materials. Corrupt as the manners of that nation were before the Revolution, there ſeems to be this ſtriking difference between that time and the preſent, that then its depravity might be exaggerated, as in the book here mentioned; now alas! it cannot. In elucidating obſcure points of Ancient Hiſtory, two very learned authors have lately laboured with great ability. Dr. *Vincent*, in a ſhort diſſertation on the *Manlian Legion* †; and *Mr. J. Whitaker*, in two octavo volumes, on *the Courſe of Hannibal over the Alps* ‡. The former is a queſtion in which only thoſe will feel intereſted, who have gone into the minutiæ of that curious ſubject the ancient Tactics, and therefore is with propriety written in Latin: the latter is a point of univerſal curioſity, including one queſtion which has been as much canvaſſed as any in antiquity, the uſe of vinegar by Hannibal to mollify or ſplit a rock. They who read Mr. Whitaker's two volumes will alſo find many topics of conſiderable import introduced collaterally, and very ſkilfully elucidated. The main queſtion will require examination on the ſpot. With the mention of this able work we muſt conclude this part of our narrative.

Biography.

The publication of the fifth volume of the *Biographia Britannica*, by *Dr. Kippis* §, called upon us to give our ſentiments of that important work. We commended it, and ſhall continue ſo to do, unleſs in any ſubſequent volumes we ſhould ſee realized the faults which the ſuſpicion, we truſt, rather than the

* No. III. p. 239. † No. II. p. 144. ‡ No. VI. p. 661.
§ No. II. p. 162. III. p. 268.

knowledge,

knowledge, of ſome of our correſpondents, has imputed to it. The taſk of writing the new matter for it, and correcting the old, is arduous and laborious, and we know ourſelves how neceſſary commendation is to ſupport the ſpirits under long exertions. We wiſh of courſe, in common with the public, that it could proceed more rapidly; but rapidity and accuracy are ſeldom compatible. In our preceding volume * we began our account of *Mr. Chalmers's Life of Ruddiman*, and we concluded it in the preſent † with ſtrong and juſt commendations. It is a work, containing not only excellent materials for that which we have juſt mentioned, but many other notices well deſerving attention.

ANTIQUITIES.

The uſeful aſſiduity of *Mr. Maurice* permits no volume of our work to be concluded without the neceſſity of commending ſome of his. Since our laſt Preface the fourth and fifth volumes of his *Indian Antiquities* have appeared, ſo amply ſtored with learned and very important enquiry, that though we have dedicated two articles to them ‡, we have not been able to conclude our account. He traces the remains of primitive truth, as diſcoverable under the Oriental fictions, with a degree of acuteneſs which is equalled only by his diligence. Nor do his concluſions ſeem, in general, to want ſolidity. Under what claſs to place *Mr. Dallaway's Enquiries into the Origin and Progreſs of Heraldry in England* §, we have a little heſitated, but it is of ſmall importance. Without making a ſeparate head for Heraldry, we ſhall here tell the Antiquary that in this ſplendid work he will meet with much agreeable information, and much curious reſearch; and if the Antiquary know it, the Hiſtorian and the Herald, who are of the ſame family, will not long want the intelligence.

* Vol. III. p. 611. † No. I. p. 61. ‡ No. IV. p. 363. VI. 629. § No. III. p. 231.

GEOGRAPHY.

GEOGRAPHY.

As one of the eyes of Hiſtory, Geography claims place in this part of the arrangement, and *Mr. Goldſon's* * *Obſervations on the Paſſage between the Atlantic and Pacific Oceans* (uſually called the *North-weſt Paſſage*), may tend, not only to improve the ſight of that eye, but to render an eſſential ſervice to navigation and to commerce. We wiſh undoubtedly that no effort ſhould be relaxed which tends to ſuch great objects, and ſhall wait with ſome impatience for the reſult of ſuch attempts as may yet be made in thoſe ſeas.

TOPOGRAPHY.

By a proceſs rather ſingular in publication, we have had occaſion to notice the ſecond volume of *Mr. Polwhele's Hiſtory of Devonſhire* †, before the firſt has appeared, without being clearly informed of the reaſon for this unuſual deviation. The work, however, has merit, and, from the detached nature of its parts, little inconvenience can ariſe to the purchaſer from this circumſtance. We have nothing elſe to remark in this branch of writing, except *Mr. Wyndham's* elegant *Picture of the Iſle of Wight* ‡, an account of an intereſting ſpot, delivered with ſuch taſte and vivacity as cannot fail to be pleaſing to all readers.

TRAVELS.

Nor have we, in the kindred claſs of Travels, much to recite. *Dr. Cogan's* Account of the Rhine §, and the places he viſited in its neighbourhood, is the only book of foreign Travel that has fallen under our notice in this half year: while Mr. *Lettice's Letters in a Tour through various Parts of Scotland* ‖, have been

* No. III. p. 263. † No. VI. p. 623. ‡ No. III. p. 314.
§ No. IV. p. 391. ‖ No. IV. p. 409.

added

added to the recitals of travellers in our own iſland.—Both have merits which may recommend them to the curioſity of readers of various kinds.

Politics.

We have no great work on this momentous ſubject to record at preſent, and though pamphlets come forth continually,

as thick and numberleſs,
As the gay motes that people the ſun beams,

there are few that can demand mention in an enumeration of this nature. A book by *Mr. Greville* on the political arrangement of our Indian territories, entitled *Britiſh India Analyſed* *, is the moſt conſiderable production of this kind that we have had occaſion to notice. It contains much uſeful matter. Of ſmaller publications of a political kind, we may ſatisfy ourſelves with bringing forward, an anonymous Letter *on the meeting of Parliament* † in 1794 The two Leters of *Mr. Miles* to the *Duke of Graft o*‡ and *Lord Stanhope* §, the tract of *M. Mallet du Pan*, entitled *Europe in Danger* ‖, the Count de *Montgaillard's State of France* ¶, and the tract of *Mr. Peacock*, on the *Structure of the Houſe of Commons* **, which contains a ſenſible diſcuſſion of the plans hitherto propoſed for the purpoſe of Parliamentary Reform. To theſe we may add that ſingularly able pamphlet, imported from America, which in addreſſing *Dr. Prieſtley* on the ſubject of his *emigration* †† to that country, fights, with no ſmall ſkill and ſucceſs, the cauſe of our Government againſt that doughty antagoniſt.

Poetry.

The Britiſh Muſes have not wanted our tribute of admiration, within the laſt ſix months. Nor is it

* No. V. p. 523. † No. I. p. 21. ‡ No. II. p. 187. § No. III. p. 277. ‖ No. II. p. 190. ¶. Ibid. ** No. V. p. 537. †† No. V. p. 498.

without

without a peculiar ſatisfaction that we report the moſt diſtinguiſhed proofs of their favour to have been manifeſted by a perſon whoſe ſituation moſt demands it, the Profeſſor of Poetry at Oxford. The *Tears of Affection* ‡‡ which this writer (*Mr. Hurdis*) has poured out, on the death of a beloved ſiſter, muſt draw tears of ſympathy from every eye, and will affect but too powerfully thoſe who are wounded by any ſimilar misfortune. We grieve for the cauſe, but applaud the poetry; and are pleaſed to ſee the harmony and felicity of Cowper rivalled by a friend of Cowper. The very uncommon talent of writing blank verſe with eaſe, energy, and effect, is certainly poſſeſſed in an extraordinary degree by both theſe authors. The ſecond volume of *Mr. Ferningham's Poems* * puts in a claim for praiſe leſs ſplendid, but yet conſiderable: and the Cambrian Bard, *Mr. Williams*, had he not been too eager to ſacrifice to the grim idol Democracy, might have circulated his *Poems* † through England with general approbation. *Maria Logan's* Poems alſo have merit ‡. Nor has the dramatic Muſe been ſilent. The *Siege of Meaux* by *the Poet Laureat* §, *Fontainville Foreſt* by *Mr. Boaden* ‖, and the *Count de Villeroi* ¶, an unacted tragedy by an anonymous Author, all evince poetical abilities, and will be always acceptable in the cloſet. Among ſmaller Poems, we have not ſeen any ſo complete, as *the Golden Age* ⁂, written in the form of an Epiſtle from one learned Doctor to another. It is only too ſhort; the ſame degree of ſpirit and elegance would have pleaſed throughout a much longer compoſition. *The Purſuits of Literature* **, very erroneouſly aſcribed by common fame to the author of the Baviad, are very inferior. There are but very few good lines in the Poem; the chief ſpirit of the publication is contained in the notes, nor are its attacks, either in verſe or proſe, in every inſtance juſtifiable. It ſeemed, however, on the whole, to deſerve mention here.

‡‡ No. V. p. 541. * No. II. p. 169. † No. IV. p. 424. ‡ No. I. p. 44. § No. I. p. 69. ‖ No. II. p. 186. ¶ No. V. p. 469. ⁂ No. II. p. 185. ** No. III. p. 301.

ENGLISH

English Poets republished.

A complete edition of *the Poets of Great Britain*, with lives by Dr. Anderſon, was noticed, as commenced, in our Review for July *. It is in a cheap and convenient form, and had then extended as far as four volumes. We believe it has now reached at leaſt double that number. It has no recommendations of beauty to carry it off, but will ſell undoubtedly among thoſe who value books for their contents rather than their appearance, or who cannot aſpire to the luxury of ſplendid forms. We have had occaſion alſo to ſpeak of the firſt volume of Mr. *Wakefield's* edition of *Pope* †, a publication of ſome merit and ſome defects. If, as we have heard, an agreement has ſince been made between Dr. Warton and this editor, to finiſh the edition jointly, the remainder may be expected to appear with great increaſe of excellence.

Translated Classics.

In this department we have nothing at preſent to bring forward except the tranſlation of *Polyænus* by Mr. *Shepherd*: ‡ a book acceptable at leaſt to thoſe who collect the ancient claſſics in their Engliſh form, as it ſupplies a deficiency in their number. Polyænus will always be pleaſing as a relator of anecdotes, but ſhould properly be accompanied by Frontinus.

Novels.

To female writers alone are we at preſent indebted for the Novels that ſeem moſt deſerving of recommendation. In the *Myſteries of Udolpho* §, *Mrs. Radcliffe* has once more diſplayed thoſe talents for the contrivance of alarming ſituations, and the deſcription

* No. I. p. 41. † No. VI. p. 589. ‡ No. V. p. 512. No. II. p. 110.

of

of beautiful or ſublime ſcenes, which obtained ſo much popularity to her Romance of the Foreſt. It cannot be denied that, conſcious of theſe powers, ſhe has exerted them, particularly the latter, rather too frequently; yet this novel is a performance of merit, and will be read with pleaſure. From that inexhauſtible ſource of pathetic and extraordinary narratives, for this and future ages, the adventures of perſons expelled from France in the preſent ſtate of convulſion, *Mrs. Smith* has drawn her novel entitled the *Baniſhed Man* *. The circumſtances of it appear to have been formed chiefly from imagination, but we fear that the truth, when it ſhall come to light, will too often exceed in miſery and horror all that the moſt fertile imagination can ſuggeſt. *Miſs Gunning*, from one original plan in her own mind, has branched out two very pleaſing novels. *The Packet* †, and *Lord Fitzhenry* ‡. Her ſtyle of narration is altogether her own, and it has grace as well as originality. We ſhall at preſent expatiate no further on productions of this claſs.

Natural Philosophy.

We can have no doubt in recommending, to the admirers and cultivators of this branch of ſcience, *Mr. Six's* account of his own improvements on *Thermometers* §. To be enabled to aſcertain what point that inſtrument has reached during the abſence of the obſerver, is to have an advantage hitherto wanting, of various uſe, and not very eaſy to be contrived. The perfection of his inſtrument is highly eſſential to the progreſs of the Philoſopher. Mr. *Bent's Meteorological Journal* ¶, containing alſo medical obſervations, is a work on a very uſeful plan, and one which we hope to ſee continued with accuracy and judgement.

* No. VI. p. 621. † No. V. p. 544. ‡ No. VI. p. 673.
§ No. V. p. 546. ¶ No. V. p. 547.

Natural

NATURAL HISTORY.

In this class the most considerable work, in point of extent, that has lately appeared is *Mr. Sulivan's View of Nature* *, to which, therefore, we gave a minute and long continued attention. We should have been glad to find it exempt from various faults, which seem rather to have arisen from the author's neglect to fix his own principles, than from any strong attachment to such as are reprehensible. It is a work, however, in which a large quantity of very various information is collected, and may be consulted with advantage by those whose opinions on some topics are more steady than those of the ingenious compiler. The new and curious subject of *Animal Electricity* having been taken up by *Dr. Monro* of Edinburgh †, we should not act justly towards our readers were we not to point out to them the labours of so celebrated a Professor. That any theory should yet be fully proved or established cannot be expected; it is from collecting and comparing the opinions and experiments of the most ingenious men that such a result must be expected. *Dr. Russel's Natural History of Aleppo*, we began to notice in our fifth number of this volume ‡, but being obliged to suspend our account, we shall speak more fully of its merits in our next Preface. They are, however, of a nature not to require much recommendation. They can and will speak for themselves.

BOTANY.

One of the most splendid publications in this science that the world has seen, and no less remarkable for its accuracy, is *Dr. Smith's Icones Pictæ Plantarum Rariorum* §. We shall attend its progress with satisfaction, and shall not fail to continue our account when sufficient matter shall have appeared to give importance to our report.

* No. IV. p. 341. V. p. 473. VI. p. 638. † No. I. p. 23. ‡ p. 461. § No. III. p. 254.

MEDICINE.

In the medical line, the works which have fallen lately under our inſpection have been ſmall, but ſome of them important. *The Diſſertation* of *Dr. G. Fordyce on Fever* *, as proceeding from a man whoſe extent of knowledge, and acuteneſs of obſervation, are univerſally acknowledged, muſt command attention. He proceeds like a true philoſopher, ſtudious to eſtabliſh a ſufficient number of facts before he attempts to eſtabliſh, or even to form a ſyſtem. The preſent publication may be conſidered as a report of the ſtate of his enquiries, up to the time of compoſing it; ſcientific curioſity is therefore excited as well as gratified by its appearance, and will look forward with no indolent expectation to the completion of the enquiry. In the obſtetric branch of Phyſic, nothing trivial can proceed from the pen of a man ſo experienced as *Dr. Bland*, and his *Obſervations on Human and Comparative Parturition* † evince a judgement capable of turning that experience to the beſt account. Though in great meaſure a controverſial work, it is replete with knowledge, which, independently of the points in diſpute, is of very material importance. The more general account of the Hiſtory of this branch of Medicine, which the author in ſome degree promiſes, will certainly be acceptable to the profeſſion, and uſeful to the public. We have nothing elſe of great value to record at preſent. An account of a new ſpecies of Cinchona, called *Yellow Bark* by Dr. *Relph* ‡, is indeed a tract of medical utility; and in giving a ſtatement of effects produced by the *Rhus Toxicodendron*, or *Poiſon Oak* §, in caſes of Paralyſis, Dr. *Alderſon* of Hull has opened the way to an enquiry which may perhaps be purſued with ſucceſs. Time, and a great variety of

* No. VI. p. 615. † No. V. p. 531. ‡ No. III. p. 296.
§ No. IV. p. 427.

experiments

experiments are abſolutely neceſſary to eſtabliſh the character of any new drug. The medical tranſactions of Philadelphia we ſhall notice under Tranſactions.

ARTS.

Hogarth, the moſt original of Britiſh artiſts, has become an object of attention in proportion to the ſingularity of his genius, and every touch of his pencil or graver is ſought with avidity by connoiſſeurs and collectors. To indulge this taſte to the utmoſt Mr. *Samuel Ireland* has formed a volume containing copies of ſuch among his productions as are moſt eſteemed for their rarity. It is entitled *Graphic Illuſtrations of Hogarth* *, and contains, among ſome things that are good, many that are curious. It aſſuredly will not want purchaſers. In a very different branch of art, *Mr. Taylor's* work, entitled *Rudiments of Ancient Architecture* †, claims the attention of thoſe who wiſh to apply themſelves to that ſtudy, as a clear and ſimple elementary tract. It has the advantage of engravings, which, in ſuch matters teach more than words, and are indeed indiſpenſable. After this ſhort viſit to the Arts we proceed to more general topics.

TRANSACTIONS OF LEARNED SOCIETIES.

The firſt part of the Tranſactions of the Royal Society of London for the year 1793, we mentioned ſome time ago ‡. Our account of the *ſecond part*, appears in this volume §. It is not eaſy to characterize comprehenſively productions ſo various in their contents, but the Philoſophical Tranſactions of this learned body muſt always deſerve public attention. The articles in this part are not numerous, but ſome of them are intereſting and important. An imported

* No. II. p. 140. † No. V. p. 546. ‡ Vol. II. p. 86. & 186. § No. III. p. 246.

work

work belonging to this claſs, though confined to the ſcience of Medicine, was reviewed in our ſecond number; namely, the *Tranſactions of the College of Phyſicians at Philadelphia**. It is the firſt volume which that Society has iſſued, and rather gives a hope of what may be expected hereafter, than produces any thing very important to Medicine. There are, however, in it obſervations as well as facts that may be uſeful and valuable.

General Literature.

To this claſs we ſhall refer a curious and entertaining work by *Mr. Kinderſley*, entitled *Specimens of Hindoo Literature*†. It conſiſts of various materials, extracted from Hindoo originals, which are illuſtrated by notes and general remarks on Mythology, Literature, and Manners of that people. As an enquiry into the formation of an ancient language, *Dr. Vincent's* tract on *the Origination of the Greek Verb*‡, preſents to the learned world the matter for much curious ſpeculation. If, in purſuing his enquiry, the learned author ſhould find, as we underſtand to be the caſe, his ſyſtem further eſtabliſhed as he proceeds, we may conſider his enquiries as forming a very ſtriking æra in the hiſtory of Greek Literature, and giving an excellent example for the inveſtigation of other languages. As Ladies ſhine at preſent in various walks of Literature, ſo it has been reſerved for a Lady to produce the beſt, if not the firſt, imitation of the Abbe Girard's celebrated work on Synonymous Words. *Mrs. Piozzi's Britiſh Synonymy* §, beſides being, what ſhe profeſſedly aimed to render it, an entertaining book, contains many diſtinctions acutely and juſtly drawn, and many uſeful hints, particularly for thoſe to whom it is ad-

* No, II. p. 101. † No. IV. p. 413. ‡ No. V. p. 519.
§ No. V, p. 508.

dreſſed, the foreigners who ſtudy Engliſh. Uſage is, in general, a ſufficient guide for natives, who pay a due attention to propriety of ſpeaking; but a foreigner, without aſſiſtance, will of courſe be led aſtray by ſuppoſing the ſame words ſynonymous which are ſo in his native language. But the ſynonyms of one language ſeldom coincide exactly with thoſe in another, for which reaſon a preceding work of this nature, chiefly formed from Girard, was of neceſſity full of errors. Mrs. Piozzi has avoided this ſnare, has diſtinguiſhed for herſelf, and generally with propriety. *Mr. Milne's Well-bred Scholar*†, to which he has ſince given the better ſounding title of *Academical Recreations*, contains ſome judicious Eſſays on various topics of Education; and may be recommended as an uſeful book to aſſiſt the progreſs of inſtruction. But that progreſs muſt have been already made, before a ſtudent can properly appreciate *Dr. Aikin's Letters to his Son*‡, on various topics, relative to Literature and the conduct of Life. The name of the author is a guarantee for much judicious and able remark, and the work, though not, in our opinion, unexceptionable, is far from being unworthy of that author's name. A very ſhort tract by *Mr. Melmoth*, in controverſy with *Mr. Bryant*§ on a point of Roman Law, derives importance, not only from the perſons concerned in the diſpute, but from the clear and diſpaſſionate manner in which the point is argued. With this pleaſing picture of a veteran author, defending himſelf againſt another ſtill more eminent veteran, with temper, and with all poſſible reſpect to the abilities and well-earned fame of his antagoniſt, we ſhall cloſe our preſent Hiſtory of the late acceſſions to Britiſh Literature. By ſuch examples the cuſtom may gradually be eſtabliſhed among writers, of diſcuſſing rather than diſputing; or of diſputing without acrimony. In which caſe, if they ſhould loſe any fame they might have acquired for acuteneſs and ſarcaſtic wit, they will acquire the better fame of moral and well-tempered men.

† No. III. p. 128. ‡ No. II. p. 128. § No. III. p. 312.

We

We ſhall now diſmiſs our readers to the volume itſelf, which they will find pervaded by the ſame ſpirit, which dictated our propoſals, and has animated our labours from the firſt: a ſtrong and ſteady zeal for the principles we have avowed, yet tempered with ſuch candour as enables us to weigh impartially the literary merit of every work, however adverſe may be the opinions it conveys. Our taſk is to judge of books, not of men, any further than they manifeſt their diſpoſitions in their books: and we abhor the bigotry which takes fire at an obnoxious name, no leſs than we deſpiſe the weakneſs that heſitates to defend what it holds ſacred. We are partly led to offer theſe remarks by having reaſon to believe, what indeed we expected (ſince it is ever the fate of thoſe who avoid the violence of parties) that our temperateneſs has offended a few warm ſpirits, who are, perhaps, too fiercely in the right, at the very time when our firmneſs to the ſame principles diſpleaſed ſome individuals of oppoſite ſentiments. We can, however, unequivocally aſſure the former that we have as much attachment as the warmeſt of them to our common cauſe, though we defend it in a different manner: and the latter, that we have as much liberality as thoſe could have, who ſhould either waver in their notions, or conceal them. In this middle courſe, which we are happy to find attended by a very general and ſtrong approbation, we ſhall unalterably perſevere. Extremes are ever the reſidence of prejudice. The intermediate line is that of truth, without deflexions, without inequalities:

Ορθον ἡ Αληθει' αει.

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THE

BRITISH CRITIC,

For JULY, 1794.

O ſommo Dio, come i guidici umani
Speſſo offuſcati ſon da un nembo oſcuro; ARIOST.

How much too often, ye celeſtial Pow'rs,
Do all men's judgments err, and doubtleſs ours.

ART. I. *The Holy Bible; or the Books accounted Sacred, otherwiſe called the Books of the Old and New Covenants. Faithfully tranſlated from corrected Texts of the Originals; with various Readings, Explanatory Notes, and Critical Remarks. By the Rev. Alexander Geddes, LL. D.* Vol. I. 4to. 1l. 11s. 6d. Printed for the Author. Faulder, &c. 1792.

THIS volume was publiſhed before the commencement of our literary labours, but as it is a part of a large and peculiarly important work, the remainder of which unavoidably will come before us, and our opinion of the whole of which may be particularly expected, we ſhall venture to diſpenſe with a rule which we meant to have kept invariably, and endeavour to give the readers of this Review, our impartial and unbiaſſed ſentiments. What are the author's political tenets, or with whom he is connected as a friend or companion, will have no influence upon us. His Proſpectus, though we might differ from the Doctor as to ſome points, gives us a high idea of his ingenuity and induſtry, and we have peruſed the tranſlation before us with ſome degree of ſatisfaction, and certainly with

very minute attention. Every thing relative to the Sacred Scriptures is important. The queſtion has often been agitated, whether we ſhould have a vernacular tranſlation of them for the uſe of the people. In the mean time, we are much indebted to the learned who have employed their pains upon particular books: to Biſhops Lowth and Newcome, to Drs. Blaney and Hodgſon, and to Mr. Wintle. We think it has been too much the practice to depreciate the tranſlation of James the Firſt, of which we ſhall ſay more hereafter; and Dr. Kennicott was of opinion, that even thoſe tranſlators had differed from others without material improvement, and ſometimes for the worſe. We could produce inſtances from the Pſalms, wherein the verſion read in our Churches, which was Coverdale's, is ſuperior to the other incorporated in our common Bibles.

There is a circumſtance which we ought not to conceal, or to diſguiſe. After the miraculous *integrity* of the Hebrew text was, in ſome meaſure given up; after it ſeemed to be acknowledged, that the Maſoretical points were of later date, the rage of alteration became ſo ſtrong that it knew no bounds. Many paſſages of Scripture, which, to common underſtandings, carried a good, plain, edifying ſenſe, were pronounced corrupt. If a verſe or two did not come in the regular order, it was tranſpoſed; if there was a ſeeming error in chronology, an eaſy remedy was applied by the ſuppoſition of an interpolation. If hemiſtics did not come forward in exact meaſure, ſome MS. was ready to ſupply the defect. Our readers will probably remember ſeveral paſſages reſtored to their original reading by Biſhop Warburton, which Dr. Kennicott wiſhed to alter, and other inſtances might be produced reſpecting other writers.

Dr. Hunt has pointed out a much more ſober-minded mode of criticiſm to thoſe who have leiſure to ſtudy the Oriental languages. Some ſignifications which the Scriptures and Rabbinical books do not point out, are preſerved in the Arabic, and we may be permitted by the way to obſerve, that though we do not contend for the Maſoretical points, yet that the mode of reading the Arabic language is a proof that the Hebrew language was read with points, either expreſſed or underſtood, and conſequently that thoſe letters, which ſome contend were uſed as vowels muſt always have been, as they ſtill are conſidered in the Arabic language, conſonants. Whatever may be the faults or imperfections of the Maſoretical editions, we are now too wiſe to think that they have been fabricated by the Jews, to the injury of Chriſtianity. The real pronunciation of the language is loſt, but ſome reſpect is due to thoſe who learned

learned it from children, who worſhip God in it, and who have it not in their power to invalidate one article of the Chriſtian Faith. If Rabbinical writers have refined too much, ſo alſo have certain Chriſtian writers. It is our duty to ſelect from all, what is juſt and ſolid. Every ſpecies of learning has its droſs. The Philoſopher, the Philologiſt, the Antiquarian, have certain reveries, which ought to be treated with the indulgence due to human infirmity.

The work before us is dedicated to Lord Petre, its peculiar patron.

The Preface opens with a juſt praiſe of *the Five Books of* Moſes, which, Dr. G. ſays, *if the idea of Divine Inſpiration be out of the queſtion*, and that point is to be diſcuſſed in a general preface, muſt be allowed to be an admirable compoſition. Notwithſtanding this implied doubt as to the doctrine of inſpiration, which can only be adverted to with propriety, after we have heard his ſentiments at large, a decided preference is given to Moſes over all the writers of antiquity, of Greece as well as Rome, in which opinion we moſt heartily concur.

The Doctor's obſervations on the Hiſtory of the Creation appear by far too refined. It was the intention of Scripture to teach us religion and not philoſophy; and this purpoſe is fully anſwered by ſaying, that a wiſe and good Creator formed the world, and made ample proviſion for every thing in it. The degree of light which exiſted for the firſt three days it is not material to aſcertain. Though we are informed from Origen, that no one of a ſound mind can imagine that there were an evening and a morning three days without a ſun, yet we might have ſuppoſed that Moſes deſigned theſe terms of morning and evening to be rather meaſures of time, than expreſſive of the real ſtate of the world. Care ſeems to be taken to aſſure us, that God created the world in ſix days, becauſe on this was founded the inſtitution of the Sabbath. We cannot well underſtand why the Doctor ſhould adopt the term *expanſe* inſtead of firmament.

But the Doctor ſpeaks out, and ſays p. 11, "If we may "ſuppoſe that the Hebrew Hiſtoriographer *invented* his Hexahemeron or ſix days creation to enforce more ſtrongly the "obſervance of the Sabbath, which I think much more than "probable, may we not, in like manner conſider his Hiſtory "of the Fall as an excellent *Mythologue* (a word which he "ſays is coined in the fair mint of Engliſh Analogy) to account for the origin of human evil and man's antipathy to "the reptile race?" He then, in a ſtrain of triumph, goes on to compare this to the Fables of Pilpay or Æſop, and concludes the paragraph thus:—"Reader! doſt thou diſlike this

" mode of interpretation? Embrace any other that pleaſes " thee better. Be only pleaſed to obſerve that the authority of " Scripture is by no means weakened by this interpretation, as will be fully proved in its proper place." Here we ſee a diſciple of Dr. Prieſtley, who, in his Theological Repoſitory, had advanced ſimilar opinions, had repreſented Moſes a faithful honeſt hiſtorian of what he ſaw and heard, but, like all other early hiſtorians, giving way to fable as to primitive times. Dr. Price treated this opinion of his friend very roughly. Dr. Prieſtley ſaid in anſwer, " You did not know " that the paper upon the Creation was mine, otherwiſe you " would not have treated it ſo ſeverely. You know I do not " believe inſpiration to the ſame degree with yourſelf." Such was the ſubſtance of his reply.

We, who believe the doctrine of inſpiration in a more plenary way than either Dr. P. or Dr. G. cannot either reſolve this account into fable, or, with Philo, into an allegory. And if Biſhop Sherlock's interpretation of the promiſe that *the ſeed* of the woman *ſhould bruiſe the Serpent's head*, be not ſatisfactory to our readers (ſuch it was to Biſhop Newton), we have not the preſumption to think that any ſtronger arguments can be urged by ourſelves in confirmation of it. We feel ourſelves ſomewhat alarmed, however, if the origin of evil and the inſtitution of the Sabbath muſt reſt upon a fabulous hiſtory.— " Once more," ſays the Doctor, in a note, p. 11. " I muſt " requeſt the reader to take notice, that throughout this pre- " face, I conſtantly ſet aſide the idea of inſpiration, and con- " ſider the hiſtorical part of the Pentateuch as a mere human " compoſition."

" In the ſeveral books of Holy Scripture, whether of the Old or New Teſtament, it was diſcovered that there were ſome ſlight variations in rehearſing the ſame facts, but are we therefore to conclude that becauſe theſe very variations proved what Mr. Paley calls undeſignedneſs, care was not taken in regard to important points? Does not every one ſee that the whole doctrine of Redemption is connected with the fall of man? And does not the abject condition of the animal which was the inſtrument of ſeduction, tend ſtrongly to confirm the reality of the fact, and is not that fact frequently referred to in the New Teſtament?

The Doctor goes on to tell us, " that the ſpeculative part of " the Moſaic divinity is extremely conciſe, ſummed up in the " belief of one God, and of ſubordinate beings called his An- " gels, or Meſſengers." We muſt acknowledge that we ſtill believe the divinity of Jeſus Chriſt to be declared in Exodus

odus 23.—21. *Beware of him, obey his voice, provoke him not; for he will not pardon your tranſgreſſions; for my name is in him.*

It is needleſs to remind our readers, that שם ſignifies eſſence "His abſolute attributes," continues the Doctor, "are *om-*" *nipotence* and *omniſcience*. He is alſo repreſented as juſt, be-" nevolent, long-ſuffering, and merciful; but theſe qualities " are clothed in colours that inſpire fear rather than love; the " empire of this latter was long after to be eſtabliſhed by a " greater lawgiver than Moſes." We admit, with gratitude, the ſuperior excellence of the Chriſtian diſpenſation, but we do not admit that at any period of time the diſpenſations of Providence were more calculated to inſpire fear than love.—They that will not obey from love, muſt be taught obedience from fear. As wickedneſs abounds, the terrors of the Lord muſt be deſcribed. Let us only remember the conference of Abraham with the Angels, and what more beautiful illuſtration can there be, that if obdurate ſin were not too prevalent, mercy, at all periods of the world, hath rejoiced againſt judgment? Let any one peruſe the concluſion of the ſecond commandment. Are the pernicious effects of iniquity more diffuſive than the ſalutary effects of piety? The truth is, that ſanction was prior to the law of Moſes; it began with the creation, and in the ordinary diſpenſations of Providence, in the diſtribution of temporal good and evil, remains to this hour, and will continue to the end of the world. The extraordinary diſpenſation of good and evil to the Iſraelites was analogous to this ordinary diſpenſation in all ages. Health, riches, honours, ſickneſs, poverty, diſgrace, all deſcend to diſtant generations, to increaſe the temporal ſanctions of Religion, that they who will not look forward to another world, may be alarmed by miſery which will befal them and their poſterity in this. Whether the Hebrews were Anthropomorphites or not, we cannot tell, but even Chriſtians, after the fulleſt revelation of God's will, are allowed to ſpeak of him *after the manner of men*; and to the Iſraelites every circumſtance was preſented which could increaſe their love and veneration for the Almighty, and which might prevent them from comparing him with deified heroes, or with any created being.

In the praiſe which the Doctor beſtows both on the moral and ritual part of the Moſaic Inſtitution, we moſt heartily concur. But we do not allow that he was making a compoſition with the Iſraelites. We contend, that every part of their ceremonial law was emblematical of inward purity. The diſtinction of clean and unclean animals might have a ſecondary reference to health, but its moſt important uſe was to inculcate an innocent and ſpotleſs life. Men in all ages and in all countries

countries have conſidered particular animals as emblematical of particular virtues and vices. Nay, in proceſs of time when the Iſraelites became thoroughly depraved, the Almighty declared, ſpeaking *humano more*, that he abhorred his own inſtitutions, when they were no longer obſerved for the pious purpoſes which he originally and indiſputably intended.

We ſtill think that the Government was a Theocracy, and not a Republic —The appointment of ſubordinate Magiſtrates does not invalidate this opinion, even though the choice of them were veſted in the people. In caſes of difficulty, the Almighty was ever at hand to give inſtruction.

With reſpect to the penal laws of Moſes, we ſhould involve ourſelves in a delicate and a difficult diſputation, were we either relatively or abſolutely to diſcuſs their propriety.— Many are the circumſtances which diſtance of time conceals from us, and great would be the danger, were any nation in modern times exactly to follow even thoſe laws, which may be equally juſt and uſeful in all ages. We know, from fatal obſervation, that adultery is not puniſhed in the preſent day with adequate ſeverity, and that idolatry was attended with ſo many fatal conſequences to the whole human race, that no puniſhment could be too heavy. Not to mention, that every crime muſt be puniſhed not only according to its intrinſic turpitude, but in proportion as the temptations to commit it, are more violent and frequent.

We agree with Dr. Geddes, that the Municipal laws of Moſes are excellent on the whole, and, as the Biſhop of London * has proved in one of his Sermons, full of liberality, benignity, and love.

The Doctor thinks, " That the Pentateuch was not written by " Moſes; that it was written in the land of Chanaan (when we quote " his words we uſe his ſpelling too) and moſt probably at Jeruſalem; " not before the reign of David. nor after that of Hezekiah, but in " the pacific reign of Solomon, yet confeſſes there are ſome marks of " a poſterior date, or poſterior interpolation,"

He believes it to be compiled from ancient documents, ſome coeval with Moſes, ſome anterior to him. He believes that the Hebrews had no writtten documents before the days of Moſes, that ſome remarkable tree, under which a Patriarch had reſided, ſome pillar which he had erected, ſome heap which he had raiſed, ſome ford which he had croſſed, ſome ſpot where he had encamped, ſome field which he had purchaſed,

* Vol. II. S. 5.

the

the tomb in which he had been laid; all theſe ſerved as ſo many *links to hand his name* down to poſterity; and then we are told "that the marvellous will ſometimes creep in." We cannot perfectly comprehend why the general belief of ancient and modern times ſhould be thus raſhly ſet aſide; but this, it ſeems, is *liberal* belief and *rational* Chriſtianity!

The Doctor tells us, that he has endeavoured to form a genuine copy of the Pentateuch. He ſays, "that his labour "has been great, and long, and his expectations are not ſmall." We ſhall, in ſome meaſure, uſe the liberty which he invites everyone to take, and, perhaps, our animadverſions may be liable to many objections; but we can juſtly hope, that as they will not be given with petulance, with acrimony, or in a dictatorial manner; ſo they will be received with patience and with candour, as a ſomething, at leaſt, contributed towards the improvement of Biblical knowledge.

Of the tranſlation itſelf, the Doctor ſays, "I could have "made my verſion more clear, and, I believe, more elegant, "if I had not, with ſome reluctance, adhered too ſtrictly to "the rules of verbal tranſlation; for which, however, many "of my readers will, probably, be more thankful, than if I "had, like my fellow *renderers* on the Continent, taken a "freer range. The fetters of long uſage are not eaſily bro-"ken, even when that uſage is tyrannical. But the day may "come, when the tranſlator of the Bible will be as little "ſhackled as the tranſlator of any other ancient book."

When the tranſlators in James the Firſt's time began their work, they preſcribed to themſelves ſome rules, which it may not be amiſs for all tranſlators to follow.—Their reverence for the ſacred Scriptures induced them to be as literal as they could, to avoid obſcurity, and it muſt be acknowledged, that they were extremely happy in the ſimplicity and dignity of their expreſſions. Their adherence to the Hebrew idiom is ſuppoſed at once to have enriched and adorned our language; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in our own language, even with the aid of adverbs and prepoſitions which would expreſs their meaning. This mode of proceeding we cannot but recommend in every other verſion intended for general uſe. Therefore, *make* is better than *conſtitute*; and *look into* is better than *inſpect*; and ſo we may ſay of the reſt. Another rule they adopted was, to exclude technical expreſſions. Inſtead of cavalry, they put *horſemen*; inſtead of muſter, they put *number*. In this there was a dignity, a ſuperior reverence to the word of God.

The revival of learning introduced a practice of tranſpoſing words from their grammatical order into an order ſomewhat reſembling the Greek and Roman. In this reſpect too they conſulted the genius of our own language, which rarely admits of ſuch a tranſpoſition. Several of our modern tranſlations have imitated the tranſpoſition of the Hebrew language, and the Doctor, in the proſe as well as verſe of Holy Writ, has done the ſame. We cannot but think this unneceſſary; the learned do not ſtand in need of ſuch aſſiſtance, in which there is a diſtant imitation of Montanus's interlineary verſion, and all readers, whether learned or unlearned, find a degree of harſhneſs in it. That there have been great authorities for ſo doing, is not denied, but we ſhall be glad to ſee the practice aboliſhed, which yet is more allowable in the poetry than in the proſe of Scripture.

The obvious queſtion is, would the writers have uſed this inverted order if they had written in our language?

If theſe general obſervations ſhall appear to be well founded, we need not, in the courſe of our examination, repeat them; and we muſt beg leave to obſerve alſo, that the Doctor ſeems to have made many changes in expreſſion, where there were none in ſignification, much for the worſe. For inſtance, the *Paſſover* is called the *Skipover*. This is certainly very ludicrous. A burnt offering is a holocauſt; the Tabernacle of the Congregation is the *Convention Tent*; a meat offering is a *donative*. Examples might be multiplied, but theſe are ſufficient. Jehovah jireh is Jeve jire; but what uſe is there in changing the name of Jehovah, even admitting that the aſpirate He was ever uſed as an *e*, which yet is quite diſputable?

To put the interpretation of the *Nomina ex rebus indita*, or ſignificant names, within brackets, ſeems to be very uſeful.

We ſhall now preſent our readers with ſome of the material alterations in each Book, often leaving them to decide upon their merit.

GENESIS.

I. — 2. A vehement wind overſweeping the waters.

N. "Literally a wind of God. An ordinary *mode of phraſing* "among the Hebrews, ſignifying great. The com- "mon rendering, the Spirit of God is hardly conſo- "nant either with the apparent ſcope of the author, or "the obvious conſtruction of the text." This interpretation may, however, with good reaſon be controverted.

— 16. "The greater luminary for the regulation of the day, "and the leſſer luminary for the regulation of the "night."

"The evening had come and the morning had come."

31. " Thus it was when God, reviewing all that he had
" made, ſaw it to be very excellent."

2. 5. " Hitherto, neither plant nor herb of the field exiſted or
" could grow upon the earth, for the Lord God had
" cauſed no rain to fall upon the earth, nor were there
" men to till the ground, but a flood riſing out of the
6. " earth, drenched the whole face of the ground." This
the Doctor calls the Epilogue of the firſt Chapter.

We had hitherto ſuppoſed, that every thing was produced ſpontaneouſly, without rain from above, and without the labour of man.

18. I *will make*, inſtead of the plural. Conſultation with infinite wiſdom, power and goodneſs, is out of the queſtion. Volition is action. *He ſpake and it was done*, is the moſt emphatical repreſentation of an inſtantaneous production conformable to the will of God. Many learned men apply this as a proof of the doctrine of the Trinity. The Doctrine reſts upon more indiſputable proofs.

3. 7. " *Stitching* together fig-leaves, they made to themſelves
waiſt-girdles."

24. " Cherubs with *flame-brandiſhing* ſwords, to guard the
avenue to the Tree of Life." The Doctor uſes many of theſe harſh compounds. Among others, in a former publication, we remember God-degrading.

He conjectures that theſe Cherubs were tremendous ærial forms, accompanied with vivid lightning.

4. — 2. " *A god-like man-child*."

— 14. " Thou exileſt me, when *ſecluded* from thy preſence, I
" ſhall be a *reſtleſs fugitive*."

— 15. *N.* " A token of ſecurity not ſet a mark upon, which the
" Hebrew will not bear."

— 23. " A man I have killed. But to my own wounding. A
— 24. " young man, but to my own bruiſing. If ſeven-fold
" vengeance be taken for Cain, for Lamech muſt ſe-
" venty times ſeven-fold."

We agree ſo far with the Doctor that Lamech was conſcious that he was juſtified in killing the man. But we think the very words imply that the man was the aggreſſor, and that he was put to death for the wounds and the bruiſes which he had inflicted upon Lamech.

26. This man aſpired to be called after the name of God.

The common tranſlation pleaſes us much more.

We think the chapter ends as properly here as it would do with the 24th verſe.

The firſt verſe of the 5th Chapter begins the *Genealogy*, which is ſubſtituted for *Generations*.

6. 2. " The ſons of the Gods, *i. e.* (in a note) the great and
" powerful, who, after the example of Eros, arrogated
" to themſelves a god-like ſuperiority over the vulgar
" claſs

" claſs of men, whoſe daughters they *raviſhed at* plea-
" ſure. The ſpurious fruit of ſuch connexions be-
" came a lawleſs, hardy race of men called *Giants*, not
" ſo much, perhaps, from their enormous ſtature, as
" from their outrageous violence." The common tranſlation is literal and exact, except הגבורים may be rendered the Gods, that is the great men. They, as well as Enos, might ſay to the Doctor, Unde petitum, &c.

— 3. " I will never, at *unawares*, pronounce judgment againſt
" mankind."

How much more forcibly does the common tranſlation expreſs the mercy of God, who declares his remembrance of human infirmity, and allows 120 years for repentance?

— 12. " So when God beheld the earth, and ſaw that it was
" corrupted (for corrupted were the manners of all
" *earthly fleſh*)"

13. " *The abomination* inſtead of *the end.*"

16. " *A ſloping deck ſhalt thou make to the ark, and ſhalt top it*
" *off.*"

7. — 7. " To *foreſhun* the waters."

— 14. " Ground reptiles—birds and *birdlings.*"

— 15. " Pairs of all fleſh, in which was vital breath."

— 16. " *Given in* command."

8. — 11. " *A newly-pluckt* olive-leaf."

— 19. " According to their kindreds." Catachreſis. *Vir gregis.*

9. — 5. " From a man's *own brother*, even."

Let us obſerve, once for all, that the Doctor, in ſeveral inſtances, miſtakes this appellation, ſo familiar in the Old and New Teſtament. Here it ſurely means fellow-creature, and is uſed to point out in ſtronger terms the atrociouſneſs of murder.

In the 13th Ch. v. 9. *We are brethren* is changed to We are kinſmen. The ſenſe is hereby weakened.

— 25. In a note. " The imprecations and benedictions of Noah
" have puzzled interpreters." It ſeems to us wonderful, that men do not yet perceive, that theſe bleſſings and curſes were denunciations of God's vengeance. That holy men ſpake only as they were inſpired: that their power to bleſs and to curſe was given them from above.

Accurſed *is* Canaan: a ſlave of ſlaves ſhall he be to his brethren, is the literal interpretation, but the Doctor makes it a wiſh.

10. — 9. Nimrod is a powerful plunderer.—We are informed in the note that the word hunter expreſſes too little. " Nimrod was a freebooter in the worſt ſenſe of the
" word; a lawleſs deſpot, who regarded neither God
" nor man."

11. — 4. A *name-place* inſtead of a name.

12. — 14. "It happened accordingly." It came to paſs ſeems to us more eaſy and ſimple.
13. — 10. "Irriguous" inſtead of well-watered.
16. — 14. The Doctor ſays it ſhould be "Beer Elohi rue."—The common reading ſeems at leaſt as eligible.
17. — 7. The Doctor tranſpoſes the verb when in the original it ſtands firſt.
— 27. All the men of his houſe, is better than domeſtics.
18. — 1. Turpentine tree for plane.
— 8. Cream for butter.
— 12. Year-worn for waxed old.
21. — 33. Tamariſk grove inſtead of grove.
23. — 16. Market currency, for current money with the merchant.
24. — 2. Senior domeſtic, for eldeſt ſervant.
27. — 37. Conſtituted, for made.
30. — 8. With great rivalry have I rivalled my ſiſter, inſtead of great wreſtlings have I wreſtled with my ſiſter.
— 11. Leah ſaid in luck and ſhe called his name Gad (luck).
— 20. Delight in me for dwell with me.
31. — 19. Teraphs for images. *N.* "I have retained the original word rather than venture on a dubious equivalent. The "Teraphs are thought to have been little images conſecrated to Religion, like the Penates or Houſehold "Gods of the Romans. Perhaps they were not much "different from the Indian Taliſmans." Images is a term more intelligible to common readers, and as expreſſive as Teraphs.
— 40. Inſtead of Thus I was; in the day the drought conſumed me, and the froſt by night, "I was ſcorched by day, "I was ſcorched by night: by day the drought conſumed me; by night the froſt." The Doctor ſays he has followed the Chaldee and the Arabic, as being by far moſt natural. We ſee nothing unnatural in the common reading.
— 52. Standing ſtone inſtead of pillow.
32. — 25. Strained inſtead of out of joint.
33. — 2. Concubines for handmaids.—They were ſecondary wives, and are not ſtigmatized by the original word. Why does a tranſlator take ſuch a liberty, when they had the permiſſion of their reſpective miſtreſſes.
— 14. Inſtead of I will lead on ſoftly, according as the cattle that goeth before me, and the children be able to endure, "Whilſt I will follow gently, at ſuch a pace as "the incumbrance of the cattle, and the children "that are with me, ſhall permit." Query, Whether the word rendered cattle does not include all the train and baggage.
34. — 10. Traffic for trade—acquire for get.
35. — 8. Turpentine tree for oak.
— 18. The Doctor ſays the Sam. has Benjamim, *the Son of Days*. He is called the Son of Jacob's old age.

36.

36. — 1. Progeny for generations.
39. Chap. Joſephis called a ſlave inſtead of a ſervant. The latter ſeems the more proper.
40. — 1. No neceſſity for ſaying the *chief* butler and the *chief* baker. The ſimple names are uſed in the original, and are to be underſtood *by way of eminence.*
— 5. The variation of this verſe is more in words than in ſenſe, and it runs leſs eaſily in the Doctor's than in our own verſion.
"They both dreamed dreams in the ſame night, each "his own dream, and the dream of each (that is of "the butler and the baker, which were detained in "the priſon-houſe) correſponding with its own inter-"pretation."
17. For bake meats, paſtry work, In old Engliſh the former was uſed for the latter.
41. — 42. For fine linen, muſlin.
42. — 1. For corn in Egypt, a ſale of grain in Egypt. This laſt is the true ſenſe of the original word.
— 9. For nakedneſs weakneſs, that is, the defenceleſs condition.
43. At the end. They drank and were merry begins the 44th Ch.
47. — 9. For pilgrimage, ſojournment.
48. 22. For I have given, I aſſign.

We ſhall here for the preſent month conclude our obſervations on the arduous attempt of Dr. Geddes, intending, in our next number, to compriſe the whole of what we have to offer on this firſt volume.

(To be concluded in our next.)

ART. II. *The Anatomy of the Bones, Muſcles, and Joints. By John Bell, Surgeon.* Large 8vo. 459 pp. 9s. Edinburgh, G. Mudis.

ANATOMY, in common with every other branch of natural ſcience, has been going on in progreſſive improvement ever ſince the revival of letters in Europe. It therefore becomes neceſſary, from time to time, that new ſyſtems ſhould be formed, in which the eſſays of different Profeſſors, who have exerted themſelves in perfecting the deſcriptions of particular parts of the body, or in a meliorating the whole, ſhould be collected.

Deſcriptions of the bones and muſcles, as being the moſt ſimple and obvious parts, have been long ſince given with ſo much accuracy; their connexion, motion, and uſes ſo clearly pointed

pointed out, and ſuch elegant delineations of them, publiſhed by almoſt innumerable Anatomiſts, particularly by Bidler, Albinus, Cowper, Winſlow, Monro, Sir A. Haller, &c. as to leave little to be done upon thoſe parts. As far, therefore, as this volume extends, the obſervation with which the author begins his preface, ſeems hardly admiſſible. "To thoſe," he ſays, "who are at all acquainted with books on Anatomy, the appearance of a new one on the ſubject will not be ſurpriſing." Neither is what he obſerves further on, where he complains of the neglect of Anatomy, quite intelligible to us. So far, indeed, are we from ſeeing any ſtrong ſymptoms of this neglect, that we are ſometimes tempted to believe, that it is cultivated with a nicety bordering on faſtidiouſneſs, and thoſe minute reſearches into the minuter parts of the frame, which occupy ſo much of the attention of many great Anatomiſts, might ſometimes, we imagine, be diſpenſed with. Be this as it may, the errors in the deſcriptions of the bones and muſcles, are by no means conſiderable, and are ſuch as are eaſily corrected by the teachers of Anatomy, and demonſtrated on the dead body. And after all, no one muſt expect to acquire a competent knowledge of Anatomy from reading the beſt and moſt accurate deſcriptions, or from examining and ever ſo attentively contemplating the moſt lively delineations. It is from actual inſpection of the parts, from frequenting the diſſecting-room alone, that the ſtudent muſt expect to acquire that knowledge, which will enable him to become a good practical Surgeon. It ſeemed, therefore, incumbent upon this author to have pointed out, in a diſtinct manner, in what his account of the bones and muſcles excels thoſe who have gone before him, or in what, indeed, it differs from them. It will not, be expected that we ſhould compare the deſcription of each bone, muſcle, and joint, with the accounts of preceding writers, but as far as our examination has gone, the advantage is not always in favour of this work. Let any one examine it with Monro's Anatomy, which we mention as being in the hands of every Surgeon, and which we think will juſtify us in this remark. Having ſaid thus much, which regard to the great men who have laboured, and are labouring to improve the art, ſeemed to demand, we ſhall readily acknowledge that the author has collected his materials with induſtry and has enriched his work with the principal improvements in phyſiology, which the preſent age has produced.

We ſhall now extract two or three ſpecimens, which will ſerve to ſhow the ſtyle of the author and give ſome idea of the execution of the work.

On

On the formation and growth of bones, the author obſerves,

" Every bone has, like the ſoft parts, its arteries, veins, and abſorbent veſſels; and every bone has its nerves too. We ſee them entering into its ſubſtance in ſmall threads, as on the ſurfaces of the frontal and parietal bones. We find delicate nerves going into each bone along with its nutritious veſſels; and yet we hardly believe the demonſtration, ſince bones ſeem quite inſenſible and dead. We have no pain when the perioſteum is raſped and ſcraped from the bone: we have no feeling when bones are cut in amputation: we feel no pain when a bone is trepanned, or when cauſtics are applied to it. But there is a deception in all this. A bone may be exquiſitely ſenſible, and yet give no pain; a paradox which is very eaſily explained. A bone may feel acutely, and yet not ſend its ſenſation to the brain.—It is not fit that parts ſhould feel in this ſenſe, which are ſo continually expoſed to ſhocks and blows, and all the accidents of life; which have to ſuffer all the motions the other parts require. In this ſenſe, the bones, the cartilages, ligaments, burſæ, and all the parts that relate to joints, are quite inſenſible and dead. A bone does not feel, or its feelings are not conveyed to the brain, except in the abſence of pain, it ſhews every mark of life. Scrape a bone and its veſſels bleed, cut or bore a bone, and granulations ſprout up; break a bone, and it will heal; or cut a piece of it away, and more bone will be readily produced: hurt it and it inflames; burn it and it dies; take any proof of ſenſibility, but the mere feeling of pain, and it will anſwer to the proof. In ſhort thoſe parts have a ſenſibility which belongs to themſelves, but have no feeling in correſpondence with the general ſyſtem."

" A bone feels ſtimuli, and is excited to react: injuries produce inflammation in the bones, as in the ſoft parts; and then ſwelling, and ſpongy looſeneſs, and a fulneſs of blood, ſuppuration, ulcer, and the death and diſcharge of the diſeaſed bone enſue. When the texture of a bone is thus looſened by inflammation, its feeling is rouſed; and the hidden ſenſibility of the bone riſes up like a new property of its nature: and as the eye, the ſkin, and all feeling parts, have their ſenſibility increaſed by diſeaſe, the bones, ligaments, burſæ, and all the parts, whoſe feeling, during health, is obſcure and hardly known, are rouſed to a degree of ſenſibility, far ſurpaſſing the ſoft parts. The wound of a joint is indeed leſs painful at firſt, but when the inflammation comes, its ſenſibility is raiſed to a dreadful degree: the patient cries out with anguiſh. No pains are equal to thoſe which belong to the bones and joints."

Speaking of the various reſearches into the cauſes of muſcular motion, the author ſays,

" Why ſhould we ſeek the ultimate fibres of the muſcles, or ſtudy their forms, when the diſcovery could not advance us one ſingle ſtep in the knowledge of its nature or eſſence? What avails it that we have diſcovered, if we have diſcovered, the ſhape of the particles of blood:

blood: the wave-like fibres within the ſubſtance of the nerves, or the jointed appearance in the ſmaller fibres of muſcles? We do not underſtand the nature of the blood, the properties of the nerves, nor the contractive power of the muſcles, at all better by this peculiar form of the internal ſtructure, than we do by the groſſer marks of their external form."

In deſcribing the bones of the pelvis, he ſays, "The brim is that oval ring which parts the cavity of the pelvis from the cavity of the abdomen: it is formed by a continued and prominent line along the upper part of the ſacrum, the middle of the ilium, and the upper part or creſt of the pubis. This circle of the brim ſupports the impregnated womb, keeps it up againſt the preſſure of the labour pains, and ſometimes this line has been as *ſharp as a paper-folder, and has cut acroſs the lower ſegment of the womb*; *and ſo, by ſeparating the womb from the vagina, has rendered the delivery impoſſible; and the child eſcaping into the abdomen among the inteſtines, the woman has died.*"

Where the author gleaned this obſervation we are unable to gueſs; but we think we may venture to aſſure him, that inſtead of this being an ordinary occurrence, or its happening now and then, (which the word ſometimes ſeems to imply) it never did, and we apprehend, never could happen. It has been ſuppoſed, that from the preſſure of the pregnant uterus againſt the brim of the pelvis, during the laſt month or two of geſtation, it ſometimes happens, that a part of the circumference of the cervix is bruiſed and rendered thin and thus diſpoſed to rupture, in caſe of the labour proving uncommonly violent or tedious; and this has been alledged as a reaſon why ruptures are more common in the cervix, than in any other part of the uterus. But before the edge of the bones could cut through the whole circumference of the uterus, and ſeparate it from the vagina, it muſt have divided the rectum, bladder, and all the intervening integuments, a circumſtance of which we have not the leaſt intimation in any medical writer.

ART. III. *A Deſultory Sketch of the Abuſes in the Militia, with Comparative Reflections on the Increaſe of our Military Eſtabliſhments, and the Decreaſe of our Manufactures. To which is added, an accurate Abſtract from the laſt printed Liſts, by which it will appear, that there are upwards of* 14,000 *Officers on Full and Half-pay, whilſt there exiſt two hundred and thirty-eight Vacancies in the Militia at this critical Juncture. Addreſſed to the Right Hon. the Earl of Moira.* 8vo. 212 pp. 3s. Bell, Oxford-ſtreet. 1794.

IN the reign of Charles the Second, when ribaldry and profaneneſs were the higheſt recommendations of every new publication,

publication, a pamphlet came out, entitled, "Die and be Damn'd." The title was a ſufficient recommendation, and the book was of courſe ſought after with the greateſt avidity, but the wicked wits of thoſe days were grievouſly diſappointed when they found they had bought a ſober and a moral work, cautioning them againſt thoſe very vices which they expected it would illuſtrate and encourage, and that the title was held out to them merely as an inducement to purchaſe the book. We conjecture, the author of the pamphlet now before us muſt have reaſoned much in the ſame way with the writer of "Die and be Damn'd." He muſt have concluded (and he is certainly in the right) that if he had called his book An Argument againſt the exiſting Government, or An Argument againſt all Governments, or Recommendation of French Principles, or A Vindication of Republicaniſm, the ſubject, under either of the titles, is become ſo trite, that no purchaſer would have been found. I muſt, therefore, ſays he, find out a title which will attract the eye of the readers of advertiſements, and the gazers at bookſellers' windows. And as the abuſes in the Militia are a new topic, and will therefore excite curioſity, I will prefix them as a title to my book, though I do not mean to write a ſyllable on the ſubject, except, perhaps, now and then in a note for the ſake of giving a colour to my title-page.

Setting out on this principle, the author has written in a tolerably correct, but very turgid language, a long and tedious invective againſt every inſtitution in this kingdom, profeſſing, at the ſame time, to be no enemy to Monarchy, and diſclaiming, as moſt Republicans have of late thought it politic to do, all approbation of the enormities committed by the French; yet he palliates their conduct in ſo many inſtances, that we do not think he feels much compunction for thoſe whom he brands with the name of Nobility: and when ſpeaking of the memorable 10th of Auguſt, he tells us that, "the few whom effeminacy or gold had corrupted, in vain attempted to defend the Palace." We doubt whether he would have been found at that time among the ſupporters of Monarchy, though he has candour enough to confeſs that he does not believe "the late unfortunate Monarch was an *active* enemy at leaſt to his ſubjects."

We ſhall not enter into any examination of the political topics contained in this pamphlet, becauſe if our readers will have the goodneſs to recur to any good anſwers to any other Democratic book, the obſervations which are there made, will probably as well ſuit the preſent pamphlet. We muſt, however, give this author due praiſe for the ingenuity with which he endeavours to prove that the French have never for a moment aimed at equality of property as well as of rights,

a topic which we ſhould have ſuppoſed even that doughty champion, Mr. Thomas Paine, had by this time given up as indefenſible.

After having waded through ſeveral pages, we begin to grow very impatient for the ſubject promiſed in the title page; and, not meeting it, we were inclined to turn to the latter part of the book, in the hope of ſeeing the printed liſt which is there profeſſed to be added; in this, however, we were alſo diſappointed, the concluſion preſented no ſuch addition; but on proceeding yet a few pages further, it ſuddenly preſented itſelf to us inſerted in the middle of the book, without any introduction whatever, and totally unconnected with any thing preceding or ſubſequent, if we except the few notes which are thinly ſcattered in different pages. As this is the mode in which the liſt is *added*, we ſhall make ſome obſervations upon it in this place.

The object of the liſt is to ſhew the number of effective and non-effective officers in the militia, and we believe, every military man who reads it, will immediately diſcover that it is calculated to miſlead in every article, except in the very ſmall militia corps which do not conſiſt of more than three companies, and where conſequently the error would be too groſs to eſcape detection. We will not take up our reader's time with many inſtances, but will ſelect a few taken at random among the different regiments.

The Brecon and Monmouthſhire (conſolidated) regiment is ſaid to have 23 officers, and to want one; now this corps conſiſts of only ſix companies, and conſequently has but 18 commiſſioned officers. Here, therefore, a greater number of officers is ſtated than can belong to the regiment, and yet a deficiency is alledged. The Eaſt Devon regiment conſiſts of 10 companies, and conſequently of thirty officers; the Dorſet of the ſame number, yet the former regiment is ſtated to have 28 effective, and five non-effective, the latter 31 effective, and two non-effective. The Northamptonſhire has 10 companies, and conſequently thirty officers, yet it is ſtated to want three, excluſive of the thirty effective. The Somerſetſhire has twelve companies, and of courſe 36 officers. Yet, beſides 34 effective, there are ſtated to be five non effective. The author, we know, will tell us, in anſwer to this, that, beſides the officers attached to companies, there are in every regiment an adjutant, quarter-maſter, and ſurgeon, who may be reckoned ſeparately from the reſt; but he, as well as every other military man, muſt know that the two former commiſſions are borne almoſt invariably in all regiments together with a lieutenancy, and that it has been the practice in the

militia to permit the ſurgeon, and even his mate, to hold a lieutenancy, or enſigncy alſo; and we believe no man in the army will ſay that either of theſe officers are overpaid for the duty they do, by holding double commiſſions; nor did it ever enter into the mind of any man to conſider a regiment incomplete in its compliment of officers, becauſe theſe commiſſions were combined with others in the ſame regiment. In the liſt of the army, the vacant commiſſions are marked by points in the places where the names ought to ſtand, but no point is ever put in the place of the adjutant or quarter-maſter's name, becauſe they alſo bear another commiſſion in the regiment; nor do we conceive how a regiment can poſſibly be called incomplete in officers, where no commiſſion is vacant. This therefore appears to us very like a premeditated intention to deceive, and excite diſcontent. Yet, as the author draws no inference from theſe ſuppoſed vacancies, nor preſcribes any remedy, we are at a loſs to know where the grievance lies. Does he attribute to government the incomplete ſtate in which he wiſhes to ſuppoſe theſe regiments to be, or would he have miniſters iſſue out preſs warrants to compel the country gentlemen to accept of enſigncies in the militia? for even according to his own ſtatement, and admitting the three vacancies in each regiment, which we have proved not to exiſt, a few enſigncies are the only commiſſions vacant in each regiment.

As the militia is allowed by all to be in a very perfect ſtate of diſcipline, we do not think it has hitherto been materially injured by a want of officers; and as the numbers now exiſting have been found ſufficient for training the men, and as government does not iſſue pay for the vacant commiſſions, we do not think it will be very eaſy to impreſs the public mind with much diſcontent on this ground. Of this the author ſeems to be conſcious by an inſinuation which he throws out in a ſubſequent note, that if the vacancies among the officers are ſo numerous, the number of men in each regiment may be equally incomplete. This inference the writer muſt know cannot be drawn from it; for the want of officers muſt proceed from there not being a ſufficient number of perſons who chuſe to offer their ſervices; and, conſidering of how temporary a nature the ſervice is, we rather wonder that ſo few ſhould be wanting. But deficiencies in the number of men can only proceed from groſs neglects in the commanding officers, or in the deputy-lieutenants, who are to regulate the ballot.

Little further notice is taken of the militia, except now and then in a note, which bears no relation to the text of the book,

book, for that invariably ſoars among the higher regions of politics. In theſe notes the great ſource of complaint is that the colonels of militia regiments receive the ſame pay as colonels in the army, though they have never ſhed their blood in Flanders or America. Now we have always ſuppoſed that half-pay, and other ſtipends, in the nature of penſions, were given for former ſervices, but that the pay attached to actual ſervice was given for the duties then performing, or which the officers might be called upon to perform; and, as the militia colonels are equally liable with the regulars to every kind of ſervice within this kingdom, we ſee no reaſon why their emoluments ſhould not be the ſame. But, ſays the author, men of fortune take theſe commiſſions to gratify their own private intereſts. Surely his ideas of the ſituation of a man of fortune, at the head of a militia regiment, muſt be very inaccurate, if he can ſuppoſe for a moment that the pay is an equivalent for the additional expence which he muſt incur; for he will not eaſily perſuade thoſe, who have been long in the habits of living in refined comfort, to conform to the rigid œconomy of a military life; nor is it neceſſary that country gentlemen, who voluntarily come forward in the ſervice of their country, ſhould be deprived of thoſe comforts which their fortune entitles them to enjoy.

It is matter of great indignation to this author that the militia ſhould be cloathed in ſcarlet, (we wonder he does not alſo object to fine linen) if, ſays he, they were cloathed in "honeſt blue," (true blue we ſuppoſe he means) they would fight as boldly as a Pruſſian cuiraſſier or Auſtrian huſſar; but in ſcarlet they will combine with the enemy, as the mercenaries did with the Roman legions, to ſubvert the empire. A moſt excellent argument. True blue for ever!

It is amuſing to ſee how every object is diſtorted when the deſign is to excite diſcontent. The Duke of Richmond and his fortifications, of courſe, furniſh a topic, but they are confined to the notes, though they are not announced in the title page. An officer, the author we preſume, viſits one of his Grace's forts, which he finds occupied only by an old woman, and much ridicule is attempted to be thrown on guns intruſted to the care of an old woman; but if a garriſon had been found in this fort, what language would have been held? Should we not have heard of the ſhameful expence of a governor, a lieutenant-governor, a gunner, and a company of artillery, to take care of a few old honey-combed guns. Such is the fate of miniſters, if they are œconomical, their parſimony is burleſqued; if they proceed on a more expenſive ſcale, they are

charged with increaſing the public burthens, in order to augment their own patronage.

Another charge is brought againſt miniſters in the notes, (for the text of this work is throughout a kind of Lawyer's declamation, the indictment and pleadings being confined to the notes) miniſters are charged with laviſhing the public money, without producing fair accounts of debtor and creditor. As a reply to this, we would aſk the author, whether he is really ſo very ignorant as not to know, that every ſhilling of the public money which is expended is brought to a ſpecific account, except the ſingle article of ſecret ſervice money, the amount of which has been ſo ſmall during the whole of this adminiſtration, that the moſt inveterate enemies of government have not dared to found any charge upon that head.

We ſhould be guilty of injuſtice to the ingenuity of this writer, if we concluded without thanking him for the novelty of his conjecture, that the revolution in France was produced by the commercial treaty with this country. It reminds us of a Jeu d'Eſprit of Voltaire, in which he deduces the fall of the Perſian empire from a man's picking up a pebble on the ſhore of the Cape of Good Hope.

ART. IV. *A Letter to a Member of the Houſe of Commons, upon the meeting of Parliament, by the Author of the Letters to Mr. Fox, upon the dangerous and inflammatory Tendency of his Conduct in Parliament, and upon the Principles, Duties, and Compoſition of Minorities* *. 8vo. pp. 152. 3s. Owen. 1794.

THIS writer, whom, whatever we may think of his opinions, we muſt unequivocally praiſe for manly vigour of ſtyle, rich and natural eloquence, with much originality of conception, continues in this Letter to urge, and apparently to expect, the formation of a third party in parliament, in oppoſition both to the miniſtry and to the minority. The event has not juſtified his expectation. One circumſtance which muſt have diminiſhed the effect of a pamphlet, qualified by its intrinſic force to have made itſelf extenſively felt, is this, that in the warmth of his hoſtility againſt the perſons in power, he has urged, and repeated the charge of imbecility where it is not only inapplicable, but ridiculous: where all, who ever

* See Brit. Crit. Vol. I. p. 198.

viſited the ſenate of Great Britain, or have read the reports of its proceedings, know it to be ſo contradictory to the fact, that even the moſt virulent enmity is too prudent to advance it. He who ſhould call Hercules a pigmy, could perſuade thoſe only, who never ſaw or heard of Hercules.

One point principally laboured by the letter-writer in the beginning of his tract, is to remove the ſuſpicion of inconſiſtency or unreaſonable change, which had ariſen from the different political complexion of his firſt and ſecond letter to Mr. Fox. The ground on which the author undertakes to clear himſelf from this ſuſpicion, is this; that when his firſt letter was written, he conſidered it neceſſary "to ſtrengthen the adminiſtration, no matter how or of whom it were compoſed; it was neceſſary to induce the nation, diſtracted and perplexed with the impudence and ſophiſtry of parties, to confront its enemies, and to undertake the war with reſolution and with unanimity." p. 11.

"Let me aſk," he ſays again, "not only of you, my dear ſir, but of the enlightened and honeſt of every party in the kingdom, whether the month of January 1783, when Dumourier had already turned his face towards Holland, when the decrees of the National Convention had already taken rebellion under the protection of the victorious armies of France; when London was deformed and horrible with foreign faces; and the murderers of Paris and Avignon ſtalked fearleſs through our ſtreets; when anarchy and revolution reſounded from every ale-houſe bench; when rancour and diſcontent ſcowled from the brows of induſtry; when the whole kingdom heaved with convulſive throes, and the great fabric of our ſtate trembled upon its baſis; I ſay, let me aſk if that had been a time to enquire whether the miniſter had arrived by wholeſome means at the ſeat of government, or had preſided there with wiſdom or juſtice?" p. 15.

But when the ſecond letter was written, Holland, Brabant, and Flanders had been delivered, and the aſpect of affairs at home, according to the notions of this writer, required that he ſhould ſpeak out, and declare his genuine ſentiments of the adminiſtration, which then appeared to be extremely hoſtile. In this manner does this writer ſolve the apparent variation in his politics, which we ſhall content ourſelves with repeating, in juſtice to him, without adding any further comment.

The writer continues then throughout this letter a ſtrong adverſary of the preſent adminiſtration, towards which he even aſſumes an air of great contempt: but, at the ſame time, he continues an aſſerter of the juſtice and neceſſity of the preſent war; a decided enemy to the violence, anarchy, and cruelty of France: and a zealous advocate for our own conſtitution,

tion, except that he is one of thoſe who think that it would be improved by what is called purifying, that is, changing the repreſentation. His declaration of his ſentiments on the grounds of the war is ſpirited and able.

" The real ground of this war is to repel invaſion, to reſiſt oppreſſion, to defend the laws, the liberty, the religion, the hearths, the fields of Great Britain; the ground of the war is the ground we ſtand upon; it is our native ſoil upon which we rear our children, which hides the dear and ſacred remains of our beloved progenitors! Let me reſume myſelf—What are we fighting for? For the ancient monarchy in France? Heaven forbid! For the conſtitutional monarchy and the Jacobins of 1789, as vile and criminal, though not ſo able or ſo bold as thoſe of 1792? Still Heaven forbid! To deſtroy the republic under any pretence? Oh Heaven forbid! Why then have we combined all Europe in a common cauſe? and why do we cover the ocean with our fleets, and the continent with our tents? To compreſs within the girdle of their ſtate a ferocious race, who have declared an *interneciary** war againſt every eſtabliſhment, every form of human policy, every order of civil life and ſociety; who have trampled upon every tye, every duty, every principle which connects men together; who have broke through every attachment, either local, or natural, or civil; who have made all property common, and put the perſons, the property, the profeſſions, and the will of men, at the public requiſition? Who ſweep with indiſcriminating fury the inhabitants from the villages, and drive their peaſants from the plough to the ſlaughter-houſe; indifferent to their loſſes, impenetrable to pity or remorſe; a race who have forſworn commerce and the peaceful arts, who have left their fields unſown, while they meditate the plunder of foreign harveſts; who have left their houſes deſolate and forlorn, while they threaten with conqueſt and extermination the towns, the farms, the cottages, of ſurrounding nations.

Theſe are the cauſes of the war and the cauſes too why all the queſtions that regard a peace are ſo vain and illuſory. Why ſhould we treat (I ſpeak not now of the national character and glory) why ſhould we treat? Will treaties bind this furious people? No: they muſt perceive their own madneſs, and puniſh their own criminals, before any power can treat with them; and they muſt return to principles and to arts, and employments too, before we, or other ſtates, can lay down our arms with ſecurity." P. 48.

In ſpeaking of the Jacobins, this author conſiders the entire bulk of the French nation as Jacobin, and ſays with much ſound reaſon, " the Jacobins have committed no crimes that I know of, which have not been participated and avowed by the nation;" and afterwards, " the fact is, every

* Properly, internecine.

man,

man, while he moves on with the ſtream, is Jacobin, and when he thinks of ſtopping this career, or of breaſting the flood, he becomes conſtitutionaliſt, or fœderaliſt, or ſomething elſe, no matter what, the name of which is a paſsport to the guilloſine."

Throughout this letter are ſcattered many ſplendid and many eloquent paſſages; but thoſe we have already cited, will ſuffice to ſhew that the compoſition proceeds from one who is a maſter of ſtyle. Many of the author's complaints againſt the adminiſtration are now obſolete. The rich Weſt-Indian Archipelago, pointed out, as he ſays, "by the finger of common ſenſe and of nature herſelf, to recompence our maritime and commercial iſland for the dangers and expences of the war," is now conquered; and a naval victory has been gained, of ſufficient ſplendour to ſilence all murmurs on that ſubject. Let us then leave this pamphlet with a hope that the Britiſh arms may yet conquer all complainants into ſilence.

ART. V. *Experiments on the Nervous Syſtem with Opium and Metalline ſubſtances, made chiefly with the View of determining the Nature and Effects of Animal Electricity. By Alexander Munro, M. D. Profeſſor of Medicine, Anatomy, and Surgery, in the Univerſity of Edinburgh.* 4to. pp. 43. 3s. Neil and Co.

THE opinion which the learned and juſtly celebrated Profeſſor entertains of this new influence, is different from that of either Galvani, Valli, or Fowler, inaſmuch as he ſuppoſes it to be electricity, or a fluid greatly reſembling it, and yet totally foreign to the animal, and, as he thinks, that it acts on the muſcles, upon the common principles of a ſtimulus to the nerves.

As our buſineſs is with the concluſion drawn by the learned writer from his facts and reaſonings, we ſhall not ſcruple to quote his laſt words as introductory to our remarks on the general merits of his publication.

Dr. Munro concludes with the following great deductions or corollaries from his experiments;

"1. That the fluid, which, on the application of metalline bodies to animals, occaſions convulſions of their muſcles, is electrical, or reſembles greatly the electrical fluid.

"2. That this fluid does not operate directly on the muſcular fibres, but merely by the medium of their nerves.

"3. That

" 3. That this fluid and the nervous fluid or energy are not the ſame, but differ eſſentially in their nature.

" 4. That this fluid acts merely as a ſtimulus to the nervous fluid or energy.

" 5. That theſe experiments have merely ſhewn a new mode of exciting the nervous fluid or energy, without throwing any farther or direct light on the nature of this fluid or energy." P. 42.

The firſt of the concluſions is built upon experiments ſo very analogous to thoſe of Valli and Fowler, that it is unneceſſary to take much notice of them. They are intended to prove the reſemblance of the electrical fluid to this new influence, in producing ſimilar ſenſations of taſte, in having ſimilar conductors and non-conductors, and in bringing on convulſions.—Dr. M. found that both boiled meat and raw meat were equally good conductors of this influence, and that, although a piece of them was interpoſed between the tongue and ſilver, and another between the tongue and zinc, they did not prevent the peculiar ſenſations of taſte.

As to the 2d corollary, we are by no means ſatisfied that it is ſufficiently proved by experiment. In our account of Dr. Fowler's work, we made uſe of ſome arguments to ſhew that ſtimuli which acted on muſcles through the medium of nerves, alſo affected the muſcles themſelves, when immediately applied to their fibres. Experiments on the muſcles of perfect animals tending, to prove the poſition laid down by the author, we acknowledge to admit of much doubt, for as in them there is a mixture of nervous matter, it may be argued, that it is owing to this, that the ſtimulus acts. Now, granting for the ſake of argument, that this new influence only produces action in a muſcle by irritating the nervous energy, it would be natural to ſuppoſe that its effects on any given muſcle would, without exception, be moſt readily produced when applied to the nerves ſupplying that muſcle; yet it is hardly poſſible to excite contractions in the heart in this way, whereas, if the zinc and gold be applied to the body of the heart itſelf, contractions are very eaſily excited. But the heart is ſupplied with leſs nervous matter than any other muſcle of equal ſize in the human body: it has even been denied of late, that it has any admixture of nerve*, which circumſtances all tend to render it probable, that the influence, when applied to the muſcular or irritable fibre, is capable of exciting it into action as well as when conveyed by the nerves.

* Diſſertatio qua demonſtratur cor nervis carere, auctore J. B. G. Behrend.

The

The 3d, 4th, and 5th concluſions appear to us to be juſt and fair deductions from the preceding experiments and facts; only we would add, that this new influence is alſo a ſtimulus to the principle of irritability, as well as to the nervous energy.

Among the number of experiments one or two deſerve to be mentioned on account of their novelty, and the particular facts they prove.

"It has been alleged, that the flaſh happens before the two metals touch each other, and is repeated on ſeparating them: but theſe facts appear to me very doubtful, as I do not find that a flaſh is produced when a piece of cambric paper, in which a number of holes is pierced with a pin, is interpoſed between the zinc and ſilver, although the paper does not in thickneſs exceed the fifteen hundredth part of an inch." P. 25.

In another experiment, the Doctor finds, that although a piece of the fineſt paper, full of holes, when dry, prevents the influence from acting; yet, when wet, it becomes a good conductor. He alſo relates a very good experiment, proving that the influence can paſs along the nerves, in a direction both to and from the brain.

As to that part of the pamphlet which contains obſervations on the circulating and nervous ſyſtem of frogs, and an account of his experiments with opium, we find but little new or intereſting; and when we conſider the extreme jealouſy which the learned Profeſſor at all times ſhews in regard to his own diſcoveries, and alſo the great ſenſibility he evinces, when from an ignorance of what he has ſaid or done, an author unfortunately happens to make a remark which the Doctor conſiders as one of his own, we are at a loſs to conceive why he ſhould, with an air of novelty, relate to the Royal Society of Edinburgh, experiments, which have been often made before him, to eſtabliſh an opinion which has already been advanced by many others. We allude to the very firſt facts, and the firſt corollary in the work, which we ſhall give in his own words.

"Two days after cutting off the head of a frog at its joining with the firſt vertebra, I found it ſitting with its legs drawn up, in their uſual poſture; and when its toes were hurt, it jumped with very conſiderable force. Its heart likewiſe continued to beat about forty times in a minute, and ſo ſtrongly as to empty itſelf and circulate the blood." P. 7.

The corollary he deduces from this is,

1. "That the frog, after its head is cut off, feels pain, and, in conſequence of feeling, moves its body and limbs." P. 12.

In

In another place he says,

" 5. As, after cutting off the head, this animal is susceptible of pain, and, in consequence of that, performs voluntary motion, it appears that, in it, the brain is not the sole seat of the *Sensorium Commune.*" P. 13.

Now, as to the fact, we say, it has been observed by many, not only in regard to frogs, but many other cold-blooded animals, in proof of which, we quote the following passage from Haller together with a few of the authorities:

" Et primum vulgare est in animalibus de insectorum genere, et in frigidi sanguinis quadrupedibus * capite resecto " vivere ea animalia, currere, † clamare et cibum quærere et " venerem exercere et de hostibus vindictam sumere, etiam a " plusculis diebus ‡."

Upon these facts Unger has, in several of his works, founded an opinion that animals feel not only pain but pleasure after decapitation.

In regard to this seemingly paradoxical conclusion we have to observe that it is a circumstance greatly to be lamented, that Physicians should be so extremely ignorant of the opinions and language of Metaphysicians as they commonly are, and on the other hand, that the principles of Physiology should be so little studied by those who endeavour to make discoveries in the human mind.

Metaphysicians in general consider feeling as a faculty of the mind, and connected with consciousness. To them, therefore, it must appear absurd to say, that animals feel after their heads are taken off. When a Physiologist speaks of feeling, he often refers to the first effect produced upon the nerves, and he considers it, therefore, in a great measure as a corporeal function. How is it possible, therefore, if this circumstance be not attended to, that there should be a mutual understanding between these two classes of men?

Every Physician who has attended much to the operations of the human mind, and who is well acquainted with the functions of the nervous system, must acknowledge, that it is, in many cases, extremely difficult to determine what phænomena

* *La certi*, Vandelli Epist. ii. p. 243. *Ranæ* Whytt Physic. Essays, Edin. p. 214. v. 381. Zimmerman, p. 29, 30. Woodward, p. 89, 30. Redi Anim. Vivent Observ. 82. *Testudines*, Birch.

† *Musca*. Woodward *Ranæ* Zimmerman Borellus.

‡ *Vespæ et Pupilliones*, Philosoph. Transact. a. p. 465, adde *Testudines*, &c.

belong

belong entirely to the one, and what to the other, and until ſome perſon undertakes the inveſtigation of theſe points, and has talents fitted for ſuch nice reſearches, we ſhall make but little progreſs in Pſychology.

We conclude our remarks on this publication with ſtrongly recommending a further inveſtigation of the ſubject by experiments, and eſpecially with a view to diſcover the nature and laws of this new influence, which, although it greatly reſembles electricity, ſtill differs from it in one or two eſſential circumſtances.

ART. VI. *Evidences of Criſtianity; or, a Collection of Remarks intended to diſplay the Excellence, recommend the Purity, illuſtrate the Character, and evince the authenticity of the Chriſtian Religion. By Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge.* Second edit. much enlarged. 8vo. 227 pp. 4s. 6d. Robinſons, 1793.

IT is greatly to the praiſe of Chriſtianity, that, though founded originally by men of ordinary underſtandings, and limited attainments, it has afforded a field of diſcuſſion for talents and literature in all the ages which have ſucceeded its eſtabliſhment. A ſyſtem which had proſelyted the bulk of an uninformed people, might very juſtly be treated with ſuſpicion, as the diffuſion of opinions is known to have been effected by other means than thoſe of argument and conviction. But that a ſyſtem of religious principles promulged by men of no conſideration ſhould have ſecured to itſelf an influence which neither ſophiſtry can undermine, nor criticiſm overthrow, is an evidence of its authenticity, and a proof of its excellence, which muſt ſatisfy the fulleſt demands of rigid incredulity.

Within the ſpace of the laſt century, literature and religion have received no inconſiderable advancement by the ſtudy of the Chriſtian evidences, and we are happy in ſeeing in the work before us another added to the cloud of witneſſes, which have borne teſtimony to the authenticity of the ſacred writings. We ſhall not be able to deliver our opinion uniformly in favour of the learned author, whoſe labours we are deſirous of appreciating, and we muſt ſolicit his indulgence for the freedom with which we ſhall animadvert upon thoſe particulars which may appear to us exceptionable.

The work pretends to no plan, and follows no particular ſeries of propoſitions—it contains a ſet of remarks, diſcuſſive of

of various incidents which are recorded by the Evangelical writers. We ſhall make ſome obſervations upon thoſe which may appear to deſerve particular notice.

Remark II. preſents us with an argument in favour of the authenticity of the Goſpel of St. Matthew, drawn from the correſpondence of his phraſeology with the turn of thought peculiar to the Jews. The paſſage particularly inſtanced by Mr. W. is that "of the Angel troubling the waters in the pool of Bethesda." Thus he firſt reduces a ſuppoſed miracle into a peculiar mode of ſpeech, and then brings this very doubtful interpretation as a proof of his main point, the truth of the Goſpel. This is the modern way of believing the Goſpel; and we ſhall doubtleſs ſee in time, all our Saviour's miracles *ſolved* in the ſame ingenious manner, for the accommodation of thoſe who do not love miracles.

Remark XI. Mr. W. conſiders the high degree of credit which accrues to the narrative of the Evangeliſts, from the unambitious and unaccommodating character of their hero. Our readers will, we perſuade ourſelves, be gratified by ſeeing the paſſage at full length.

"If we ſurvey the conduct of other fathers of ſyſtems, founders of ſects, and heads of parties;—if we contemplate the means, which *they* have generally employed to procure reputation and allure followers; the mode of acting and teaching adopted by Jeſus Chriſt, will appear, perhaps, in this reſpect, perfectly peculiar and without example. No forgers of the goſpel narratives in queſtion (whoſe motives in the firſt inſtance to ſuch an impoſition would not eaſily be aſcertained) could have diſcovered any inducement, either from an acquaintance with human manners, or the operations of the human mind, to deliver ſuch an extraordinary relation of the conduct of their hero. For my own part, I am able to deviſe no other tolerable ſolution of this difficulty, but this obvious ſuppoſition; that the *goſpel hiſtory* is in reality an accurate *tranſcipt* from a TRUE ORIGINAL;—that ſuch a perſonage as *Jeſus of Nazareth* ACTUALLY APPEARED in the world; a genuine likeneſs of the picture which is preſented of him;—that he came with the expreſs intention of publiſhing ſuch a ſyſtem of religion, of executing that unprecedented project of founding an univerſal empire over the affections and conſciences of men, by the gentle conſtraints of *truth*, and the ſoothing captivations of *purity* and *love*.

Did Jeſus allure his followers by oſtentatious promiſes of wealth, power, reputation, or any temporal advantage whatſoever? Or was not the firſt and eſſential qualifications of his diſciples declared to be a relinquiſhment of every *worldly* expectation; an abandonment for ever of the very idea, I do not ſay, of power, intereſt, and reputation, but of eaſe and comfort? After his own example, who had not *where to lay his head*; who endured every hardſhip, every danger and perſecution, on his ſteep and rugged road to *Calvary*, where the bitter cup of his afflictions was emptied to the dregs. After ſuch a pattern

pattern of calamity and ſorrow, the followers alſo of this maſter were expected, if the ſervice of the goſpel required ſuch a ſacrifice, to leave *houſe* and *land*, and *parent* and *child, for his name's ſake*—to encounter all thoſe evils which the malice and bigotry of their countrymen could exerciſe upon them—to endure with patience thoſe inſults and *cruel mockings*, which have proved to ſpirits of ſenſibility a ſeverer trial than even perſonal oppreſſions and corporeal torment—and to look daily, with a fearful expectation inſeparable from humanity, as a *probable* event, for that ſame *baptiſm* of blood, in which he himſelf had been *baptized*.

"Our Lord alſo, on every occaſion, moſt ſtudiouſly avoided *popular applauſe*; nor did he heſitate to reprove with ſeverity and boldneſs, before all the people, thoſe profeſſors, whoſe name and influence would have been the moſt ſerviceable in promoting his ſecular intereſt and eſtabliſhing his regal authority: and, in one inſtance, he retired with ſecret precipitation before that torrent of enthuſiaſtic admiration which would have borne him to a throne.

"By what model, I aſk our adverſaries, by what exiſting model could an impoſtor faſhion ſuch a character as this? What principle of *experience*, what analogy of *hiſtory*, what motive of *human action*, could furniſh him with a ſuitable foundation for a ſuperſtructure ſo unexampled in all its parts?

"Until a direct and explicit anſwer can be given to this queſtion, as *ſound philoſophy* has taught me not to admit *more* cauſes than what are ſufficient for the explanation of the *phænomena*, I feel myſelf compelled to conclude, that the life and actions of Jeſus Chriſt, correſpondent to the record tranſmitted of them in the *goſpels*, were the undoubted *prototype* preſented to the eye of our *Evangeliſts*; and that this ſame *Jeſus* truly was *a man, approved of God, by miracles, and wonders, and ſigns*, and roſe from the grave on the third day, after he had been *by wicked hands crucified and ſlain*." P, 57.

Remark XV. preſents us with a criticiſm relative to the *faſting of Chriſt in the Wilderneſs*. This Mr. W. ſuppoſes to have been *partial*, and ſupports his opinion by deductions from that declaration of our Saviour, "John came, neither eating nor drinking," which, on this principle, (he ſays) muſt have likewiſe intended faſting alſo; whereas, it is affirmed of John, that he ate locuſts and wild honey." By this mode of reaſoning, Mr. W. means to prove, that the term faſting, applied to Chriſt, meant the ſame as the expreſſion of Chriſt reſpecting the Baptiſt, namely, that he contented himſelf in the wilderneſs with what the place afforded. Now that John was in the wilderneſs as well as Jeſus, will by no means prove that he was there under the ſame circumſtances, and for the ſame end. On the contrary the diſſimilar ſtatement reſpecting the one and the other, ſeems to demonſtrate the oppoſite opinion: inaſmuch as it is reported of the Baptiſt, that he came *preaching in the Wilderneſs*, and did *eat* locuſts and wild honey; where-

as

as it is declared of Jeſus that he was led into the Wilderneſs in order *to be tempted* of the Devil.—That he *faſted* 40 days, and was afterwards an hungered. As to the inference drawn from the paſſage, "John came neither eating nor drinking," it can by no means be admitted. The ſenſe of this expreſſion is ſufficiently fixed by the other member of the ſentence, "that the ſon of man came eating and drinking," and evidently puts in contraſt the *abſtemious* life of John with the *ſuppoſed luxuries* of Jeſus as being found a gueſt at marriage feſtivities, and a companion of publicans and ſinners.

Remark XIX. proceeds upon a principle repugnant in our opinion to the ſpirit of ſcripture and of revealed religion. Mr. W. treats, in this and other places, every idea of a *mediation* and a ſacrifice with ridicule, and regards the duties of religion as perfectly practicable without any extraneous aſſiſtance, and ſufficiently acceptable without any *atonement*. The oppoſite opinions he treats as the eſſence of "Anti-chriſtianiſm," and "the filth of Heatheniſm." We ſhall content ourſelves with retorting in general to this and other ſuch charges, that the principle of the Goſpel was *intended* to exhibit a contradiction to Heatheniſh opinion, by reducing the dignity of man to its juſt level, namely, that of an inability to ſave himſelf—and this may ſerve to account for its wearing the air of "fooliſhneſs" to Mr. W. as it did "to the Greeks" of old, for whoſe ſalvation he ſo ſtrenuouſly contends. Mr. W. is ſevere upon the 13th article of our Church, as though it paſſed ſentence of damnation upon the luminaries of the Gentile world. We pretend not to ſay (nor does the article alluded to) that the *luminaries of the Gentile world* are excluded from ſalvation, but we have authority of ſufficient weight for contending, that to thoſe who have received the light of the Goſpel, "works done before juſtification have the nature of ſin;" ſince, agreeable to St. Paul, "Whatſoever is not of faith is ſin." We hope to be pardoned if we indulge in a quotation from a very learned commentator upon the epiſtle to the Romans, whoſe opinion on this ſubject in general, we will oppoſe to that of Mr. W.

"In his mercy and goodneſs for ever to be adored, he *pardoned* our ſins and prepared a great *ſalvation* for us by his Son from Heaven, Jeſus Chriſt our Lord; in whom we are *juſtified freely* by the grace of God, as we are delivered from the wrath we deſerved, and are admitted to all the honours, privileges, grants, and donations belonging to the peculiar people of God. This is our *firſt* juſtification, which, if duly improved, will iſſue in our *full* and *final* juſtification—the poſſeſſion of eternal life."

Vide Taylor in Rom. on voc. δικαιοσυν.

In

In Remark XXV. our author diſcuſſes the ſuperiority of the doctrine of Chriſt over *that* of the Scribes.—Theſe latter, (he contends) were actuated by *fear of the people*, *worldly intereſt*, *conceit of attainments*, and *vain glory*: and from the contraſt of theſe, which Chriſt diſplayed in his public conduct, he infers the ſuperior weight which his doctrines acquired.—The concluſion of this Remark is judicious and argumentative.

"Had an ignominious *fear* of popular inſult and indignation;—had any *mercenary* views of temporal intereſt or advancement;—had a *ſervile adulation*, or an arrogant *pretenſion* to powers not poſſeſſed,—predominated in the mind of *Jeſus*, or ſwayed his conduct;—had his deportment in private life been degraded by vices of any kind, or his general demeanour deſtitute of reſpect;—it would have been impoſſible, that our Lord ſhould have ſo ſuſpended the attention, commanded the reverence, and excited the admiration of ſuch large bodies of the people at various times and on various occaſions. Nor was the current of popular approbation ever turned againſt him, but by the inſidious miſrepreſentations and clandeſtine management of depraved *prieſts* and intereſted *rulers*, or by their own abſurd miſtaken expectations concerning the nature of his character, when the vexation of diſappointment converted the veneration of their capricious minds into ſentiments of revenge and cruelty." P. 130.

We cannot agree with Mr. W. in Remark XXVI. where he ſuppoſes the agony diſcovered by Chriſt in the Garden of Gethſemane, to have ariſen from an apprehenſion of the excruciating death by which he was to ſeal his miſſion. We are of opinion that the conſideration of that general guilt which he was to expiate by "bearing the ſins of the world in his own body, upon the tree" can alone account for ſuch exceſs of grief in one whoſe apprehenſions were not eaſily excited. Indeed, it would diminiſh conſiderably the luſtre of his character, were it to be ſuppoſed that a dread of *corporeal* ſuffering could thus have affected *him*, who urged upon his diſciples "the plucking out of right eyes," and "the cutting off right hands," when religious duty ſhould demand ſuch ſacrifices. St. Peter foreſaw his fate, and announces it with no ſymptoms of apprehenſion (2d Ep. Pet. ch. i, v. 14.) St. Paul exults in his bonds, and treats with contempt the ſufferings that await him. In a word, the hiſtory of Chriſtianity, from its foundation would, (if Mr. W.'s ſuppoſition were admitted) demonſtrate the *Head* of the Church to have been ſurpaſſed in heroiſm by its *Members*.—Theſe, ſo far from betraying ſymptoms of apprehenſion at the *proſpect* of the moſt aggravated cruelties, have met them with compoſure,

compoſure, and rejoiced that they were counted worthy to ſuffer for Chriſt's ſake.

We would gladly accompany the learned author through many other ſubjects upon which he deſcants, but the limits to which we muſt confine ourſelves, will only allow us to point them out.—Among theſe are particularly deſerving of attention Remark XXIX. containing obſervations upon St. Peter, and Remark XXX. This latter contains an ingenious criticiſm upon the *fate of Judas*, in which the term ἀπαγξάλο is decided to intend *ſuffocation*, and the death of Judas to have been occaſioned by a *dyſentery*. This explanation is valuable inaſmuch as it reconciles the relation of St. Matthew in his goſpel, with that of St. Luke, in the Acts of the Apoſtles. This ſubject is further diſcuſſed in the Sylva Critica of Mr. W. Part 2. The laſt remark which we would particularly recommend, is the XLII. in which the ſubject of miracles is treated with much force. Mr. W. aſſerts from a principle drawn from Ariſtotle, that "the very *ſingularity* of the ſubject is in this, and all ſuch caſes, a *high preſumption* of the *truth* of the tranſaction." We cannot deny ourſelves the pleaſure of tranſcribing the concluding paſſage in this remark.

"Indeed, every day that paſſes by, teems with *miracles*. All that our eyes behold,—all the ſhifting ſcene before us, is a *maſs* and *ſeries* of *miracles*. And what ſhall prevent the Supreme Being from *diverſifying* his plans and *adorning* his arrangement with additional interference, for ſpecific and important ends? Is it not the ſame *omnipotence* that operates, whether by continuity of influence, or occaſional *acceſſion*? The *evidence* alone is the proper object of our diſcuſſion; for who ſhall dictate the meaſures of procedure to CONSUMMATE WISDOM? or how ſhall *man* undertake to decide on the expediency of the *means*, or the *original* motives of *providential adminiſtration*?" P. 222.

Here we muſt take our leave of this ingenious work. We cannot, however, conſiſtently with the duty we owe to the public, omit to obſerve, that independent of thoſe opinions to which we have already propoſed our objections, the author has deformed the *purity* of his work by *blemiſhes* which merit the ſtricteſt reprobation. Few of our readers will, we apprehend, approve the expoſition of a paſſage in ſcripture by the familiar ſong of *Poor Jack*. Nor will the religious and the candid be particularly gratified by the frequent uſe of the Galilean and Nazarene in application to Chriſt, the illiberal epithets with which he loads Kings, Prieſts, Churches, Creeds, &c. With the intentions of the author we pretend not to interfere, —of his talents, we ſhould but re-echo the public opinion were

were we to pronounce an high Eulogium. We muſt, however, be permitted to remark that his temper and his taſte would have appeared to greater advantage, had he admitted fewer ſarcaſms and vulgariſms into a work abounding with critical ingenuity, and decorated with the flowers of claſſical literature.

ART. VII. *Obſervations upon the Plagues inflicted upon the Egyptians, in which is ſhewn the peculiarity of thoſe Judgments, and their Correſpondence with the Rites and Idolatry of that People. To theſe is prefixed, a prefatory Diſcourſe concerning the Grecian Colonies from Egypt, by Jacob Bryant.* 8vo. 441 pp. 7s. London, printed for the Author, and ſold by T. Cadell, and P. Elmſley, in the Strand, and T. Payne at the Mews Gate. 1794.

A SUBJECT highly intereſting and curious, but hitherto very little explored, has, in the publication before us, engaged the pen of the learned author of the Analyſis. In a ſhort preface Mr. Bryant informs us, that theſe ſtrictures upon the plagues of Egypt were written many years ago, for his own private amuſement and ſatisfaction, without any intention of publication; but that a deſire to promote the intereſts, and corroborate the fundamental doctrines of our holy religion, has ſince induced him to preſent them to the world. We warmly commend the principle which has led this venerable champion in the cauſe of piety and literature, to appear once more on the ground which he has before trod with ſo much power, and we ſincerely rejoice at the effect produced; which puts the public in poſſeſſion of a very learned diſſertation on a ſubject of much intricacy and obſcurity.

Mr. Bryant ſets out by aſſerting, not only that the greater part of the religious rites and civil cuſtoms of the Greeks were imported from Egypt, but that, in fact, the people themſelves may not improperly be ſtyled an Egyptian colony, ſince Cadmus is ſaid by Syncellus to have led that colony from Thebes in Upper Egypt. The former part of this aſſertion we are willing to allow in its fulleſt extent, ſince we remember that an ancient Greek ſatyriſt, obſerving the prodigious influx of Egyptian deities and ceremonies into Greece, upbraided the Athenians that "their city ought no longer to be called Athens, but Egypt:" the latter part of the aſſertion appears to us to contradict the whole voice of antiquity, which makes Cadmus by birth a Phœnician, and the captain of a band of Phœnician adventurers, who, under his auſpices, arrived in Greece, and ſettled in Bœotia. Among others, Herodotus,

lib. 2. p. 123. edit. Steph. expreſsly affirms this hiſtorical fact; and Tacitus and Pliny acquaint us that he there built the city of Thebes, called, from its *ſeven gates*, Επτασυλος, a very different city from that in the Thebais, denominated, from its *hundred gates*, Εκατομπυλος, and it is poſſible Syncellus, like many other writers, may have confounded the Egyptian and Grecian Thebes. We ſhould not ſo particularly have noticed this circumſtance, were it not a repetition of what is aſſerted in the Analyſis, Vol. II. p. 138, that Cadmus was of Egyptian origin, where he is concluded to be the ſame perſonage as Oſiris, and even Hermes, probably becauſe the latter was conſidered as the inventor of the Egyptian letters. The ſixteen *Phœnician letters*, however, introduced by Cadmus into Greece, were as little connected with thoſe invented by Taut, or Hermes, as the two cities were; thoſe of Taut being rather ſymbolical characters than letters, and until the antiquity of what is called the Coptic, or old Egyptian alphabet, can be better proved than it has hitherto been, we ſhall ſtill reſt inclined to refer the *literæ Cadmeæ*, or letters properly Cadmean, to a Phœnician origin.

Leaving theſe minutiæ, however, let us proceed to the diſcuſſion of what our learned commentator has advanced on the new ground of criticiſm here entered upon. Dreadful as are the judgments enumerated by Moſes to have been inflicted on the obſtinate race of Egypt, when generally conſidered, they derive a peculiar and pointed propriety from their being ſo directly levelled as they were, againſt objects which were holden in the moſt ſacred and venerable light, by a nation immerſed in the profound darkneſs of a groſs phyſical theology*. They venerated the elements of nature; to contaminate, therefore, thoſe elements with the baſeſt pollutions; to turn into blood the holy waters of the Nile, and make it produce frogs and every groveling reptile of a loathſome nature; to defile the earth itſelf, ſo often *deified* in the ancient popular ſuperſtitions, under the names of Rhea, Cybele, &c. and to turn the duſt of the ground into *lice*, to infeſt and torment a race perpetually plunging into the purifying wave; a race to whom cleanlineſs was preſcribed as a religious and indiſpenſable duty, who arrayed themſelves in the fineſt white linen, and ſhaved the whole body to preſerve themſelves from the adheſion of any thing impure and noxious; to corrupt and darken the AIR with ſwarms of flies, ſuch as are uſual in the

* This propriety of theſe miracles has been remarked, and very learnedly, though briefly, handled by Dr. Owen, in his tenth Sermon at Boyle's Lectures; which is entirely on that ſubject.

ſultry

ſultry clime of Egypt, whoſe bite and ſting alike inflict intolerable anguiſh; to make the hallowed FIRE an inſtrument of terrific vengeance againſt its trembling ſuppliant, to ſmite with hot thunderbolts the fields of barley juſt beginning to ear, and the flax recently bolled, while torrents of hail deſcended, and *fire mingled with hail ran along the ground*, conſuming its abundant produce. Theſe awful and accumulated calamities would naturally ſtrike any nation with diſmay and terror, but to the Egyptians, ſo groſsly addicted to the adoration of thoſe elementary divinities, the rapid ſucceſſion of ſuch dire and unprecedented evils muſt have borne a feature of inexpreſſible horror, and filled their inmoſt ſouls with alternate ſhame and anguiſh! To mark this peculiar adaptation of the pains and maladies inflicted for their criminal obſtinacy, to the local ſituation, prevailing habits, and national prejudices of the Egyptians, is more particularly the intention of Mr. Bryant in this publication; which, however, is not confined to the conſideration of the plagues alone, but takes a comprehenſive ſurvey of many other diſputed topics, as the divine miſſion of Moſes; the paſſage of the children of Iſrael over the Red Sea; the province of Egypt in which they reſided; and their miraculous ſupport in the deſert during forty years; all which are diſcuſſed in an impreſſive and maſterly manner.

After having given theſe general outlines of the work before us, we ſhall enter on the detail of ſome intereſting particulars, and preſent our readers with a ſpecimen of the perſpicuous manner in which Mr. Bryant has arranged theſe ſeveral topics, as well as with an extract or two, which will evince that, the ſame depth of thought, the ſame brilliancy of fancy, and the ſame extent of erudition, are proportionably conſpicuous in this ſmaller production, as in the larger work of the Analyſis. The obſervations of our author on the ninth plague, or the THICK DARKNESS, which inveſted Egypt, are particularly ingenious, and the reſult of an intimate acquaintance with the mythology of that country. It cannot well, with juſtice to the author, be abridged, and we wiſh we could afford room for the quotation at length; our great reſpect to Mr. Bryant's perſonal virtues, as well as his great literary abilities, would in that caſe induce us to inſert the whole. Our readers, however, will form ſome judgment of his mode of diſcuſſing the ſubject, by the following extract.

"They worſhipped alſo the elements, and particularly fire and water. Ετι και νυν εν τη ανοιξει του αγιου Σεραπιδος η θεραπεια δια πυρος και ὑδατος γινεται. *Even at this day*, ſays Porphyry, *at the opening of the ſanctuary of the holy Serapis, the ſervice is performed by rites both of fire and water.* And he gives a reaſon for their acting in this

manner—ὕδωρ και πυρ σεβοντες μαλιστα των στοιχειων. It ſeems, *that water and fire were two of the chief objects which they worſhipped.* Hence fire and water mingled were no improper judgment, as has been obſerved before. They thought, that fire was a living animal—Αιγυπτιοισι δε νενομισται πυρ το θηριον ειναι εμψυχον. *The Egyptians eſteemed fire to be a living informed animal.* But in general they had a ſtill higher notion of this element, as we learn from Diodorus. —Το δε πυρ μεθερμηνευομενον Ηφαισ̃τον ονομασαι, νομισαντες μεγαν ειναι θεον, και πολλα συμβαλλειν πασιν εις γενεσιν τε και τελειαν αυξησιν. *They denominated fire Hephaiſtos, eſteeming it a mighty deity; which contributed largely towards generation, and the ultimate perfection of beings.* The true Egyptian name ſeems to have been Φθα, Phtha; or rather Φθας, Phthas. It is however expreſſed Phtha by Jamblichus: who mentions this elementary deity, as, δημιουργικος νους, *the divine intellect*, by which all things were faſhioned. They looked upon him as the chief guardian of their country. Phthas, cuſtodem Ægypti. In reſpect to the adoration of the element, Diodorus endeavours to apologize for the cuſtom, by ſaying that the divine title of Hephaiſtus or Vulcan, was given to fire, εις μνημην και τιμην αθανατον, *by way of honour, and to be a perpetual memorial*, of the great and true benefactor, the god of fire. But unfortunately this learned writer was not appriſed, that the real benefactor, the only true God, was antecedently obſcured, and at laſt baniſhed from the hearts of men. In conſequence of this he was abridged of the honour due to him, and to him only. For when a blind reverence was paid to the element as a ſymbol, and repreſentative; it degenerated quickly into a lower and more vile idolatry: the primary object being loſt in its emblem: and the deity ſupplanted by the ſubſtitute.

" I have mentioned, that the Egyptians were a people of great learning: who ſeem to have been ſuperior in ſcience to any nation upon earth. But they proſtituted theſe noble gifts; and through an affectation of myſtery and refinement they abuſed the knowledge afforded them: for by veiling every thing under a type they at laſt loſt ſight of their original intelligence. They at firſt looked upon *light* and *fire*, and the great fountain of light the *ſun*, merely as proper emblems of the true deity; the god of all purity and brightneſs. But ſuch was the reverence, which they paid to them, that in proceſs of time they forgot the hand by which theſe things were framed; and looked upon the immediate means and ſupport of life, as the primary efficient cauſe; to the excluſion of the real creator. What then could be more reaſonable, and appoſite, than for a people, who thus abuſed their intelligence, and proſtituted their faculties; who raiſed to themſelves a god of day, their Oſiris: and inſtead of that intellectual light, the wiſdom of the Almighty, ſubſtituted a created and inanimate element, as a juſt object of worſhip: I ſay, what could be more appoſite, than for people of this caſt to be doomed to a judicial and temporary darkneſs? The judgment bore a ſtrict analogy with the crime: and as it was a juſt puniſhment to them; ſo it was a proper warning to others, not to give way to the like myſtery and illuſion.

Night

Night adored as a primary Deity.

"Nor was this all. As the Egyptians betrayed an undue reverence for the ſun, and light: ſo they ſhewed a like veneration for night and darkneſs, and in this they were followed by other nations. It is ſaid, that they paid a religious regard to the Mugale, a kind of mole, (ſuppoſed to be the mus araneus) on account of its imagined blindneſs: and from its ſtate of darkneſs they thought it a proper emblem of night. For night was eſteemed by them ſacred, as being more ancient than day. Την μεν γαρ μυγαλην εκτιθειαθαι λεγουσι υπο Αιγυπτιων τυφλην ουσαν, ὁτι το σκοτος τω φωτος ηγουτο πρεσβυτερον. Heſychius mentions a temple of Venus Scotia in Egypt, whoſe rites we may preſume had ſome reference to night. Αφροδιτης Σκοτιας ιερον κατ' Αιγυπτον. The Egyptian name of Venus was Athor: and one of her principle places of worſhip was *Athor-Bet*, expreſſed by the Grecians *Athribis*; the inhabitants of which were the *Athribitæ*. Theſe were the perſons, according to Strabo, who worſhipped the Mugale, that emblem of primeval darkneſs. Μυγαλην Αθριβιται (τιμωσι). From hence we may be pretty certain, that here the rites were celebrated of *Nocturnal Venus:* and that her chief votaries were the prieſts of Athribis: and the Mugale was her repreſentative. The ſame rites were probably practiſed at the city Butus: for here thoſe animals, when they died, were ſolemnly buried. Diodorus Siculus mentions a temple of Hecate Scotia, denominated in like manner from *night:* which ſtood to the weſt of Memphis near the Acheruſian plains." P. 162.

The next ſubject which engages our author's attention is the divine miſſion of Moſes, and the fundamental argument which he makes uſe of to prove that miſſion to be divine is, *that no man of common prudence would have acted as Moſes did, unleſs directed by a ſuperior influence.* Without that influence, he contends, no man could have formed ſuch a ſyſtem, much leſs have effected its completion; ſince the proceſs was often contrary to every dictate of human wiſdom and foreſight, and the means uſed abſolutely inadequate, and frequently even oppoſite, to the ends propoſed. (P. 196.) Add to this, that the hand of divine providence was eminently viſible in the principal events of the life of this choſen legiſlator; in his wonderful preſervation from a watery grave by the daughter of Pharaoh; and in his unexpected and miraculous recall from tending the ſheep of Jethro, his father in law, in Midian, to be the liberator of a mighty people, and the commander of a vaſt army.

Moſes is not leſs remarkable for his piety, as a man, than for his impartiality, as an hiſtorian; he is no flatterer of the perverſe and fluctuating race whoſe actions he records; he paints, with a bold pencil, their aggravated baſeneſs and ingratitude;

ingratitude; and he fulminates upon them without fear of private inſult, or public rebellion, the wrath of avenging heaven. Every page of that hiſtory exhibits internal evidence of its divine original; the awful truths of morality and the ſublime leſſons of piety which it inculcates; the ſeries of ſtupendous facts recorded, and at this day commemorated, in a thouſand rites and ceremonies, by the remnant tribes of the Hebrew nation, whereſoever diſperſed, after the lapſe of three thouſand years, unite to give the ſanction of truth, and the ſtamp of inſpiration to the Moſaic annals. Mr. Bryant concludes this ſection of his book with the following obſervations.

"I have maintained, and now once for all repeat it, that Moſes could not of himſelf have carried into execution ſuch ordinances: nor could he ever have wiſhed to enforce them. This, I think, to any perſon acquainted with the nature of the law, is paſt contradiction manifeſt. For no man would voluntarily make a yoke for his own neck: nor gives and fetters for his own hands and feet: nor deſignedly work out to himſelf trouble, when he could avoid it. Nobody would bind himſelf, his friends, and his poſterity, by grievous, arbitrary, and unſupportable obligations, to the purport of which he was a ſtranger; and from whence no apparent good could ariſe.

"Nothing therefore remains, but to prove, that the law was given: and the internal evidence will ſhew plainly, who was the author. The code of Moſes is not like the laws of Minos, Zaleucus, or Charondas, concerning which any thing may be ſaid, as there can be no appeal to them. Of this law we have poſitive proof, and experimental knowledge: for it exiſts at this day. It is in the hands of the Jews, acknowledged and maintained by them, and religiouſly obſerved. If then it exiſts, it muſt have had a beginning: and if it confeſſedly could not *ab origine* have been the work of man, it muſt have been appointed and authorized by God: and the immediate legiſlator was his ſubſtitute, and ſervant. His miſſion therefore muſt have been of divine original, and his ordinances from heaven: which was the point, that from the beginning I purpoſed to prove. Theſe truths are partly inferred, and partly experimentally obtained: and the proofs reſulting from them will perhaps appear to many, as cogent and certain, as a direct demonſtration. By ſome they may be eſteemed more ſatisfactory, and intimately affecting; as they afford more copious and redundant conviction from the various concurring articles, upon which they are founded. Such evidence is beſt adapted to the general apprehenſion of mankind: and is certainly very concluſive."

Concluſion.

"Such are the arguments, which I have produced in proof of the divine miſſion of Moſes. It is an article which deſerves our moſt ſerious conſideration. For if the law, which was only preparatory, can be ſhewn to be of divine original; that which ſucceeded, and was

was completed in Chriſt, muſt have an equal ſanction. The proofs for the one operate as ſtrongly for the other, and point out the power of God; the interpoſition of divine wiſdom. And, as the latter diſpenſation is attended with a greater efficacy; and is the very ultimate, to which the former was directed, there can be no doubt of its ſuperiority, as well as certainty. In ſhort, if the Jewiſh law-giver had his miſſion from heaven, and his laws were of divine inſpiration, we muſt allow the ſame prerogative to the evangeliſts, and apoſtles; and the ſame ſanction to their writings. We may therefore abide by the declaration of St. Paul: πασα γραφη θεοπνευστος—*all ſcripture is of divine inſpiration.*" P, 303.

In the final ſection, Mr. Bryant enters into an extenſive geographical diſcuſſion, illuſtrated with two maps, relative to the province of Egypt in which the children of Iſrael are ſaid to have reſided by the appointment of that Pharaoh, under whom the patriarch Joſeph held the chief command in Egypt; he conſiders the route through the inhoſpitable deſert, purſued by the liberated Iſraelites; and he anſwers the objections urged by Mr. Niebuhr, the celebrated Daniſh traveller in Egypt and Arabia, againſt the ſuppoſed place of the tranſit over the Red Sea, which our author ſuppoſes to have been the Κλυσμα, or Clyſma, of Ptolemy, and the Colſum of the Arabian Geographers. (P. 372.) The firſt article of conſideration is prefaced by a general deſcription of Egypt, from Philæ and the cataracts, downwards, to the mouths of the Nile. Egypt had anciently three grand diviſions, the Thebais, the Heptanomis, and the Delta. Theſe were again ſubdivided into ſmaller provinces, called Nomes, in number thirty-ſix; that is to ſay, ten in the Thebais, ten in the Delta, and ſixteen in the Heptanomis, though, from its name, we may conjecture the latter originally contained only ſeven Nomes. The land of Goſhen was a part of the nome, or province of Heliopolis; hence Moſes himſelf is by Apion called an Heliopolitan. (P. 339.) It was one of the moſt fertile ſpots in all Egypt, and afforded ample and luxurious paſturage to thoſe numerous herds and flocks, to tend which had been the principal occupation of the anceſtors and brethren of Joſeph in their native country. The origin and purport of the name of Goſhen, in the next place, employs the critical acumen of our author, who was once of opinion that the land might be thus denominated from Hebrew *Cuſhan* corrupted, as if the land inhabited by the ſons of *Cuſh;* but his profoundly learned friend, the late Mr. Coſtard, informed him that it was more probably derived from the Arabic *Guſh*, ſignifying a tongue, this part of the Delta terminating in a tongue-like form; a very ingenious remark, and pointedly confirmed by a remarkable

able expreſſion in ſcripture, "*The Lord ſhall utterly deſtroy the* TONGUE *of the Egyptian ſea.* Iſaiah, c. XI. v. 15. that is, not the Egyptian ſea itſelf, as is ſuppoſed by Lowth, and other commentators, but the country in form reſembling a tongue, or pear, whence the Delta has been ſometimes called *Pyriformis.*

The paſſage over the Red Sea, and ſubſequent route of the Iſraelites, form the remaining article of this learned inveſtigation. Mr. Bryant introduces it by judiciouſly obſerving, that he addreſſes himſelf ſolely to thoſe who allow on grand occaſions the real interpoſition of the divine Being in terreſtrial concerns, and who, conſequently believe the hiſtory of the miracles recorded in the Pentateuch. The proceedings of the Deity bear no analogy to the mode of human operations; nor are to be judged by our notions of fitneſs and expedience. Jehovah ſelected the Hebrews from the ſurrounding nations of the Eaſtern world, to manifeſt his power, and to reveal his glory. He ordained them to be the depoſit of his laws; to preſerve unmutilated the ſtupendous chain of prophecies that connected the Hebrew and the Chriſtian diſpenſations, the one delivered in thunder from Sinai, the other promulged with ſmiles and benignity from the Mount of Olives; and in their preſent forlorn condition, they exhibit to us a moſt awful and convincing proof both of the divinity of their own ſcripture, and of the truth of its ſublime predictions. From the moment that the children of Iſrael left Egypt, and during their forty years abode in that barren wilderneſs, an almighty arm muſt be ſuppoſed to have been their defence; and he, whoſe powerful mandate bade the waves divide, marching before them, *by day in a pillar of cloud, and by night in a pillar of fire*, muſt be conſidered as equally preſent to ward off the dangers of the dreary deſert; the horrors of famine, the ſultry blaſt, and thoſe fiery ſerpents which once only, for their accumulated crimes, were permitted to harraſs them on their march. A God is ever on the ſcene, θεος εν μαχαιρη; it is therefore idle in Niebuhr, or any other ſceptic, to urge objections founded on arguments, which do not in this caſe apply; ſuch as the breadth of the ſtream, and the ſhort time conſumed in paſſing it; the intricacy of the way, and occaſional retrogradation of the march: he, who parted Jordan, could divide the deep; the Hebrews looked not to Moſes as their guide, but to God. On this ground Mr. Bryant ably and ſucceſsfully combats his French antagoniſt, who labours to find out a ſhort and ſhallow way, juſt below Suez, for the paſſing Iſraelite, and the purſuing army of Pharaoh. M. Niebuhr indeed allows, that

the

the former, confiding in his God, might have paſſed where the ſtream was more wide and profound; but he thinks it abſurd to ſuppoſe that the latter, with leſs powerful incentives, the mere gratification of rage and revenge on a flying enemy, would follow his footſteps in that uncertain and perilous tract; but, in the mean time, he forgets the ſcriptural ſtatement, and the real circumſtances of the fact. While the Deity, by his preſence, animated the embodied bands of Iſrael to preſs forward through the divided waters, he for wiſe reaſons, but not ſo amply revealed as preſumptuous man thinks he has a right to have them revealed, hardened the hearts of Pharoah and his hoſt with a fatal blindneſs, which induced them to ruſh precipitately upon death.

ART. VIII. *A complete Edition of the Poets of Great Britain, Vol. I. II. III. and IV.* Large 8vo. 10s. 6d. each. Printed for John Arthur Arch, London, and for Bell and Bradfute, and J. Mundell and Co. Edinburgh. 1793. &c.

THE object of this publication is to give to the world a complete edition of the Britiſh Poets at a ſmall expence. We have taken up the conſideration of it here, although not finiſhed, becauſe the four volumes already publiſhed, contain a complete ſelection of our more ancient poets, including every one of eminence from *Chaucer* down to *Cowley*, with whoſe life the admirable biography of Dr. Johnſon commences. In comparing this collection with the two that have preceded it, we cannot but approve of the attention which the editors of it have paid to neglected genius, in giving a place to the fathers of Engliſh poeſy, and to many writers who adorned the reigns of Elizabeth, James, and the accompliſhed, but unfortunate Charles I. Of the poets given hitherto in this collection, none are contained in the edition of Johnſon, and only *Chaucer*, *Donne*, and *Spenſer* in that of Bell: yet they exhibit a conſtellation of genius and learning, which rarely appears in an equal ſpace of time, and which gives the period we have marked out, a right to the appellation of the *firſt* Auguſtan age of Engliſh literature. It is true that, generally ſpeaking, theſe poets are inferior to their ſucceſſors in the choice of their ſubjects; in the art of conducting them; in a delicate imitation of the ancients; in grace and perſpicuity of expreſſion; in harmoniouſneſs of verſification; and in every poetical attribute which lies within the province of *taſte:* but they do not yield to them in any of the qualities of a vigorous and enthu-

ſiaſtic mind. In originality of conception, in fertility of imagination, in frequency and ſtrength of reaſoning, or in depth and variety of learning, they are equalled by few, and excelled by none of their rivals. In ſhort, including among them *Milton* and *Cowley*, as having originally diſtinguiſhed themſelves in the reign of the firſt Charles, they need not ſhrink from a competition with the more poliſhed and popular poets of later times, by whoſe celebrity their luſtre has hitherto been obſcured. Of the works contained in this ſelection, many have received that portion of univerſal fame, which the poet regards as the chief, and too often finds to be the ſole reward of his labour. There are ſome, however, that have lain in the moſt undeſerved obſcurity, and whoſe authors are ſcarcely known even by name to the common reader, though highly deſerving the tribute of his admiration. Among theſe we cannot avoid pointing to *Davies* and *Hall*, in the ſecond volume. Of the principal poem of the former, "Upon the Immortality of the Soul," the editor is guilty of no exaggeration when he declares, that it is the earlieſt philoſophical poem which this country has produced, and the beſt poem of the age of Elizabeth, except the Faery Queen. The author is indeed unhappy in the choice of his ſubject; for upon one ſo metaphyſical and obſcure, it was not poſſible to be always amuſing; and ſometimes he could ſcarcely hope to appear either convincing or rational. But his reaſoning is in general wonderfully perſpicuous; ſome of his arguments drawn from analogy with ſuch works of nature as are better known, are eminently happy, and, like Pope in his Eſſay on Man, he has adorned his ſubject with a variety of images that are generally beautiful, and always illuſtrative. His language is correct, eaſy, and expreſſive; and his verſification ſo neat and muſical, that a modern ear will diſcover but few lines in which it can point out an imperfection, or ſuggeſt an improvement.

Hall firſt introduced ſatire amongſt us; and in powers adapted to his ſubject, he is unequalled by any of his ſucceſſors. He poſſeſſed a congenial ardour of mind, that enabled him ſucceſsfully to catch the bold and nervous declamation of Juvenal, whom he profeſſed to imitate. In attacking vice and folly, he treats them with indignant vehemence; he lends his whole will and ſtrength to every laſh, and ſpeaks as if he felt that the utmoſt force of expreſſion would be unable fully to inflict the ſmart that his vigorous conception ought to excite. The follies and vices he purſues, are worthy of ſatiric animadverſion; and the characters he has drawn are numerous,

rous, and marked with ſtrong diſcriminations. He abounds in epithets that are original and highly deſcriptive; and his verſification is in many paſſages remarkable for an eaſy and harmonious flow. In the ſixth ſatire of his firſt book, the reader will find what is perhaps the firſt *ſtudied*, and certainly not the leaſt ſucceſsful effort; to make the ſound an echo to the ſenſe. His faults are thoſe of his maſters, Juvenal and Perſius. His reflections are often linked together by a connection ſo refined and ſlender, as to be ſcarcely perceptible. His references to the manners and cuſtoms of the age in which he lived, are extremely obſcure; and his alluſions to books, particularly the Latin ſatiriſts, are ſo frequent and abrupt, that a reader muſt be well acquainted with them to underſtand his meaning. He has employed words which were antiquated even in his own times; and he aims at a conciſeneſs and energy of expreſſion, which, though often highly beautiful, muſt, when added to his other defects, tarniſh the luſtre of his works with the imputation of obſcurity.

Among the writers in the fourth volume, the reader will find the two Fletchers, eminently remarkable for their genius and learning. The elder has unhappily waſted much of both in his "*Purple Iſland*," upon an allegorical ſubject; in which the neceſſity of rendering his fable ſubſervient to the juſt repreſentation of what he means to typify, muſt ever prevent the poet from managing it ſo as to enchain the attention, or rouſe and agitate the paſſions. But in his "*Piſcatory Eclogues*," we meet with thoſe native graces, and ſimple ornaments of thought and expreſſion, which are ſo rarely found in ſubjects, where the calm and innocent ſtate of life deſcribed, renders it difficult to intereſt the mind, and yet preſerve the required conſiſtency with nature.

To the works of each poet is prefixed a ſhort and well written account of his life; together with a brief critique upon his writings, in which their characteriſtic excellence and defects are pointed out. Theſe ſketches are not all written with the ſame care; but many of them do great credit to their author, as ſhowing a refined taſte, a perfect knowledge of the poet, and an intimate acquaintance with our ancient literature. The lives in the fourth volume particularly merit this commendation: the remarks are judicious, appropriate, and ſpirited; and references are made to various paſſages of the poets, who are there criticized and compared, whereby the reader will be enabled to draw thoſe concluſions, which the writer, from the confined limit of his work, was prevented from giving in detail. We cannot, however, but think, that the author

or authors of theſe lives (for whether there is one or more engaged, we do not pretend to determine) have been in ſome inſtances too laviſh of their praiſes. We cannot agree with them in their encomiums paſſed upon *Daniel* and *Browne*, to their full extent. Many ſtraggling beauties are certainly to be met with in theſe writers; and the famous paſſage of *Daniel* on the entrance of Richard II. into London, is of ſuperlative beauty and pathos; but to get at theſe, the reader is forced to traverſe a long and cheerleſs waſte of rhyming proſe. Their chief excellence is their eaſy language; but the latter author, though ingenious, is quaint and puerile in an extreme degree, and the former has written much more than his induſtry could ſupport, with the vigour belonging to his natural genius.

Upon the whole, if the proprietors give the more modern poets of Great Britain with the ſame care and judgment in the ſelection, as they have done the more ancient, we cannot heſitate to pronounce the preſent the moſt perfect collection that has hitherto appeared: and however plain its garb, when contraſted with many recent ſpecimens of typography, we muſt commend the deſign, as tending to diffuſe a knowledge of the poetical ornaments of our country among the generality of readers, by enabling them to purchaſe their works at an expence comparatively trifling.

ART. IX. *Poems on ſeveral Occaſions. By Maria Logan.* Quarto. 3s. Second edition. York: Printed for the Author, and ſold by Cadell, London; Todd and Wilſon, York; and Robinſon, Leeds. 1793.

THESE Poems are prefaced by the following addreſs:—"To thoſe friends whoſe tender and unremitted attentions have enlivened ſeven tedious years of uninterrupted ſickneſs, the following *trifles* are inſcribed by their ſincerely grateful and affectionate friend, Maria Logan."

From the pompous puffs with which the tinſel and trumpery of many modern *Rhymeſters* is introduced to the world, this modeſt and unaſſuming dedication, may lead ſome of thoſe readers who judge comparatively, to imagine, that though the Poems thus prefaced, may be read and *admired* by a private circle of the lady's friends, they will be only *tolerated* by the public. This is by no means the caſe. Though the fair author ſo unoſtentatiouſly calls them TRIFLES, many of them beam

beam with elegance, feeling, and ſentiment, that muſt charm every reader who rather wiſhes to ſee the muſe clad in her native robe of taſte and ſimplicity, than flaunting in the Maſquerade dreſs of an Eaſtern Princeſs, with every feature *tutored* to attract, every motion *diſciplined* to ſeduce, and every ornament ſo placed as to dazzle rather than delight. In this gaudy finery, ſhe may be applauded by the mob, a thouſand of whom can *ſee*, for one that can *feel*; but the proper province of Poetry is an appeal to the heart, and the ſympathetic tear, *ſilently let fall*, is an higher praiſe than the deafening ſhouts of a clamorous crowd. To this beſt of praiſe the writer of theſe Poems is fairly entitled; they evidently ſpring from a ſuſceptible and delicate mind. The book contains eighteen Poems; the firſt ſtanzas are,

TO IMAGINATION.

" Thou fair enchantreſs; whoſe deluſive charms
Oft-times have drawn my wand'ring feet aſtray,
Oft-times ſeduc'd me from Reflection's arms,
Beyond the light of Reaſon's ſober ray—

Forego thy pow'r, and leave me to repoſe,
Ah! tempt me not in Fancy's fields to rove;
Her flow'ry paths oft lead to hidden woes,
Then fade the airy forms her hand has wove.

No longer bend on me thy wanton eye,
Nor ſmile reſiſtleſs, as thy waving hand
With graceful motion beckons from on high,
And the light ſpirits mount at thy command.

As late my eager feet thy ſteps purſu'd,
Thro' ſcenes created by thy magic pow'r,
Where each bright object ſmil'd but to delude,
And poiſon lurk'd in ev'ry fragrant flow'r,——

How did my dazzled eye delighted rove
Thro' every roſeate bow'r and verdant ſhade!
There trace the winding ſtream, the nodding grove,
The ſolitary path, the op'ning glade!

" And here," I cried, " for ever will I ſtray:
" Here drink, unmix'd the ſparkling cup of Joy;
" Delight ſhall brighten ev'ry riſing day,
" And not a care the peaceful night annoy."

But ſoon, alas! the fairy viſion fled,
The ſmiling ſorcereſs vaniſh'd from my ſight,
And haggard Diſappointment, in her ſtead,
Wav'd her black wand, and quench'd Hope's radiant light."

Some

Some "Verſes on an airy and pleaſant ſituation near a populous and commercial town, being ſurrounded with new buildings," have ſo ſtriking a reference to many ſituations round this great metropolis, that we cannot reſiſt preſenting them to our readers.

"There was a time! that time the Muſe bewails,
When Sunny-Hill enjoy'd refreſhing gales;
When Floſa ſported in its fragrant bow'rs,
And ſtrew'd with lib'ral hand her ſweeteſt flow'rs!
Now ſable vapours, pregnant with diſeaſe,
Clog the light pinions of the ſouthern breeze;
Each verdant plant aſſumes a duſky hue,
And ſooty atoms taint the morning dew.
No more the lily rears her ſpotleſs head,
Health, verdure, beauty, fragrance, all are fled:
Sulphureous clouds deform the riſing day,
Nor own the pow'r of Sól's meridian ray;
While ſickly damps, from Aire's polluted ſtream,
Quench the pure radiance of his parting beam.
Theſe are thy triumphs, Commerce!—theſe thy ſpoils!
Yet ſordid mortals glory in their toils,
Spurn the pure joys which ſimple Nature yields,
Her breezy hills, dark groves, and verdant fields,
With cold indiff'rence, view her blooming charms,
And give youth, eaſe, and health to thy enfeebling arms.

With the ſtanzas to Opium, we were much pleaſed, but to multiply quotations from a book of 64 pages, would be injurious to the author. Had we ſeen or heard of the firſt edition of theſe Poems, they would have been noticed at an earlier period.

ART. X. *Marſh's Tranſlation of Michaelis's Introduction to the New Teſtament.*

(Continued from Vol. III, page 608.)

WE proceed to lay before our readers a diſtinct view of the matter contained in the remaining parts of this valuable work; and to this, as the topics on which we might be tempted to enlarge, are ſo very numerous, we ſhall chiefly confine ourſelves. The notes of the learned tranſlator, which occupy nearly a third of the firſt, and the whole of the third volume, prove how difficult it is to ſay very little on ſubjects of ſuch intereſt and importance to every ſerious Chriſtian.

In treating of the inſpiration of the New Teſtament, which is the ſubject of his third Chapter, the author begins by

by explaining the difference between canonical and apocryphal books, and very judiciouſly cautions his reader not to conſider the latter as a term of contempt. Though not actually inſpired, ſome of them are highly deſerving of our eſteem. "The firſt book of the Maccabees is a moſt valuable hiſtorical monument, written with great accuracy and fidelity, and a work on which more reliance is to be placed than on the writings of Joſephus, who has borrowed from it his materials, and frequently miſtaken their meaning. The ſame may be ſaid of Jeſus Sirach, and the Book of Wiſdom." Thus alſo an Apocryphal Goſpel may not be a ſpurious production, or a work of evil tendency, but a hiſtory of the life of Chriſt, ſo ancient, that it might pretend to a place in the Canon: but not admitted there, becauſe not inſpired. In this claſs the diſtinctions of Michaelis ſeem to place the Goſpels of St. Mark, and the Goſpel and Acts of the Apoſtles, by St. Luke. He divides the received books of the New Teſtament into two claſſes, thoſe written by Apoſtles, and thoſe written only by companions or aſſiſtants of Apoſtles. To the former he allows inſpiration, to the latter he is inclined to deny it: but it is evident that the former claſs compriſes all the books of the New Teſtament, excepting thoſe three that have now been mentioned. This poſition, and the arguments on which it is founded, will certainly admit of controverſy: we are ſatisfied at preſent with ſtating it. In the opinion of Michaelis, no diſadvantage would ariſe from this conceſſion reſpecting theſe two Evangeliſts; their books would ſtill be authentic hiſtories, and at the ſame time, not liable to the difficulties which attend them as inſpired narratives.

"The chief hiſtorical objections which are drawn from profane authors, have reſpect to St. Luke: and if we can abandon the inſpiration of his writings, as well as thoſe of St. Mark, we ſhall eſſentially ſerve the cauſe of our religion, and diſarm our adverſaries at once, by depriving them of that pretext to deny the truth of Chriſtianity, which they derive from contradictions not wholly to be removed." P. 97.

This Chapter is divided into three ſections; the firſt on the general ſubject of inſpiration; the ſecond on the books that bear the names of Apoſtles; the third, on thoſe written only by aſſiſtants to Apoſtles.

The third Chapter, on the language of the New Teſtament, takes a wider ſcope, and is ſubdivided into fourteen ſections. In the firſt of theſe ſections the author anſwers the queſtion, "Why was the New Teſtament written in Greek?" in the moſt ſimple manner—"Becauſe it was the language beſt underſtood

derstood both by writers and readers." Not, in his opinion, on account of the greater universality of that language. It was, however, certainly, at that time, most universal, since the greater part of those who talked Latin understood Greek also, which is partly his own solution of the question, why St Paul wrote to the Romans in Greek. The curious reverie of the fanciful, though learned, Hardouin, that the books of the New Testament were originally written chiefly in Latin, employs the author in its refutation, rather unworthily, throughout the second section. The third section decides, that the style of the New Testament is Hebraic Greek, like that of the Septuagint. The disputes concerning the purity of style in the Greek Testament are ably touched in section the 4th, while several of those that follow are occupied in examining into the Hebraisms, Rabbinisms, and other peculiarities or provincialities observable in various parts of these Sacred Books; from which considerations, the author very properly lays down in section 13, the knowledge requisite to make a complete critic in the New Testament. The following suggestion is so important that we extract it, in hopes that some learned man may be induced by it to execute the wish of the judicious author.

"The inestimable treasure which lies hidden in the ancient inscriptions might be of singular service, particularly in explaining the provincialisms and idiotisms. They have hitherto been seldom or never applied to this purpose; and as the books in which they are contained are frequently too expensive to be purchased by the learned, it is to be wished that some one, who has leisure and abilities, would compose a Lexicon, containing the words used in the Greek inscriptions, not only in such as have been collected in separate volumes, but in those which are found singly in the descriptions of travellers. A work of this nature would be an invaluable guide to a commentator in his critical researches." P. 177.

"But," adds the author, "the book most necessary to be understood by every man who studies the New Testament is, without doubt, the Septuagint, which alone has been of more service than all the passages from the profane authors collected together." To this opinion we fully subscribe, as also to the utility of the Concordance of Trommius, which is recommended immediately after. The 14th section of this Chapter contains a judicious consideration of what has been performed or neglected in the matters above-mentioned: and concludes with certain queries, p. 195, in the solution of which the learned author and his translator are not perfectly agreed. We shall not enter into the detail of these difficulties, but we point out the passage as affording a proper exercise for the sagacity of students in sacred criticism, to solve the doubts proposed, or to decide between the author and his commentator.

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In the fifth Chapter, which is on the quotations from the Old Testament in the New, Michaelis contracts his ground too much, and reduces himself to difficulties by rejecting all typical explanations of the passages cited, and all double completions of prophecies. As both these points have been well defended by some of the ablest divines of our Church, we cannot feel it necessary to relinquish them so hastily. Towards the illustration of these passages of the New Testament, the tract of the late Dr. Randolph, President of C. C. C. Oxford, is as efficient as it is concise and well arranged. It gives with each citation from the New Testament, the corresponding passages of the Hebrew and Septuagint, and illustrates them with brief, but excellent notes.—This Chapter consists of six sections. In the fifth section, the author condemns, rather peremptorily, the Epistle of St. Jude:

"Candour," he says, "obliges me to separate from the rest of the New Testament the Epistle of St. Jude, the author of which has taken his accounts, as will be shewn in the second part, from the weakest and most fabulous productions, a circumstance which sufficiently evinces, not only its want of inspiration, but even its want of authenticity. No such quotations can be produced from the other books of the New Testament; for Jannes and Jambres, mentioned 2 Tim. iii. 8, though no where named in the writings of Moses, are taken from the well-known historical accounts of the Jews." P. 237.

The second part, here alluded to, is the second volume of this work of Michaelis, as yet untranslated, but on which we hope the industry and sagacity of his excellent translator is at this moment employed; as there cannot be a doubt that the present part will have an extensive and a rapid sale. It contains, as we mentioned before, separate introductions to each book of the New Testament, forming a most admirable key to the whole.

The sixth Chapter, containing an elaborate enquiry into the various readings of the New Testament, occupies the remainder of this volume, and is extended to thirteen sections. The first of these sections, on the early loss of the Autographa, or original manuscripts of the New Testament, is judicious, and concludes very satisfactorily, that the late or early loss of these originals has no influence on the grounds of our faith, because the credibility of a book, which, during the life of the author, has been made known to the world, depends not on the preservation of the author's manuscript; and each of these, during the lives of the Apostles, was circulated throughout the Christian world in numberless copies. At the same time, we cannot, without some regret, consider the vast advantages that would apparently have been derived to the Christian world from their

preservation, could it have been effected by any means which might reasonably be expected to have been employed. But without a perpetual miracle the very zeal of Christians in consulting them, must soon have rendered them illegible, and it pleased God that the Christian faith, though founded on miracles, should not be perpetuated by them. We must, therefore, be content to seek and to weigh the variations of manuscripts, and think ourselves happy, that even this secondary mode of satisfaction was not obliterated by the invention of Printing.

In the second edition of this chapter, Michaelis speaks of a two-fold publication of the Books of the New Testament, the first separately, or in partial collections, during the lives of their authors, and probably by the authority of the authors themselves; the second of the whole collection of writings entitled the New Testament, formed after the death of the Apostles. Our author's supposition, that St. Paul wrote very many Epistles, besides the thirteen now extant, and that he was his own editor of these, seems fanciful, and unworthy of him; and is certainly liable to the objections of his translator, which we shall extract as a specimen of his sagacity and ability in separating truth from falsehood.

"Our author seems here to confound ancient with modern times, in which the learned, as a recompense of their labours, enjoy the exclusive privilege of publishing their own works. But it is highly improbable that St. Paul was in this situation, who having no other object in view than to propagate the Christian religion, instead of reserving to himself the right of distributing copies, would rather have promoted their distribution in the highest possible degree. See Col. iv. 16. Our author speaks likewise of the publication of St. Paul's Epistles as of the edition of a modern volume; whereas it is most reasonable to suppose, that they were gradually communicated from society to society, and that many years elapsed before they formed a single and complete collection. Nor does the hypothesis, of St. Paul's being his own editor, solve the difficulty which arises from the supposition of his having written a great number of Epistles, besides those which are now extant; since in that case, no reason can be assigned why the Apostle, in the publication of his own works, should have confined the number to thirteen only." P. 491.

In three subsequent sections the general subject of the various readings is further handled by the author, and particularly (§ 5.) the question, whether our faith is affected by the various readings, which he decides, very justly, in the negative.—He then proceeds to the causes of these variations, which, after some preliminary remarks, he reduces to the five following:

"1. The omission, addition, or exchange of letters, syllables, or words, from the mere carelessness of the transcribers.

"2.

" 2. Mistakes of the transcribers in regard to the true text of the original.

" 3. Errors or imperfections in the ancient manuscript from which the transcriber copied.

" 4. Critical conjecture, or intended improvements of the original text.

" 5. Wilful corruptions to serve the purposes of a party, whether orthodox or heterodox." P. 270.

These causes are separately, and very learnedly and acutely handled in the five ensuing Chapters. With respect to the famous text 1 John, v. 7. on the three witnesses, Michaelis gives it up as spurious, but without at all relinquishing the doctrine it conveys. His words are these:

" It is true that the number of proof passages in support of certain doctrines has been diminished by our knowledge of the various readings. We are certain, for instance, that 1 John, v. 7. is a spurious passage, but the doctrine contained in it is not, therefore changed, since it is delivered in other parts of the New Testament. After the most diligent enquiry, especially by those who would banish the divinity of Christ from the articles of our religion, not a single various reading* has been discovered in the two principal passages, John i. 1. and Rom. ix. 5. and this very doctrine, instead of being shaken by the collections of Mill and Wetstein, has been rendered more certain than ever. This is so strongly felt by the modern reformers in Germany, that they begin to think less favourably of that species of criticism which they at first so highly recommended, in the hope of its leading to discoveries more suitable to their maxims than the ancient system." P. 266.

On this celebrated text we shall at present give no opinion, as the book of Archdeacon Travis, relating principally to that subject, will soon come before us, and will afford a better opportunity for the discussion. On another celebrated passage, (that in 1 Tim. iii. 16, where the great dispute between the different parties is, whether certain manuscripts had originally ΟC, ὃς, or Θ̄C, a contraction for Θεὸς) as various examiners have given opposite accounts, and the MSS. that can be made out are divided in their testimony, Michaelis thinks it more equitable to declare the MSS. neutral, and quote them neither in favour of ὃς nor Θεὸς. The remaining section, after the discussion of the five causes (§. 13.) is very usefully employed in laying down generally rules for deciding on the various readings. These rules are 17 in number, of which, perhaps, it may be useful to publish an abridgement. 1. Internal evidence sometimes to be preferred to majority of MSS. but 2. *Cæteris paribus*, ma-

* This is not strictly true, though very nearly so: certainly no one of any importance. See the translator's note, p. 494.

jority to decide. 3. A MS. generally accurate, to be preferred to one careleſsly written. 4. *Cæteris paribus*, the moſt ancient MSS. of moſt authority. 5. Yet modern MSS. not wholly to be diſregarded. 6. A MS. containing a ſelection of readings not the beſt evidence, as giving only the ſelector's opinion. 7. A MS. with conjectural emendations of no value. 8. Printed editions of no authority, but as taken immediately from MSS. 9. The number of MSS. ſupporting any text to be conſidered relatively to the whole number extant or collated, which contain that paſſage. 10. When only a few MSS. have a reading that might eaſily ariſe from an overſight of the copyiſt, it may generally be diſregarded. 11. Reject the reading moſt likely to have ariſen from an error of the tranſcriber. 12. When three or four readings exiſt, prefer that from which the others might moſt eaſily flow. 13. Where a paſſage not abſolutely neceſſary to the text exiſts in many various readings, it probably is ſpurious altogether. 14. An interpolation may ſometimes be detected by containing an expreſſion not ſufficiently ancient. 15. Words exiſting in particular MSS. only, not in ancient verſions or citations, are liable to ſuſpicion. 16. Obſcurity not a ſufficient cauſe for rejection. 17. The peculiar ſtyle of each book to be well conſidered in deciding on a reading.

The teſtimony of the tranſlator to the merit of this whole chapter is no more than it well deſerves; he ſays,

"This admirable Chapter has been written by our author with the coolneſs and impartiality of a profoundly learned critic, without the leaſt regard to any party whatſoever. In ſubjects purely theological, he has at all times abided by the eſtabliſhed doctrine of the Lutheran Church, of which he was a Member, but in points of ſimple criticiſm he inveſtigates the truth with all the aid of learning, indifferent as to the event, and wholly unconcerned whether the concluſions that may be drawn from his enquiries are favourable to his own ſyſtem, or to that of his opponents." P. 522.

The ſeventh Chapter treats of the ancient verſions of the Teſtament, and as it notices all that are of any value, it conſequently is carried to a conſiderable extent, and has no leſs than 38 ſections; nine of which (2.—10.) are dedicated to the Syriac verſions, and ten (21.—30.) to the Latin. The general remarks of Michaelis on the uſe of the ancient verſions, (contained in §. 1.) are highly valuable, and among them particularly the following:

"The greater part of thoſe which will be examined in this Chapter ſurpaſs in antiquity the oldeſt Greek manuſcripts that are now extant; and they lead to a diſcovery of the readings in the very ancient manuſcript that was uſed by the tranſlator. By their means, rather than from the aid of our Greek manuſcripts, none of which are prior

to

to the fifth century* we arrive at the certain knowledge that the sacred writings have been transmitted from the earliest to the present age, without material alteration; and that our present text, if we except the passages that are rendered doubtful by an opposition in the readings, is the same which proceeded from the hands of the Apostles." Vol. II. p. 2.

The testimony of Michaelis in favour of the older Syriac version, called *Peshito*, or literal †, is very strong. "The Peshito," he says, "is the very best translation of the Greek Testament that I ever read: that of Luther, though in some respects inferior to his translation of the Old Testament, holding the second rank." p. 40. He recommends, and all his suggestions of this kind are worthy of notice, that some man qualified for the task should undertake the compilation of a complete catalogue of the Syriac manuscripts of the New Testament, of which certain information can be obtained. p. 21. He expresses also a strong wish, that an edition of moderate price, may be published of the four principal manuscripts of the old Italic version, from the splendid edition of Bianchini, edited under the eye of Benedict XIV. These, and other hints of Michaelis, tending to diffuse and facilitate Scriptural learning, we hope will not be lost upon the literary world.

An account of the principal manuscripts of the New Testament to the number of 292, beginning with the Alexandrine, is contained in the eighth Chapter, which consists of six sections. This Catalogue of MSS. will be found in the sixth section, the five former being rather preliminary. In estimating the two principal manuscripts, the Alexandrine No. 1, and the Vatican No. 253, Michaelis says, "With respect to the internal excellence of this manuscript, (the Vatican) I prefer it to the Codex Alexandrinus, and shall continue to do so till I am convinced that this preference is unjust." p. 345. The Codex Ravianus, or Berlin manuscript, brought forward in the controversy on 1 John v. 7. he gives up as a mere imposture, on the authority of Papelbaum; who, he says, has put an end to the controversy on the subject of that manuscript, "by proving, beyond a doubt, that the whole is an imposture, and that the manuscript is a mere copy of the Complutensian Bible." p. 296.— How this was proved may be seen more particularly in that place. The Codex Cantabrigiensis, or Codex Bezæ, is particularly considered in No. 59 of this section, where Michaelis refutes the charge of Latinizing, that has been brought against it; but seems to consider it as an Eclectic manuscript, not wholly free from

* Some make the Alexandrine older, but Michaelis denies it.

† Though in fact less so than the new. See page 5.

conjectural

conjectural emendations of the tranſlator, reſerving, however, his final opinion till the publication of Dr. Kipling's facſimile, which, unhappily, he did not live to ſee. With reſpect to its antiquity, he ſhows the external evidences of it to be ſo doubtful, that nothing remains for aſcertaining it but the internal marks it carries with it, on which, therefore, he does not attempt to decide. But his learned annotator, in an elaborate note upon the ſubject, gives it as his opinion, that it is at leaſt as ancient as the fifth century, and that no other can be put in competition with it, except the Codex Vaticanus. Vol. III. p. 715.

The ninth Chapter contains a conſideration of the quotations from the New Teſtament, found in the writings of the ancient fathers. It is divided into four ſections. But in this and what remains, there is little that requires particularly to be ſpecified; little that will not be expected by thoſe who read the general titles to the Chapters, which we have already given, and who conſider the abilities of the author by whom thoſe ſubjects are treated. Through every part of his Scriptural enquiries Michaelis is attended by his very reſpectable commentator, who amply proves his diligence, and the great extent of his qualifications for a work of this nature. We cannot refrain, therefore, in the concluſion of this article, from repeating our wiſh, that the remainder of the work may fall into no other hands to be tranſlated, and that Mr. Marſh will purſue his labours for the benefit of his countrymen, with the ſame vigour that he has manifeſted in this commencement of them. The work will infallibly be of ſervice to the cauſe of Scriptural learning in this country, and though we cannot always adopt the conjectures and opinions of the learned author, we admire at once his candour and ſagacity, and wiſh to ſee his labours circulated in the moſt advantageous manner, namely, in ſuch a tranſlation, ſo illuſtrated, as we have found the preſent.

Having thus finiſhed our general view of this work, we might diſmiſs it; but we are tempted, for the gratification of our readers, to prepare for our next Number, a few ſupplemental remarks on a paſſage already noticed, and upon one in Chapter IV. which ſeems to us of ſome importance.

(To be continued.)

ART. XI. *Notes and Annotations on Locke on the Human Underſtanding; written by Order of the Queen; correſponding in Section and Page with the Edition of* 1793. *By Thomas Morell, D. D. Rector of Buckland, and F. S. S. R. & A.* 8vo. 3s. Sael. 1794.

THE labours of Locke, in the more eſſential branches of Metaphyſical Science, have been juſtly appreciated by that poſterity

poſterity for which he wrote. A crude Philoſophy, in which ignorance and prejudice poſſeſſed an equal dominion, oppoſed in the firſt inſtance, principles which borrowed ſo little from ſcholaſtic ſophiſtry. But the age of darkneſs was fated to paſs. The active reſearches of Locke unravelled thoſe knots which ſchoolmen had framed, and the ſuperſtitions of ages were ſubdued by the light of nature, of reaſon, and of truth. Highly, however, as we are diſpoſed to rank the treatiſe on the Human Underſtanding, we cannot ſuffer our admiration of its excellencies to preclude our acknowledgment of its defects. The arrangement is not uniformly perſpicuous; the phraſeology is, in many caſes, quaint and embarraſſed; and in the frequent diſcuſſion of queſtions, involving the niceties of Metaphyſical diſcrimination, words are employed with a variety of interpretation which renders it difficult to aſcertain their *definite* ſenſe. In the notes and annotations with which the public are here preſented, ſome of theſe defects are very ably conſidered, and queſtions which Locke has cloathed with intricacy, are expounded in clear and conciſe ſolutions.

Dr. Morell, in his remarks upon the firſt book, appears to conſider Locke as advancing a dangerous and erroneous doctrine, by denying *in toto* the exiſtence of *innate* principles; and we muſt obſerve for ourſelves that we have found the Doctor's cenſure, for the moſt part, juſt. Locke was anxious to do away every dictum of the old Philoſophy; he conceived the acknowledgment of any *invariable* laws incompatible with that *naked* character of the human mind, which ſeemed neceſſary to the perfection of his ſyſtem; and was not aware that ſuch hypotheſis, in ſtrictneſs, required the deſtruction of natural conſcience and moral perceptibility. The remarks of Dr. M. on this part of the ſubject do not, however, go to the deſtruction, or even the depreciation of Locke's ſyſtem. They lead to a diſtinction between the *principle* of perception, and the *actual* perceptions; a diſtinction to which Locke does not appear to have paid ſufficient, or even any attention. That the *actual perceptions* are *acquired* is indiſputably true; their exiſtence depends upon the operation of external cauſes. But it will require more arguments than Locke has brought into the field, to convince us that there does not exiſt ſome *principle* antecedent to theſe *impreſſions*, by which they are referred to general laws; and, if ſuch principle do exiſt, the concluſion is obvious. But it is time that the Doctor ſhould ſpeak for himſelf.

"In this ſenſe only, I conceive, any thoughts or perception can be ſaid to be *innate*, viz. becauſe the powers or faculties of the mind

to form ſuch thoughts or perceptions are derived from the Author of *Nature*, operating upon it by *neceſſary* cauſes; but the *actual* perceptions or thoughts muſt be owned to be *acquired*; becauſe they proceed from cauſes *extraneous* to the mind itſelf, and this I take to be all this author means, and therein I believe no one will differ from him. But it is to be obſerved on the other ſide, that beſides the *natural* capacities or powers of perceiving, affirming, doubting, &c. with which every intelligent is born, it is born alſo with a *native* aptneſs, inclination, or propenſity of *forming* ſome thoughts rather than others; of judging ſome propoſitions *true* rather than *falſe*; ſome actions *good* rather than *bad*; and this without the help of any *words* or any *teaching*. And ſuch thoughts and propoſitions we call *innate* or *natural*, though there be no ſuch *actual* thoughts or propoſition born with the mind itſelf, or which it brings into the world with it. So Tully, ſpeaking of ſelf-defence or ſelf-preſervation in favour of Milo ſays, *Eſt hæc non ſcripta, ſed* nata *lex*: quam non didicimus, accepimus, legimus: verum ex *naturâ* ipſâ arripuimus, hauſimus, expreſſimus: ad quam non docti, ſed facti; non inſtituti, ſed imbuti ſumus."* P. 3.

The objections which Locke has urged, drawn from a want of uniformity in the opinions of men, muſt carry with them little weight. For ſuppoſing, (which is the fact) that mankind were divided upon the treatment of children, inſomuch that one nation ſhould be found to cheriſh, and another to deſtroy them; the queſtion might after all be put, whether the *principle* in each be not uniform, namely, a conformity to ſome general rule. In the ſame manner, the acknowledgment of a Deity appears to be an *univerſal law*. The perverſion of this *principle* in the different modes of application, rather tends to confirm than to diſprove the univerſality of this law: which is to all the purpoſes of reaſoning, the ſame in him who offers, as uſage directs, a lamb to Jehovah, or an infant to Moloch. As to the objections grounded upon *convenience*, they make rather for, than againſt the exiſtence of certain *innate* principles.

"If *convenience* be ſuch an inſeparable and remarkable conſequence of the obſervance of that rule, that the worſt of men ſee it is their intereſt to obſerve it; this, one would think, was a good argument, that the connexion between the obſervance of that rule, and that effect of it, was *natural*, and therefore deſervedly reckoned a *law of nature*." P. 6.

And again,

"The *profitableneſs* of virtue rather proves it is *innate*, for where an effect is *conſtant*, there the cauſe is the Author of Nature. We do not pretend that the laws of nature ſo *irreſiſtibly operate* as to make men wiſe

wise and honest against their wills, but only *incline* them to be such, for their own interest, security, and happiness, *Hypocrisy* proves that it is most *natural* to be really good." P. 7.

And in his further prosecution of this question,

"For the whole state of the question is, not whether men *can* act contrary to these *principles* or not; for in that point there is no dispute: nor whether they be stamped upon the souls of all men as soon as they are united to their bodies; that is an idle thing to talk for or against: but whether human nature be not so constituted by the wise Author of it, as to be more inclined to the observance of some rules of action, for the promoting their own, and the happiness of mankind, than the breach of them; or in other words, whether all men, or any one man, is *free* from all *sense* of duty, and *indifferent* to all sorts of actions? And I appeal to the sense of mankind, whether they do not feel, within themselves, an *inclination* to one, and an *abhorrence* to the other sort of actions, such as are here mentioned; and this *abhorrence* I call natural conscience, and is a demonstration, that we are all born with an inclination to the observance of those rules we call the laws of Nature." P. 9.

Locke, indeed, appears all along to have confounded the *principle* with the *idea* annexed to it; and he has therefore concluded, that, as the *idea* must necessarily be *acquired*, the principle itself cannot be original or *innate*. It must, however, appear probable to any one, that a disposition to prefer certain actions, and to receive in preference certain impressions, may exist antecedent to any ideas of those actions or impressions, and, indeed, to judge either from the conduct of mankind, or the rules of analogy, it appears as unnatural to suppose that the *moral principle* should be generated by *ideas* of *virtue* and *vice*, as that the *senses* of *hearing* and *seeing* should be created by *sounds* and *colours*.

Dr. M.'s Annotations in Book II. are numerous but concise. He animadverts with a considerable portion of judgment upon the *sleep* of the soul, as contended for by Locke; and renders the objections against its *cogitative* energies of very doubtful influence. We find in this argument of the annotator much to approve. The supposition which Locke indulges, of the soul's inability to think without the full action of the *animal* functions, is surely repugnant to the exalted sentiments we are taught to entertain of this spiritual substance. Action is extraneous to matter, and it would be reducing the soul to a level with matter, to suppose, that the *power of action* was not in the number of its attributes; yet such conclusion must inevitably flow from the supposed arrestation of the *perceptive*, by

by the ſuſpenſion of the *animal* powers. As to the objections drawn from the apparent void during the long interval of ſleep, they by no means deſtroy the hypotheſis of *thought*. Forgetfulneſs of paſt perceptions is no proof that we have not perceived; and the exiſtence of dreams will demonſtrate at leaſt that perception in ſuch circumſtances is not impoſſible.

Dr. M. objects, (P. 29.) to the term *Privative cauſe* as employed by Locke in the 8th Chap. Book II. There is indeed an apparent contradiction in the term; ſince every cauſe, as the doctor properly obſerves, muſt be *real*. Locke appears deſirous of conveying to the reader a diſtinct perception of that claſs of ideas which ariſes from a negation of the ſubject that produced their oppoſite, and therefore hazarded an expreſſion, which, though it offers ſome violation to language, is ſtrictly in uniſon with metaphyſical truth. In remarking upon memory (P. 34) Dr. M. adds to the helps to memory as laid down by Locke, viz. *attention* and *repetition*, METHOD: and in treating of the differences between *duration* and *expanſion*, which Locke has induced from their compariſon, Dr. M. has ſuggeſted (P. 40.) a third, viz. that duration is a *mode*, but expanſion ſomething *real*.

Dr. M. objects (P. 42) to the term *negative*, applied to *idea*, as he did before to *privative* applied to *cauſe*. "What a *negative idea* is (ſays he) or how part of an idea can be ſaid to be *negative*, is to me unintelligible." We do not however find equal difficulty with the learned doctor in comprehending the ſenſe of a *negative idea*, nor in allowing the propriety of the term. Locke is contending, at the time in which he uſes this expreſſion, that infinity of ſpace as it enters into our conception is *progreſſively* formed: the firſt perception is of ſomething *great*, which is *poſitive*; the ſecond, in which the mind appears anxious to advance in its calculation, is of ſomething *definitively* greater, which is *comparative*. The mind being now ſuppoſed to have arrived at the limit of a *finite* comprehenſion, all which lies beyond, and on which it pretends to ſpeculate, is *indefinite*; and the idea thus vaguely formed, is juſtly termed *negative*; in as much as it conveys to the mind no other perception than a *negation* of all boundary, limit, and circumſpection.

The fanciful notion which Locke has ſtarted in the 19th Chap. Book II. that thought is not eſſential to the ſoul, becauſe the degrees of intention and remiſſion are various, and eſſences are incapable of variation, is ably diſputed by the learned annotator. We ſhall give it in his own words.

"This

"This is ſpecious at firſt view, but is indeed a very equivocal argument, and concludes different ways according to the different acceptation of the word eſſence. He grants that thinking is action, and ſuppoſes eſſence to be the internal unknown conſtitution of things whereon their diſcoverable qualities depend. Now that thinking or action, which is a known property of the ſoul, ſhould be the internal, unknown conſtitution of the ſoul, is a contradiction, and, proving the contrary, is proving what was never denied. But this is not the genuine acceptation of the word eſſence. (*Vide infr. p.* 44. § 6.) From whence we may ſee the fallacy of Mr. Locke's argument. He makes eſſence the internal, unknown conſtitution of things; and becauſe it is contradictory that thought ſhould be of the eſſence of the ſoul in this ſenſe, he infers it is not of the eſſence of the ſoul in the other ſenſe, i. e. ſo as to be inſeparable from it; but that thought is eſſential to the ſoul, in the laſt ſenſe, may be thus proved. It muſt be eſſential to one of the two ſubſtances, i. e. either to matter or ſpirit; otherwiſe the higheſt perfection in nature muſt be merely caſual, or an extraneous accident in the univerſe, but it can neither be eſſential to matter, nor accidental. (*Vide infr. p.* 140.) Ergo, it muſt be eſſential to ſpirit, or ſuch a property which cannot be ſeparated from it without deſtroying its nature. Or if thinking is eſſential neither to body or ſoul, how come we at all to think? Is it by mere accident? If ſo, it is poſſible the ſoul ſhould never think. If it be ſaid the ſoul lays down and takes up thinking at pleaſure, (by its own power, &c.) it is a direct contradiction. If the ſoul pleaſes to take up thinking after intermiſſion, it muſt be previouſly thoughtful: if it be ſaid to ſtand in need of ſome external principle to bring back thought to it, this is to own that it would never think again of itſelf, but be a dead inactive ſubſtance, unleſs reſtored by ſome external being. And the argument muſt come to this on Mr. Locke's hypotheſis, if the ſoul were for any the leaſt time without thought. The power of thinking in a ſubſtance once dead, cannot be conceived, becauſe it is contradictory. Life itſelf conſiſts in being percipient, in this we are neceſſary, and if we are percipient, we muſt have perceptions by the terms: thus it is very conceivable, that the ſoul ſhould remit its activity in thinking through all degrees, till at length it can remit no farther, and finds itſelf neceſſary in having ſome perception or other." P. 43.

Dr. M. denies (P. 46) that *power* is an *idea*. The ſame he contends of number, pain, and pleaſure, in their reſpective places; and he urges as a reaſon for refuſing this denomination to the firſt of theſe, that "it is a *name* given to a mode of conception, which is formed in our minds upon the mutual relation of ſubſtances, and their operations upon one another." We cannot however diſcover ſufficient reaſon in this definition for admitting the doctor's objection, which would, in our judgment, operate equally againſt many other modes which have as ſimple an origin, and whoſe title to the diſtinction of ideas is held legitimate by the doctor himſelf.

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The long and intricate chapter on Power occupies a large portion of this annotator's pains, and we are of opinion, that many parts of this chapter are purged of their difficulties, or expoſed in their contradictions, by the Scholium of Dr. M. The amount of the whole upon his expoſition, ſeems to be that the mind poſſeſſes a ſtate of indifference or ſuſpenſion previous to the act of determination, and in this conſiſts its *liberty*. All that follows determination, proceeds of *neceſſity*, and indicates in the ſtrongeſt manner the freedom of acting without reſtraint from external cauſes. This compatibility of *free* deliberation, with *neceſſary* agency, is very well explained by our author.

" For ſince the freedom of an action conſiſts in that lively ſenſe and conviction of the goodneſs of it, and that ardor, and impetus, and tendency of the mind to it, with which it is performed; and ſince we always act with this diſpoſition of mind when we act upon the *reſult* of our reaſons and judgements: though we be neceſſitated always to act according to this *reſult*, we are nevertheleſs *free* in our actions; becauſe they would ſtill be performed with that diſpoſition of mind in which *freedom* conſiſted; whereas, on the contrary, if we were perfectly indifferent after the utmoſt determinations of our minds, if the ſenſe and conviction of the goodneſs of an action, the conſequent ardour and tendency of the mind to it, did not always carry us to act, it is evident the external cauſe ſometimes muſt do it; and we ſhould be liable to be determined by them, which is a ſlavery and ſubjection to ſuch cauſes. So that we ſee that a *neceſſary* compliance with the dictates of our *mind* is not only *conſiſtent* with *freedom*, but is the main *preſervative* and *ſecurity* of it." P. 53.

Dr. M.'s ſtrictures (P. 60) upon Locke's aſcribing mobility *in the ſame ſenſe* to body and ſpirit, are well founded; and his obſervations upon cauſe and effect, upon identity and diverſity, are minute and judicious. In treating of the Principium Individuationis, he indulges an opinion which has at leaſt the merit of an ingenious conjecture.

" What is the *Principium Ind.?* Or what is it that makes any one thing the ſame as it was ſome time before? This is too large and laborious an enquiry to dwell upon here, yet I cannot forbear mentioning this hint, viz. ſince our own bodies muſt riſe at the laſt day, &c. there may be perhaps ſome *original fibres* of each human body, ſome ſtamina vitæ or primæval ſeeds of life, which may have remained unchanged through all the ſtages of life, death, and the grave; theſe may become the ſprings and principles of a reſurrection and ſufficient to denominate it the *ſame body*. But if there be any ſuch conſtant and vital atoms which diſtinguiſh every human body, they are known to God only." P. 64.

The limits of our plan will not allow us to purſue our obſervations through the two following books. We ſhall content ourſelves with remarking, that, on moſt points which come under his diſcuſſion, the learned annotator comments with conſiderable ability. His reaſonings are uniformly vigorous, conciſe, and perſpicuous. On the ſubject of eſſences he is particularly happy; and on the abuſe of words, he points out a ſimilar error into which Locke himſelf has fallen, by the frequent uſe of the term *idea*.

Upon the whole, we have peruſed with much ſatisfaction this poſthumous fragment, which (due allowance being made for its brevity, and the circumſtances under which it was probably written) does credit to the abilities of the learned author, and forms a uſeful commentary upon the very able, yet not faultleſs, Treatiſe on the Human Underſtanding.

ART. XII. *Chalmers's Life of Thomas Ruddiman.*

(Concluded from our laſt, Vol. III. p. 616.)

IN reviewing this pleaſing work, we are ſtruck with the novelty of the intelligence in it, and wiſh to communicate the impreſſion to our readers. We ſhall therefore lay before them immediately Mr. Chalmers's Origin of News-papers in England; a point never inveſtigated with attention before, but now laid open with a fulneſs that does credit to the author's diligence, and with an accuracy that does honour to his judgment.

" After inquiring in various countries for the origin of news-papers, I had the ſatisfaction to find what I ſought for in England. It may gratify our national pride to be told, that mankind are indebted to the wiſdom of Elizabeth, and the prudence of Burleigh, for the firſt news-paper. The epoch of the Spaniſh Armada is alſo the epoch of a genuine news-paper. In the Britiſh Muſeum there are ſeveral news-papers, which had been printed while the Spaniſh fleet was in the Engliſh channel, during the year 1588*. It was a wiſe policy, to prevent, during a moment of general anxiety, the danger of falſe reports, by publiſhing real information. And the earlieſt news-paper is entitled THE ENGLISH MERCURIE†,

" * Sloan. MSS. No. 4106."

† This title was taken equally, as appears in p. 104 here, by the work *Gallo-Belgicus*, which was entitled " *Mercurius* Gallo-Belgicus," and the firſt volume of which was printed at Cologne, in 1598, like ſome of our country news-papers at preſent, with a wooden cut of Mercury ſtanding on a globe, and bearing his uſual enſigns. *Rev.*

which

which by *authority* "" was imprinted, at London, by Chriſtopher Barker, her Highneſs's printer, 1588 *.

" Burleigh's news-papers were all *Extraordinary Gazettes*, which were publiſhed from time to time, as that profound ſtateſman wiſhed, either to inform or to terrify the people. The *Mercuries* were probably firſt printed in April 1588, when the Armada approached the ſhores of England. After the Spaniſh ſhips had been diſperſed by a wonderful exertion of prudence and ſpirit, theſe *Extraordinary Gazettes* very ſeldom appeared. The Mercurie, No. 54, which is dated on Monday, November the 24th, 1588, informed the public that the ſolemn thankſgiving for the ſucceſſes which had been obtained againſt the Spaniſh Armada, was this day ſtrictly obſerved. This number contains alſo an article of news from Madrid, which ſpeaks of putting the queen to death, and of the inſtruments of torture that were on board the Spaniſh fleet. We may ſuppoſe that ſuch paragraphs were deſigned by the policy of Burleigh, who underſtood all the artifices of printing, to excite the terrors of the Engliſh people, to point their reſentment againſt Spain, and to inflame their love for Elizabeth."

" Yet are we told, that poſts gave riſe to weekly news-papers, *which are likewiſe a French invention.* The inventor was Theophraſt Renaudot, a phyſician, who, laying his ſcheme before cardinal Richlieu, obtained from him a patent for *The Paris Gazette*, which was firſt publiſhed in April 1631. Thus would confident ignorance transfer this invention, which is ſo uſefully advantageous to the governors and the governed, from the Engliſh Burleigh, to the French Richlieu. The dates demonſtrate, that the pleaſures and the benefits of a news-paper were enjoyed in England more than forty years before the eſtabliſhment of the Paris Gazette by Renaudot in France. And the *Engliſh Mercurie* will remain an inconteſti-

" * The firſt news-paper which is preſerved in this collection, is No. 50, and is in Roman, not in Black letter. It contains the uſual articles of news, like the London Gazette of the preſent day. In that curious paper there are news, dated from Whitehall, on the 23d of July 1588. Under the date of July the 26th, there is the following notice: "" Yeſterday the Scots ambaſſador being introduced by Sir Francis Walſingham, had a private audience of her Majeſty, to whom he delivered a letter from the king his maſter; containing the moſt cordial aſſurances of his reſolution to adhere to her Majeſty's intereſts, and to thoſe of the Proteſtant religion. And it may not here be improper to take notice of a wiſe and ſpirited ſaying of this young prince [he was twenty-two] to the queen's miniſter at his court, viz. That all the favour he did expect from the Spaniards, was the courteſy of Polypheme to Ulyſſes, *to be the laſt devoured.*" I defy the Gazetteer of the preſent day to give a more decorous account of the introduction of a foreign miniſter. The aptneſs of King James's claſſical ſaying, carried it from the news-paper into hiſtory."

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ble proof of the exiſtence of a news-paper in England, at an epoch when no other nation can boaſt a vehicle of news of a ſimilar kind." P. 106.

Mr. Chalmers having thus eſtabliſhed the origin of news-papers in England, purſues the hiſtory of them with a plenitude of information, that we can neither abridge nor repeat, to the period of rebellion and civil war, in the laſt century.

"It is a remarkable fact," he then adds, "which hiſtory was either too idle to aſcertain, or too much aſhamed to relate, that the arms of Cromwell communicated to Scotland, with other benefits, the firſt news-paper, which had ever illuminated the gloom, or diſpelled the fanaticiſm, of the North. Each army carried its own printer with it, expecting either to convince by its reaſonings, or to delude by its falſehood. King Charles carried Robert Barker with him to Newcaſtle, in 1639; and General Cromwell conveyed Chriſtopher Higgins to Leith, in 1652. When Cromwell had here eſtabliſhed a citadel, Higgins reprinted, in November 1652, what had been already publiſhed at London, *A Diurnal of ſome Paſſages and Affairs*, for the information of the Engliſh ſoldiers." p. 117. But, "on the 31ſt of December, 1660, appeared at Edinburgh MERCURIUS CALEDONIUS, *comprifing the affairs in agitation in Scotland, with a ſurvey of foreign intelligence.*" Thus "Scotland was to enjoy the luxury of a news-paper, which was of Scottiſh manufacture." Yet it only continued for "ten numbers, which were very loyal, very illiterate, and very affected." By this failure, "there was not a news-paper printed in Scotland at the æra of the Revolution. The few had doubtleſs inſtructed themſelves, during ſeveral years, from the *London Gazette*; and the many had been too buſy, during the late times, with the affairs of the other world, to be very anxious about the events of this;" even "ten years elapſed" after the Revolution, "before it was deemed ſafe by the public, or advantageous by an individual, to print a news-paper. The EDINBURGH GAZETTE was at length publiſhed by authority, in February 1699, by James Watſon." The property of this was ſold by Watſon in July 1699, and in February 1705, he ſet up the *Edinburgh Courant*; ſold that, and in September 1705 publiſhed the *Scots Courant*. "At the epoch of the Union, Scotland had thus ſucceſſively acquired three news-papers, which were all publiſhed at Edinburgh." And as Mr. Chalmers cloſes his very curious hiſtory of news-papers, "we have in this manner been led forward, while we left Ruddiman engaged in his philoſophical labours, to the epoch in his life, of the eſtabliſhment of the CALEDONIAN MERCURY, which he was firſt to print, and afterwards to own." P. 122.

But, before we leave this ſubject entirely, let us obſerve from other paſſages in Mr Chalmers's works, that the firſt private, not royal newſpaper, in London, began in Auguſt 1622, and was a weekly one; that this was ſoon followed by others,

others, under the title of *Weekly Currantoes*; that, in the civil wars, the *Diurnal*, and various *Mercuries* came forth; that these were increased in number, during the reigns of Charles and James the 2d; that in February 1696, the coffee-houses of London, exclusive of the votes of parliament every day, had *nine* news-papers every *week*; that, in the reign of Queen Anne, London first "enjoyed the luxury of a news-paper "every *day*;" that, in 1709 there was *one* daily paper, and *seventeen* other papers; that, in 1724 three daily papers were published, and *eighteen* other papers; that, in 1753 the number of news-papers sold in all England, according to an average of three years preceding, was 7,411,757; that, at the close of the late reign in 1760, it was 9,404,796; that, in 1790, it was 14,035,639; in 1791, was 14,794,153; and in 1792, was 15,005,760. This forms such a phœnomenon of curiosity political and literary, of riches universally diffused, and of enquiry universally awake, as has not been paralelled in any other part of the world.

We cannot follow Mr. Chalmers through a variety of other notices, equally new and pleasing, concerning Anderson, Goodall, Lauder, Benson, Mr. Boswell, &c. For the sake of our readers, we wish we could. But we must turn to his conclusion, and see what are promised in the title page, "New Anecdotes of Buchanan." Mr. Chalmers was called upon in Lord Gardenstone's Miscellanies, 1792, in a manner peculiarly injudicious, to remember in his future publication the behaviour of Ruddiman towards Buchanan. Mr. Chalmers replies in a strong manner, and shows Ruddiman's censure of Buchanan to have been rather below, than above, the line of truth.

"Ruddiman, in 1749, says Mr. Chalmers, published the "Letter of Privy Seal, whereby Queen Mary conferred on "'Maister George Buchquhanan, for all the dayis of his liffe, an zeirlie pensioune of five hundred pundis, usual money of this realme.'" Yet our writer of Memoirs now comes forward with a happy mixture of ignorance and sophistry, to insist that Mary never granted a pension to Buchanan; that it was impossible the superstitious Mary ever would prefer an apostle of rebellion as a pensioner; that, of consequence, the charge of personal ingratitude to his Sovereign is unfounded. The sophister designedly turns his face from the Letter of Privy Seal, which demonstrates that the Queen gave *the apostle* a pension on the 9th of October, 1564: He therefore, *argues* against *the fact*; and he attempts to lead his readers into a wilderness of sophisms, that they may not behold the RECORD of Buchanan's CONVICTION. The *apostle* did not apostatize till Mary had no longer any pension to give.

With genuine consistency our Memoir-writer nevertheless insists that Murray may have advised this act of munificence, though Mary

Mary conferred it. We have however, the evidence of a record that the Queen gave the penſion; but there is no proof that the Miniſter adviſed it. Randolph, the friend of Buchanan, and the enemy of Mary, who was a witneſs of her bounty, informed Cecil; that *the Queen* had given Buchanan the temporalities of Corſragwell. If then the requital of evil for good be the definition of ingratitude, it is demonſtrated, that Buchanan, who wrote *the Detection of Mary's Doings*, was guilty of perſonal ingratitude to his beneficent Sovereign. I have ſtated all theſe points in direct anſwer to the before-mentioned call; in order to ſhew that Ruddiman was right, and that his detractor is wrong. P. 297.

To what extreme this ingratitude extended, is the next point. Ruddiman had objected, under the provocation of repeated attacks, what every honeſt and knowing man muſt object, that Buchanan had united with others at York in December, 1568, to declare upon his and their honours and conſcience, *not* that they *believed* the letters to Bothwell to be her hand-writing, but that the letters *undoubtedly were*. Some of them *ſwore* to this, and Buchanan juſtified what they had ſworn.

"When, we recollect," ſays Mr. Chalmers, "how clearly thoſe letters and ſonnets have been proved to be forgeries, it is impoſſible to read that affidavit without abhorrence.—Yet the Memoir-writer feels no indignation at the perjury, which had provoked the contemptuous cenſure of Ruddiman. He ſays with great coolneſs that the *ground of objection to ſuch ſwearing is ridiculous.* He tells truly, that the evidence ariſing *ex comparatione literarum*, is known to every mortal. And he aſſerts hiſtorically what is not to be credited, *that ſuch oaths are adminiſtered every day in our Courts of Juſtice.* But,

"Judicium reddit verum narratio vera."

The objection is not to the legality or to the mode of the proof; the objection is not to Murray and his colleagues as competent witneſſes, to prove the ſimilarity of Mary's writing: but the objection is; that when the witneſſes gave their teſtimony, they were poſitive that the letters were undoubtedly Mary's, though they had not ſeen her write them, though they could not know ſhe had written them: they ſwear poſitively that to be true which they knew to be abſolutely falſe. Thus have I once more ſhewn, that Ruddiman was right, and that his detractor is wrong."

"But," ſays the writer of his Memoirs, "Buchanan did not forge the *letters*, for the fabrication of them was the ſole contrivance of Maitland, as Mr. Whitaker has ſhewn. He might have alſo added that Mr. Whitaker has equally proved, by ſtrong circumſtances, that Buchanan forged the *ballads*. Now, according to the legal reaſoner, Buchanan was not guilty of forgery, for he did not forge the bond, he only forged the bank-note.—Mr. Whitaker has evinced, that Buchanan publiſhed a *fabricated*, in place of a *genuine* letter

letter of the Earl of Lenox, the father of Darnley. By contraſting the real with the fictitious letter, Mr. Whitaker made the fabrication apparent to the dimmeſt eye: and in this ſatisfactory manner was the forgery fixed upon Buchanan, ſo as to ſtrike the dulleſt underſtanding." P. 302.

We ſhould thus take our leave of the work, but think it requiſite to quote one point more in Mr. Chalmers's vindication of Ruddiman.

"It was, perhaps, Ruddiman's reputation for Jacobitiſm, which "nduced Mr. John Pinkerton to publiſh in one of his books the fol-"lowing charge of uncommon Jacobitiſm."

The tale is too ridiculous in itſelf, and too plainly refuted by Mr. Chalmers, to be repeated here. Nor would it have been thought worthy of any refutation, we ſuppoſe, againſt Mr. Pinkerton, who has confeſſed himſelf guilty of a fraud upon the public, in publiſhing profeſſedly as an ancient poem, as a poem popular and familiar in a part of the Scotch Lowlands, what he has ſince owned he wrote himſelf; had he not alledged the authority of Dr. Stuart for the tale. But "ſuch was Gilbert Stuart's laxity of principle, as a man, that he conſidered ingratitude as one of the moſt venial of ſins.—Such was his conceit as a writer, that he regarded no one's merits but his own. Such were his diſappointments, both as a writer and as a man, that he allowed his peeviſhneſs to ſour into malice, and indulged his malevolence till it ſettled in corruption. Forgetting that his family owed favours to Ruddiman, Gilbert Stuart became habitually active in repaying obligations with injuries. He firſt attempted to detract from Ruddiman's reputation as a ſcholar, and afterwards laboured to ruin his character as a man. With the mean deſign of gaining theſe malicious objects, he made Mr. Pinkerton the dupe of his profligacy, who liſtened with open ears to the improbable falſehood, which with ready pen he haſtened to divulge to the world, without enquiring much about its origin, or caring little about its end." P. 290.

But we muſt now withdraw our hand from this article; nor need we to add more to what we have ſaid, than what the extracts themſelves, thoſe beſt witneſſes of merit or demerit in every work, have already ſpoken (we are ſure) with a loud voice to our readers; that the whole work is ſingularly replete with intelligence of an uncommon kind, is judiciouſly planned, and is ably executed.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 13. *The Village Rambler, a Topographical and Sentimental Excurſion, deſcriptive of the Town and Vicinity of Gainſborough, ſituate on the Banks of the River Trent, in the parts of Lindſey and County of Lincoln.* 8vo. 6d. Gainſborough: Printed by Moſley and Co. for the Author. 1794.

There are writers who think that lines printed of a certain length, as they *look* like poetry, muſt be poetical, and if they are not *proſe*, muſt be received as *verſe*. Of this claſs is the Village Rambler. What does the reader think of the following?

"Good water there is by an engine thrown
Thro' leaden pipes to ſerve our num'rous friends,
Except hard froſts its ready courſe obſtruct,
In which white ſhrimps are ſometimes ſeen to ſwim,
Playful, yet harmleſs; living free and long," &c. &c.

ART. 14. *The Poetical Farrago; being a Miſcellaneous Aſſemblage of Epigrams and other Jeux d'Eſprits ſelected from the moſt approved Writers.* 12mo. 2 vol. 7s. 6d. Deighton. 1794.

Theſe are very elegant and very entertaining volumes. The ſelection is made with judgment, and though the whole have probably in various publications been already printed, many are new, to us.—We were amuſed by the following:

BY AARON HILL.

"Whig and Tory ſcratch and bite,
Juſt as hungry dogs we ſee;
Toſs a bone 'twixt two, they fight—
Throw a couple they agree."

ROCHESTER'S GRACE AT A MISER'S TABLE.

"Thanks for this miracle—it is no leſs
Than manna dropping in the Wilderneſs.
Chimnies have ſmok'd that never ſmok'd before,
And we have din'd where we ſhall dine no more."

BY MR. POPE.

"My Lord complains that Pope, ſtark mad with gardens,
Has lopped three trees the value of three farthings.

" But he's my neighhour," cries the Peer polite,
" And *if he'll visit me* I'll wave my right."
" What; on compulsion, and against my will!
" A Lord's acquaintance!—let him file his bill."

ART. 15. *The Solitary Frenchman, on the Banks of the Thames, to a Friend in Switzerland. Translated by the Reverend John Gregg.* 8vo. 1s. 6d. London: Debrett. 1794.

A whimsical preface apologizes to *many Subscribers* for the delay of publishing this *little work*. Our readers will probably think, from the following specimen, that the delay was of no great injury to the *said* subscribers:—

" There, O my King, thy lowly eyes behold
The diadem profan'd—curses thy head infold;
The fallen di'dem would a Sovereign greet,
Torn from thy front, e'en mourn'd at thy son's feet," &c.

ART. 16. *The Sweets and Sorrows of Love.* 4to. 2s. 6d. Lackington. 1794.

We cannot resist the inclination we have to *treat* our readers with *the Preface* to *the Sweets and Sorrows of Love*, and the rather, as it supersedes the necessity of criticism.

" Buy then, ye Critics, and tear them in pieces.—I'll smile and supply you with more.—For not the head, but the heart; not the stern solidity of the historian, but the artless simplicity of the lover, do I flatter myself by any of the following unlaboured verses to please.—Alas! how few such readers they can have!"

Readers, will you have any of the poetry?—You shall.

EXCUSE FOR NOT SPEAKING.

" I'm dumb before thee from excess of love,
Because my tongue cannot express
The crowd of thoughts that from my heart upmove,
The passage stop, and so my speech suppress."

ART. 17. *Poetæ Sententiosi Latini, Publius Syrus, C. D. Labertus, L. A. Seneca, Dionysius, Cato, nec non ex Ausonio dicta Sapientum Septem Græcorum instruente Jacobo Elphinstonio Britanno.* 12mo. Londini: Richardson.

Mr. Elphinston, who is already well known to the public, has added to this edition of the Latin Sententious Poets, a translation in his own peculiar mode of writing English, that is, according to its familiar pronunciation. Perhaps we sufficiently discharge our duty by subjoining the following specimens of Mr. Elphinston's manner:

SYRUS DE TEMPERANTIA.

Bis vincit, qui se vincit in victoriâ.

MR. ELPHINSTON'S TRANSLATION.

Him twice a victor hails dhe Muze,
Himſelf victorious hoo ſubdues.

Ignoſcito ſæpe alteri nunquam tibi.

Anoddher dhou muſt oft forguiſ,
Dhyſelf not wonce hwile dhou ſhalt liv.

DRAMATIC.

ART. 18. *The Siege of Meaux, a Tragedy, in three Acts; as it is performed at the Theatre Royal in Covent-Garden, by Henry James Pye.* 8vo. 1s. 6d. G. Nicol, 1794.

"After the battle of Poictiers, more than an hundred thouſand peaſants reſolved to extirpate the nobility, ravaged their eſtates, burned their houſes, and without diſtinction of age or ſex, treated all of that order whom they could ſeize with the moſt brutal and ſavage barbarity.

The Ducheſs of Normandy, the Ducheſs of Orleans, and three hundred ladies, married and ſingle were at Meaux, with the Duke of Orleans. Several detachments of this furious rabble, joined by others from Paris and its environs, thought themſelves certain of dividing this prey. The inhabitants had opened the gates, and in conjunction with the rebels, had reduced the ladies to the neceſſity of intrenching themſelves in a place called Le Marché de Meaux, a poſt ſeparated from the reſt of the town by the River Marne. The danger was extreme. There was no exceſs of brutality which might not be expected from theſe unbridled hordes. The Count de Foix, and the Captal de Buche, who, during this event, were returning from the Pruſſian Cruſade, heard of their diſtreſs at Chalons. Though with an inconſiderable force, they immediately reſolved to join the ſmall party who defended the fortreſs of Meaux. The honour of the ladies neither ſuffered the Count de Foix to reflect on the danger or the Captal de Buche to remember that he was an Engliſhman. He eagerly availed himſelf of the liberty which a truce between France and England afforded him, of following ſentiments more ſacred in the breaſt of a knight than national animoſity. They threw themſelves into the place where our brave knights and their followers had no other apparent reſource than inevitable death, nor any other rampart to oppoſe the rebels than the banners of the Duke of Orleans and the Count de Foix and the pennon of the Captal de Buche. They ordered the gates to be opened, and marched reſolutely againſt the enemy. At this ſight the inſurgents were ſeized with terror, the knights cut through their broken ranks, killed 7000, and returned triumphant to the ladies."

This is a ſpirited compoſition, but will probably rather ſatisfy the judgment of the reader in the cloſet, than intereſt the paſſions by its exhibition in the Theatre.

ART.

ART. 19. *The Siege of Berwick, a Tragedy. By Mr. Jerningham. As performed at the Theatre Royal, Covent Garden,* 8vo. 1s. 6d. Robinsons. 1794.

The following advertisement informs the reader of the subject of this tragedy.

" In the reign of Edward the Third, Sir Alexander Seaton refused to surrender the town of Berwick even at the peril of losing his two sons, who being taken prisoners in a sally, were threatened with immediate death unless the town was delivered up."

The tragedy consists of four acts only, and, though not a standing play in the books of the Theatre, was not without its portion of success. Mr. Jerningham's character as a Poet is sufficiently established, yet we are compelled to say, that in this tragedy many very prosaic lines occur.

P. 28. Still more bitter by the infusions of reproach,
31. Decide of two affectionate and duteous
Children, which, &c.
33. To confer alone, that free from all restraint.

Some lines are defective, as

P. 41. Reach my children that the tyrant may.

Mr. Jerningham has often written better things, and, doubtless, will again.

NOVELS.

ART. 20. *Things As They Are; or, the Adventures of Caleb Williams. By William Godwin.* In 3 Vols. 12mo. 9s. Crosby. 1794.

This piece is a striking example of the evil use which may be made of considerable talents, connected with such a degree of intrepidity as can inspire the author with resolution to attack religion, virtue, government, laws, and above all, the desire (hitherto accounted laudable) of leaving a good name to posterity.

In this extraordinary performance, every gentleman is a hard-hearted assassin, or a prejudiced tyrant; every Judge is unjust, every Justice corrupt and blind. Sentiments of respect to Christianity are given only to the vilest wretch in the book; while the most respectable person in the drama abhors the idea of " shackling his expiring friend with the fetters of superstition."

In order to render the laws of his country odious, the author places an innocent prisoner, whose story he (avowedly) takes from the Newgate Calendar of the first George's reign, in a dungeon; the wretched, unhealthy state of which he steals (as avowedly) from one of the benevolent Howard's painful descriptions of a worse gaol than common. We will only add, that the character, on which the author seems to dwell with most pleasure, is that of a leader of robbers, one who dwells in a ruinous retreat, and dispatches felons and murderers, in parties, around the country.

When

When a work is so directly pointed at every band which connects society, and at every principle which renders it amiable, its very merits become noxious as they tend to cause its being known in a wider circle.

ART. 21. *The Adventures of Hugh Trevor. By Thomas Holcroft.* 12mo. 3 Vols. 10s. 6d. Shepperson, 1794.

It has often been said, that the best writers are apt to range themselves on the side of Opposition in politics. At present we are sorry to remark, that the opposition to revealed religion and to civil society can boast of two very amusing novelists among its advocates. The strictures, indeed, which we have made on the preceding work, will, with a very little alteration, serve to denote our opinion of the Adventures of Hugh Trevor; who, like the ill-fated Caleb Williams, meets with brutality and insolence in every Clergyman, from the Curate to the Bishop, and injustice, coupled with want of humanity, in every person whose station is superior to his own. Different provinces seem, however, to have been undertaken by Messrs. Godwin and Holcroft, in their joint attack on all that mankind have been used to term good and laudable. As the *former* has ridiculed honour, and the love of standing well in the opinion of mankind, the *latter* levels his satire chiefly at University discipline, and at matrimony. We agree with the author, that those objects of his aversion, are each (in some degree) fetters on what he calls the Rights, we, the wild Liberty, of Man. But as he has offered no substitute for either, we apprehend that his reasoning on both subjects, particularly the latter, will, by no means, tend to the improvement of either man or woman kind; and that the length of the tale (for these three volumes are only the beginning of Trevor's sorrows) is the only chance it has of not rendering its writer answerable for a great deal of mischief.

MEDICINE.

ART. 22. *Pharmacopœia Chirurgica; or Formulæ for the Use of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the most eminent of the Profession, all the principal Formulæ of the different Hospitals.* 2s. 6d. Robinsons. 1794.

The deficiency of former Pharmacopœias in remedies for the particular use of the Surgical practitioner, is what every Medical man will allow: to supply this, the author (Mr. Houlston) informs us, is the intention of the present work. We here find a very copious collection of a great part of the Formulæ of private practice, and of the London Hospitals, arranged alphabetically with observations upon each. The utility of a work of this kind is sufficiently obvious, but that our readers may form a better judgment of the author's method, we insert the following specimen.

"Linimentum olearum
℞ olei olivæ unc. iss
Aquæ calcis unc. iij. misce."

"This

" This is one of the formulæ of Guy's, and has indeed been uſed in all the London Hoſpitals, as a remedy for burns and ſcalds. In the former, however, it is much more ſuitable than in the latter, which are more conveniently and effectually relieved by the repeated effuſion of cold lotions, or if practicable by a continual immerſion of the part in cold water alone. In burns, where the ſkin is ſcorched and deſtroyed, the ſoftening qualities of this remedy prove highly uſeful. This liniment was originally prepared with linſeed oil, but certainly with leſs propriety, as it poſſeſſes ſome ſtimulatory properties."

POLITICS.

ART. 23. *Antipolemus; or, the Plea of Reaſon, Religion, and Humanity, againſt War. A Fragment, tranſlated from Eraſmus, and addreſſed to Aggreſſors.* 8vo. 183 pp. 3s. 6d. Dilly. 1794.

This treatiſe upon War, now given to the public in an Engliſh dreſs, ſtands in the original among thoſe lucubrations which Eraſmus, occaſionally produced under the titles of his Adagia; and compoſe one complete folio in the Leyden edition of his works. The tranſlator has prefixed to it a name which it never bore, but which, as well for the reaſons aſſigned by himſelf, as for that, which though not aſſigned, is ſufficiently diſcernible, namely, diſapprobation of the preſent war, is not improperly beſtowed upon it.

A Preface of 44 pages announces to the world the reaſons which induced the writer to tear from its ſhelf a treatiſe, which has enjoyed a ſlumber of near three hundred years.

We lament, as ſeriouſly as this writer can do, the continuance of wars in a period which ſhould have appeared ſufficiently enlightened to avoid them; yet, alas! in doing this, we are but lamenting the continuance of thoſe violent and malignant paſſions which embroil ſociety, and call into the field, the beſt of men and the pureſt of Chriſtians, for the very neceſſary purpoſes of national defence. With reſpect to the fragment itſelf, which forms the body of the pamphlet, it ſtands ſufficiently recommended by the name of its illuſtrious author. The tranſlation is (ſo far as we have had opportunities of comparing it with the original) faithful; and if it depart in any inſtances from the letter, it uniformly preſerves the ſpirit of Eraſmus. The very numerous italics and capitals with which the pages are crowded, may ſerve the purpoſes of party zeal, but they certainly contribute no beauty to the text, nor do they convey the moſt favourable impreſſions to the mind of the reader.

The tranſlator aſſures us, that in bringing forward the preſent tract, he has been actuated by the beſt of motives.

" I am one," ſays he, " who thinks in the ſincerity of his ſoul, that reaſonable creatures ought always to be coerced, when they err, by the force of reaſon, the motives of religion, the operation of law, and not by engines of deſtruction: in a word, I utterly diſapprove all war but what is ſtrictly defenſive." Pref. p. 44.

To theſe ſentiments we can without heſitation ſubſcribe. They are in the preſent, and in all circumſtances, our own. But then the interpretation

pretation muſt be rational, for it would be madneſs to defer reſiſtance to an enemy upon a falſe humanity, or a punctilio of opinion, till the means of defence are wreſted from our hands. But if the author intends by this pacific declaration, to conclude againſt the preſent as a war of aggreſſion; if he means to inſinuate that our adverſaries might have been ſoftened by remonſtrance, or won over by ſyllogiſm, he muſt poſſeſs a higher degree of credulity, or better ſources of information than have fallen to our lot.

The malady of our enemies is, in our judgment, not to be cured by the mild and gentle preſcriptions with which this writer preſents us.—With *them* the *force of reaſon* has been reſiſted, the *motives of religion* thrown off, *the operation of law* defeated, and *engines of deſtruction* ſubſtituted in their place; nor is any evidence wanting to ſhow, that if we had liſtened to thoſe who diſſuaded reſiſtance, the haughty barbarians would ere now have incorporated *Great Britain* among their Departments, and rendered this happy ſoil the theatre of every crime.

ART. 24. *The Errors of Mr. Pitt's preſent Adminiſtration, many, recent, important, and dangerous. By a Gentleman totally unconnected with foreign Intereſts or internal Parties.* 8vo. 84 pp. 2s. Ridgway, 1793.

All the errors of Mr. Pitt's preſent Adminiſtration, according to our author, have originated from the war with France; eighteen ſeparate accuſations are brought againſt the Miniſter, ſome for having involved ourſelves in a war, others for involving neutral powers in it: ſome for impolicy of conduct in the war, and others for the ſubſidy of our Allies in it. No one can be more zealous for peace, and the univerſal prevalence of it round the globe than ourſelves; but we fear the preſent pamphlet can claim but little merit to itſelf as a medium of pacification.

ART. 25. *A Letter to the Right Hon. Earl Stanhope, in which the Neceſſity of the War is conſidered, and the Conduct and Views of Great Britain and her Allies vindicated.* 8vo. 98 pp. 2s. 6d. Miller, 1794.

The writer of this letter is neither much above nor much below the common rank of pamphleteers. He ſingles out Earl Stanhope as the ſubject of his addreſs, from the decided oppoſition in which his Lordſhip has been found to thoſe meaſures that appeared to demand the concurrence of every Patriot. In the courſe of this pamphlet many points are diſcuſſed in application to the theory maintained by the noble Earl. The grounds of the war are reviewed, and the charge of aggreſſion on the part of Great Britain ſufficiently refuted. In the courſe of this inveſtigation, the progreſs of French intrigue is diſtinctly marked out; and the chain of circumſtances aſſigned which ultimately produced the preſent hoſtilities. The demand for peace, as preferred by Lord Stanhope, is properly remarked upon; and his Lordſhip is challenged to connect with his demand ſome ſpecific plan for rendering it *effectual*. In oppoſition alſo to his Lordſhip's aſſertions,

tions, the treasures of the Convention are contended to be not inexhaustible; as the last violence has already been recurred to, and neither the images of Saints can be *again* melted down, nor the property of emigrants *a second time* confiscated. France must, in the judgment of this writer, arrive at some point of recollection; as so great a dereliction of religion cannot *eventually* succeed, and so manifest a defiance of Providence cannot possess any *permanent* security.

DIVINITY.

ART. 26. *The Consequences of the Vice of Gaming, as they affect the Welfare of Individuals, and the Stability of civil Government, considered. A Sermon preached in the Cathedral Church of Winchester, by Thomas Rennel, A. M. Prebendary of Winton, and Rector of St. Magnus, London Bridge.* 8vo. 66 pp. 1s. Rivingtons, &c. 1794.

God is in his judgments slow, as he is just; nor is it, therefore, 'till it becomes evident to his omniscience that all ordinary modes of warning will be vain, that he sends forth his inexorable judgments against depravity and impiety. While the heart is not become callous, when all moral feeling is not wholly obliterated, such torrents of manly and dignified, though vehement eloquence, such remonstrances, replete with all the fire of a truly Christian zeal, as are here poured out, against the most degrading and destructive of our fashionable vices, must have strong effect. If they are sent forth unheeded, the case is alarmingly desperate; and we must look to the tremendous consequences. It is not only that this excellent writer demonstrates, specifically and exactly, the total opposition of gaming to all private virtue and public prosperity,—he paints with truth. He brings from the haunts of this demon such pictures of depravity, and of the total wreck of all benevolence private and public, as carry their own evidence with them, in what we all see and know:—Know, that, though most dreadful, they are not in the least exaggerated. One branch of gaming, however, as not immediately connected with his subject, he has not touched; which is *commercial gaming*, the risk of all property, and the risk of all honour in speculations and adventures calculated to make rapid fortunes, or to end in sudden misery. This vice, which may fairly be derived from the other, and produces or depends on the same state of mind, is unhappily but too prevalent, and deserves a separate remonstrance, which we should wish to see from the same powerful pen.

It is difficult to select where all is admirable; but the following apostrophe to the ministry, on the nature of their present task, may display, as well as any passage, the spirit and energy of the writer.

"We have in the best ages much vice to reform, much calamity to comfort, much ignorance to enlighten, much wilfulness to subdue—but, O gracious God! in these times how is the arduous task increased, how are our best exertions called for—to recover from Atheism

Atheiſm and anarchy a periſhing and ſinking world, to counteract thoſe ſeeds of revolt from God, which have ſhaken the foundations of civil ſociety, and deluged Europe with ſeas of human blood—how intenſe ſhould be our charity, how fervent our aſpirations, how wakeful our conduct, how inceſſant our prayers"! P. 56.

With this ſpecimen, we leave our readers to ſeek further for themſelves: their ſearch will be rewarded.

ART. 27. *The Sword is the Lord's. A Sermon preached in the Pariſh Church of Daventry, Sunday, January 19th* 1794. *By the Rev. Samuel Humfrays, B. D. Student of Chriſt Church, Oxford, and Miniſter of Daventry.* 8vo. 28 pp. 1s. Dicey and Co. Northampton; Cullingworth, Daventry. 1794.

Good ſenſe and unaffected piety are conſpicuous in this diſcourſe. After illuſtrating from ſcriptural hiſtory the great truth, that war is a judgment of God, he ſtarts the very intereſting and important queſtion, how far this nation may rely on being leſs depraved than its adverſary, "To the Jews it ſeemed a thing incomprehenſible that they who made their boaſt of the law of God, &c.——ſhould be driven out by an army of idolaters." Thus we alſo may imagine, that we ſhall not be chaſtiſed by a people more wicked than ourſelves: but, ſays the preacher, "Let us rather conſider *whether we may not have ſufficiently provoked the avenging hand of God upon ourſelves?* if ſo, the ſuperior iniquity of our foes is no ſecurity to us;" and he adds, very judiciouſly, that ſuch a judgment is more ſevere than ordinary, "it debaſes while it ſtrikes, for certainly *the vileneſs of the inſtrument* adds to the indignity of the puniſhment." On this conſideration he prepared his hearers for the Faſt-day then approaching, telling them really to humble themſelves on that day, and not ſay "in the ſpirit of Phariſaiſm, *God we thank thee that we are not as others*, whereas we ought to ſmite our breaſts and ſay, God be merciful to us miſerable ſinners." This is uſeful reflection, and ſound advice. The text is Ezek. xxxiii. 7.

ART. 28. *The Chriſtian's Conſolation in the Hour of Domeſtic Diſtreſs. A Diſcourſe read to the Author's Family, ſoon after the Death of a beloved and moſt affectionate Wife, who died in Child-bed. By a Layman.* 8vo. 43 pp. 1s. Rivingtons. 1793.

A ſenſible and pious improvement of a great domeſtic calamity. The intention which the author announces of devoting the gain upon this pamphlet to charitable purpoſes, may operate in addition to its internal merit, in recommending it to the favour of the public.

ART. 29. *A Sermon againſt Jacobinical and Puritanical Reformations, recommending Unanimity and Loyalty to the Eccleſiaſtical and Civil Government of this Kingdom. Preached on Friday, the 19th of April* 1793. *By Fletcher Dixon, A. M. Vicar of Duffield, and Chaplain of the 34th Regiment.* 8vo. 21 pp. 1s. Cheſterfield, Bradley: London, Rivingtons. 1794.

Something

Something must be indulged in every crisis of public danger for that intemperance which alarm will inevitably produce. The author of this sermon would, we think, upon revisal, discover some things which might have been expressed with less passion and more propriety. The Church of England is compatible with the most liberal toleration; and *this* is in our judgment among the many strong arguments for its continuance. Dissent, therefore should not *universally* be pronounced "apostacy;" nor should it be affirmed of the *whole* community of Dissenters that their "Teachers are illiterate." That part of the body from which the Church of England has most to apprehend, is nothing *less* than "illiterate:" and a very considerable portion of Quakers, *Calvinistic* Dissenters, &c. cannot without a violent defect of liberality, be charged with either apostacy from christianity, or hostility to the constitution of this country.

ART. 30. *Plain and Practical Lectures on each Chapter of the Gospels, partly selected from Authors, but chiefly original, delivered to the Children of a Sunday School, and equally calculated for Parents and Masters of Families, for the religious Instruction of their Children and Servants. By a country Clergyman.* 2s. Bath, Crutwell. London, Rivingtons. 1794.

This little volume presents a very simple and concise analysis of the evangelical writings. The mode adopted is by drawing out the sense of each chapter into a brief and familiar lecture. This plan is very well adapted to the capricious dispositions of children whose attention cannot long be secured by a grave discourse. The stile is judiciously reduced to the level of ordinary comprehensions, and the sentiment is animated with that devotional warmth, which must recommend the work effectually to those, who wish to encourage the growth of piety in the rising generation.

ART. 31. *A Discourse delivered at Taunton Sept. 3, 1793, before the Society of Unitarian Christians, established in the West of England, for promoting Christian Knowledge, and the Practice of Virtue, and the Distribution of Books. By T. Kenrick.* 12mo. 6d. Johnson, 1794.

This is a temperate and sensible discourse, in which the usual arguments in favour of Unitarianism are perspicuously arranged, and the views of the Society to whom it is addressed, recommended and enforced.

ART. 32. *Devotional Offices for Public Worship, collected from various Services in use among Protestant Dissenters. To which are added, Two Services chiefly selected from the Book of Common Prayer.* 8vo. Salisbury: Collins.

The compilers, in a well-written preface, inform their readers, that the present volume consists of ten different services, eight of which have

have been principally compiled from devotional offices, already in uſe among ſome Societies of Proteſtant Diſſenters; to which are added, two ſervices, chiefly ſelected from the book of Common Prayer. It can hardly be neceſſary for us to ſay more, than that the book is very neatly and correctly printed, and cannot fail of being acceptable to thoſe for whoſe uſe it was intended.

ART. 33. *Prophetic Viſion; or Daniel's great Image of the Myſtical Body of Babylon, ſhewing the approaching Deſtruction of Antichriſt, the Beaſt, the Whore, and the falſe Prophet, according to* Rev. xix. xx. *demonſtrated from the Prophecies of Daniel, and confirmed by the ſigns of the times. Accompanied with a large Hieroglyphical Print of the Figure, explained and illuminated.* 8vo. 2s. 6d. London. Terry. 1794.

Whether the print is to help off the pamphlet, or the pamphlet the print, we are unable to ſay; thus much we may venture to affirm, that both may well be reckoned among the many incomprehenſible things of the day, which may probably render the preſent age the pity or the ſcorn of poſterity.

ART. 34. *A Letter to Francis Plowden Eſq. Conveyancer of the Middle Temple, on his Work entitled Jura Anglorum, by a Roman Catholic Clergyman.* 8vo. 230, pp. 2s. 6d. Coghlan, &c.

M. Plowden is here attacked on very different grounds from thoſe aſſumed in the letter entitled the Malecontent. There his defection from his own principles laid down in the *Jura Anglorum* is cenſured; here ſome of the principles of the Jura Anglorum are condemned, as inconſiſtent with the Doctrines of the Roman Catholic Church, of which Mr. P. profeſſes himſelf a ſincere member. In his ſubſequent changes he ſurely has not approached nearer to the Rules of his Church; and this correſpondent, who profeſſes to argue with him only on the data of the infallibility of that Church, and who avows himſelf a divine of that communion, will probably be ſtill leſs inclined to grant him indulgence. The chief point diſputed by this antagoniſt, is the right of every man to chooſe his own religion: he allows the power, but denies the right to chooſe heretically. He alſo argues on eſtabliſhments. p. 45. On the Revolution the letter-writer ſpeaks as is conſiſtent with his general declarations concerning himſelf. "For my part I can never acquieſce in believing that the ſimple and unqualified approbation of the principles of the revolution, which baniſh the Catholic religion for ever from this realm, can be given by a Catholic, conſiſtently with the duties either of honour or conſcience: though I no ways judge it neceſſary for catholics to reprobate every meaſure that was taken by the nation at that time." p. 116. This is followed by an hiſtorical View of the Revolution. In the concluſion however he compliments Mr. P. on his ſtaunch *Catholicity* on two points, which he ſays, "fully convinces me of what I have all along believed, that the errors of your Jura Anglorum are the flights of an exuberant imagination,

tion, but in no manner a deviation of heart from Catholic principles and doctrine." Without applying the queſtion to Mr. Plowden, it is ſurely a curious topic of enquiry, how a ſtaunch Roman Catholic can be a democrat? yet ſuch are the everlaſting inconſiſtencies of the human mind, that this union is far from being a thing unheard of.

FAST SERMONS.

ART. 35. *A Sermon preached February 28, 1794, being the Day appointed for a general Faſt. By J. Brand. Cl. M. A.* 4to. 25. pp. 1s. Clarke. 1794.

The awful ſubject which has ſo long occupied the thoughts of all reflecting men, has produced in various ways, by means of their efforts, treaſures of inſtruction and wiſdom. This enlightened ſcholar, after deploring and painting, in the moſt ſtriking manner, the unexpected calamities of the times, draws a parallel, from the Hiſtory of Joſephus, between the fanaticiſm of falſe liberty that led the Jews into their final deſtruction, and the ſimilar ſpirit prevailing at this period. This repreſentation, which is ſkilfully and exactly given, is followed by able reflections on ſuch fanaticiſm, and the dreadful duplicity of thoſe who affect to teach *equality* in its right ſenſe, while they know that it is received by the multitude in the wrong. To theſe reflections are added a picture of the vices of this time and nation, and a recommendation of the virtues which are calculated to bring down bleſſings on us. The whole diſcourſe has much vigour, and much wiſdom. The author reaſons juſtly and profoundly; but ſeldom declaims.

ART. 36. *A plain Defence of the preſent War. In a Sermon preached at the Cathedral Church of Wincheſter on the late general Faſt, Feb. 28. 1794. By the Rev. Edmund Poulter, M. A.* 4to. 26. pp. 1s. Cadell, &c. 1794.

This Sermon is ſaid, at the bottom of the title-page, to be a continuation of that by the ſame author, on the Criſis of December 1792*. It is, however, on another text, and is written in a ſuperior ſtyle. The author conſiders the preſent war as a neceſſary effort in defence of our liberty and independence. "If", ſays he "it be an undoubted act of tyranny for any one Country to interfere in the internal government of another, with *original offence* (not as we now do, at moſt, with a *return* of offence, which is, as before ſtated, no more than defence) or for the reſt of the world *ſo* to interfere with any one country; when the caſe is reverſed, as now; by what name are we to call the preſent declarations and acts of Hoſtility by France againſt the reſt of the world? the neareſt name that we have for it is Perſecution: and ſurely in theſe times of general toleration, mankind at large who would not be the perſecutors of any one nation, will ſtill leſs ſubmit to be perſecuted by it. No, there is only one ſpecies of toleration which we hope never to ſee prevail, which, as it would be a contradiction

* See Brit. Critic, vol. I. p. 219.

in

in terms, ſo we truſt it is impoſſible in fact—that is, toleration of perſecutors." p. 11. the text is Iſaiah lvii. 21. "there is no peace ſaith my God to the wicked."

ART. 37. *A Sermon preached in the Pariſh Church of Trinity, in the Minories, on February* 28, 1794; *being the Day appointed for a Public Faſt. By Henry Fly, M. A. F. R. S. Miniſter of the ſaid Pariſh.* 8vo. 25 pp. 1s. Rivingtons. 1794.

This excellent ſermon diſcuſſes with equal candour and energy the corruptions in ſociety to which ſhould be referred the exiſting diſcontents. The reader who peruſes the very juſt eulogium here paſſed upon the natural, conſtitutional and religious advantages of Great Britain, connected with the manly remonſtrance againſt prevailing iniquities, muſt receive impreſſions highly favourable to the increaſe of his patriotiſm and his virtue.

ART. 38. *The Judgments of God in the Earth are Calls for us to learn Righteouſneſs. A Sermon preached at St. George's Church, Botolph Lane, London, on Friday the* 28*th of February*, 1794; *being the Day appointed by Proclamation for a general Faſt and Humiliation before Almighty God, for obtaining Pardon of our Sins, and for averting thoſe heavy judgments which our Manifold Provocations have moſt juſtly deſerved. By William Reid, A. M. Vicar of Takeley in Eſſex, Chaplain to the Rt. Hon. Jane Counteſs Dowager of Rothes, and Curate of the ſaid Church of St. George, Botolph Lane. Publiſhed by Deſire of the Congregation.* 1s. Rivingtons, London. 1794.

We give Mr. Reid full credit for his good intentions, and can only lament that his abilities are not calculated to ſerve the cauſe he has undertaken to ſupport. It is ſtrange that clergymen will ſuffer themſelves to be perſuaded by the partial applauſes of thoſe who are not judges, to ſubmit their crude and unfiniſhed productions to the rigid teſt of criticiſm. There are many worthy men, who can compile agreeable and uſeful ſermons, and ſuch as, when well delivered, will have a tolerable effect, who are by no means fit to appear before the public in the character of authors. Years of hard ſtudy, and great practice, are indiſpenſably neceſſary to qualify a man for this arduous function. Cenſure is always painful to us, but this, which is meant rather as caution, than as cenſure, will, we truſt, be not ill received by the junior part of that reſpectable profeſſion; and will render them leſs haſty in appearing at the bar of the public, before they are duly qualified.

ART. 39. *A Sermon preached in the Pariſh Church of Carſhalton, in the County of Surry, on the* 28*th of February*, 1794, *being the Day appointed for a general Faſt. By William Roſe M. A. F. R. S. Rector of Carſhalton and of Beckenham, in Kent. Publiſhed by Deſire of the Pariſhioners.* 2d. Edition. 1s. Rivingtons, 1794.

This diſcourſe abounds with proofs of the good ſenſe and piety of its author. The neceſſity of humiliation and repentance is here very forcibly inſiſted upon from the analogy which our danger and our vices bear to thoſe of the different nations recorded in ſcripture, whoſe timely reformation has ſaved them from their *enemies* and *themſelves.*

ART. 40. *Lukewarmneſs in Religion a Source of Faction in the State. A Sermon preached in the Epiſcopal Chapel of Stirling, February* 27, 1794, *by George Gleig, A. M.* Edinburgh, Creech.

To publiſh a ſermon preached on a faſt day, is to go a ſtep further than preachers in general think neceſſary, and to do all that a preacher can do, towards accompliſhing the purpoſes of the authority that enjoined the faſt. And among the many ſermons which, to the credit of the clergy, have been given to the world on occaſion of the late faſt, we have ſeen few which, in our judgment, were more proper for the occaſion than that now before us. The ſermon does not ſeem to differ materially from other compoſitions of the ſame kind in point of ſtyle: its moſt peculiar feature is a careful attention to, and pertinent obſervations on, the prevailing manners of the age. Its object is to prove, that the people of theſe kingdoms are far too generally "luke-warm in religion"; and thence rendered alſo far too prone to faction.

ART. 41. *The Sentiments and Conduct becoming Britons, in the preſent Conjecture; a Sermon preached in the Church at Canongate, on account of the general national Faſt, February* 27, 1794. *From Joel* i. 6.—15. *By Robert Walker F. R. S. E. Senior miniſter of Canongate, and Chaplain of the Chamber of Commerce of Edinburgh.* 8vo. 45. pp. 1s. Creech, Edinburgh: Dilly, London: 1794.

Mr. Walker ventures, by way of Introduction, to depict to his readers the preſent Phænomenon of the political world, *a mighty people converted into a horde of banditti*, in the words of the Miniſter's ſpeech on the opening of the Seſſion. The body of the ſermon is divided into five heads, ſuited to the duty of the day, and after pointing out the contraſt between our government and that in France, the author concludes thus "when ye have made the compariſon, then weigh, both in your underſtanding, and in your feelings, whether treaſure—even Blood, can be expended in a worthier cauſe, than in reſiſting the attempts of thoſe who would rob us of the bleſſings of time, and of the proſpects of eternity."

MISCELLANIES.

ART. 42. *Eſſays on Education; or, Principles of Intellectual Improvement conſiſtent with the Frame and Nature of Man. By John Weddell Parſons, A. B. Vicar of Wellington, in the County of Hereford.* 12mo. 222 pp. 4s. Cadell, 1794.

By

By an advertisement prefixed to this volume we are informed that "the subject matter of these essays appeared in two publications about three years ago; that press errors had rendered the meaning of several passages in one of the books unintelligible, and that on account of the writer's great distance from the press, a second correction was impossible. He informs us that he has now incorporated the whole, and with corrections and additions endeavoured to make the Essays more worthy of the attention which they were at first honoured with."

The first Essay contains Comparative Observations on Government and Education, and in it the author gives it as his opinion that the prevailing disposition and manners of a people have more influence on their political welfare than any peculiarity in their form of government: from this he infers, that a reformation of men and not of Government—that a reducing them to a congenial temper with the government which they themselves produced, is the measure most wanted and urgent. Hence he draws a conclusion, that the obvious force and use of education consists in its being calculated to render the temper of the people conformable to their mode of government.

The next Essay is on Public Education, and by this it appears that the author thinks public schools, under due regulations, are preferable to any other. This is followed by thoughts on the Revolution in English Education, which, before the reign of Queen Elizabeth was martial. On the causes that produced this alteration, there are some sensible remarks. This Essay is followed by Thoughts on the disproportionate State of Genius to Science, and on the Investigation and Application of Genius, which concludes the volume, in which among much that is visionary and irrelative to the subject, there are some judicious and sensible hints. Mr. Weddell should avoid such *sentences* as "Many may revert with pleasure to the *by-gone* days of Education, &c." and not dig for such *words* as *obtund*, *aberrations*, *excrete*, &c. when he may find a plainer and better phraseology on the surface.

ART. 43. *Amusement Hall; or an Introduction to the Attainment of useful Knowledge. By a Lady.* 12mo. 2s. Gardiner. 1794.

A very proper book to be put into the hands of children, many interesting historical anecdotes are interspersed in the form of conversation and at the conclusion is a dialogue, introduced as a specimen of a larger work, the object of which is to render Sacred History familiar to youth.

ART. 44. *Observations on Frauds practised in the Collection of the Salt Duties, and the Misconduct of Officers fairly stated, by W. Vanderstegen, Esq.* 8vo. 1s. Reading (no date) London, Robinsons.

The object of this pamphlet is sufficiently clear from the title page, and the author has adduced a number of facts, which it becomes those

whose reputations are involved, from their connexion with the Revenue, and the mode of collecting it, to refute.

ART. 45. *Observations on the State of English Prisons, and the Means of improving them, communicated to the Rev. Henry Zouch, a Justice of the Peace, by the Right Honourable Lord Loughborough, now Lord High Chancellor of Great Britain. Published at the Request of the Court of Quarter Sessions, held at Pontefract, April* 8, 1794. 4to. 1s. Stockdale.

This is a very valuable and important communication, and will doubtless have considerable efficacy with those in whose power and whose duty it is, seriously to consider its contents. No point will be found to have escaped the notice of the Right Honourable author, which involves the health, the reformation, and the security of criminals.

ART. 46. *An Italian Warning to the British Critic, or an elucidation of the British Critic's Review of Mariottini's translation of Paradice Lost. See No. X. being No. II. of vol.* 3. *published last month.* 8vo. 36. pp. 1s. 6d. Owen, 1794.

It is not easy to satisfy an author and his friends with the praises given to his work. This pamphlet has the appearance of being written by a *very near* friend of the Sig^r. in question: and the offence given is the mixture of some very temperate suggestions of improvement with much commendation. We suspect that English readers will prefer what he calls British nonsense, to what he doubtless reckons Italian sense. It is at least much cheaper; for his pamphlet, or advertisement, of 36 pages, costs as much as our whole monthly lucubration.

ART. 47. *A Statement of Facts, relative to the behaviour of the Rev. Dr. Parr, to the late Mr. H. Homer, and Dr. Combe, in order to point out the Falsehood and Malignity of Dr. Parr's attack in the British Critic on the character of Dr. Combe.* 8vo. 38. pp. 1s. Payne and Edwards, 1794.

With a dispute which is so personal between two individuals we have no right to interfere. The title-page above recited implies much warmth, and for warmth allowance must be made. We are well assured that the Gentleman attacked in it can and will most fully repel every imputation thrown upon his moral Character. For ourselves, conceiving that we had no concern in any thing beyond literary merits or demerits, we have studiously avoided making ourselves parties in the contest, and have, as appears from the pamphlet itself, shown every disposition to do justice to the Gentleman who originally thought himself aggrieved.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *De la Compoſition des Payſages, ou des Moyens d'embellir la Nature autour des Habitations champêtres; ſuivie de Reflexions ſur les Avantages de la Contiguité des Poſſeſſions rurales, et de la Diſtribution en petites Cultures, pour détruire les abus qui dérivent des groſſes Fermes, et pour tranſformer les Journaliers en Cultivateurs. Par* René Girardin, *Réſident à Ermenonville.* Nouvelle édition. A Paris. 1793.

"Much," obſerves our author, "has of late been ſaid and written on the ſubject of Gardens. But in its ordinary ſenſe the word Garden preſents the idea of a piece of land incloſed, drawn out in right lines, or, at leaſt, formed according to ſome regular manner.—Now this is by no means the generic term which I would be underſtood to uſe, ſince the expreſs idea that I ſhould wiſh it to convey is, that there ſhould be no appearance either of an incloſure or of a garden, inaſmuch as every artificial arrangement can only produce the effect of a geometrical plan, and, of courſe, never can have that of a picture, or of a beautiful decoration."

We are, therefore, not to expect in this work an account either of ancient gardens, or of Engliſh, Chineſe, or any other gardens whatever, or of the diviſion of land into gardens, parks, or farms, or, in ſhort, any examples taken from individual places, becauſe examples ſerve only to multiply copies. It is the author's object to point out the means of embelliſhing or enriching nature in general, whoſe combinations, being infinitely varied, will not admit of claſſification.

But if on the one hand all affectation of ſymmetry ſhould be carefully avoided, on the other diſorder and caprice are as little calculated to form a beautiful picture on land, as they would be on canvas. A picturesque effect, and what the French underſtand by *la belle Nature*, muſt have their foundation in one and the ſame principle, the latter being the original, of which the former is the tranſcript. Now this principle is, to uſe the words of our author, *que tout ſoit enſemble, et que tout ſoit bien lié.* Having explained this principle in both its parts, and having ſhown the inconveniencies reſulting from a ſervile imitation, Mr. G. in the next place, proceeds to give an account of the different materials conſtituting a landſcape, and of the diſcriminating characters of particular ſituations. The ſeveral articles which enter into the compoſition of a landſcape, are, plantations, waters, and *fabrics*. By this laſt term are underſtood, in painting and architecture, all kinds of buildings and ſtructures whatever: it is the generic word.

To what are here called the details nearly the ſame principles are applicable as to the whole: for they are ſo many objects, each of which is intended to have its peculiar effect and deſtination. The

great *enſemble* is to be regarded as a general picture for the whole houſe, whereas, the details are ſo many ſubordinate and individual pictures intended for the different points of view which you would deſire to eſtabliſh about it.

The author, ſtrongly affected with the beauties of Nature, has ſhown himſelf in his work to be an acute and judicious obſerver, who at the ſame time that he communicates his ideas to others, gives them the hiſtory of his own enjoyments. Of his ſtyle our readers will be able to judge, in ſome meaſure, from the following extracts taken from the ſecond part of this work.

"Le premier cultivateur établit ſans doute ſon domicile au milieu de ſon champ; cette diſpoſition eſt la ſeule convenable à l'ordre primitif de la nature; elle épargne le tems, les courſes, les tranſports inutiles, et mettant les travaux et la conſervation des produits à portée de l'habitation, elle n'oblige pas pour réparer le tems perdu, à chercher un ſecours de viteſſe dans des animaux, dont l'acquiſition et la nourriture ſont plus cheres et dont la conſommation eſt en pure perte.

"L'amélioration du champ augmente néceſſairement de plus en plus par la preſence continuelle du maître. Sa vigilance eſt ſans ceſſe excitée par la vue de ſon terrein, et n'eſt jamais diſtraite par la proximité des occaſions de dérangement. Cette diſpoſition conduit néceſſairement à varier la culture, en la partageant en divers enclos, dont les haies ſervent en même tems d'abri contre les vents deſtructeurs; ces enclos donnent la facilité de mettre en valeur les jacheres, en y préparent des nourritures, qui ſervent tout-à-la fois pour a reublir la terre, et pour élever partout, ſans ſoins et ſans peines, tant de beſtiaux qu'on égorge preſqu'en pure perte, au moment de leur naiſſance. La multiplication des beſtiaux augmenteroit néceſſairement la fertilité des terres par la multiplication des engrais....."

On the favourite topic of Liberty, Mr. G. obſerves, that *faire ce qu'on peut, c'eſt la Liberté naturelle: faire ce qu'on veut* c'eſt le caprice, ou le deſpotiſme; *faire ce qui nuit aux autres*, c'eſt la licence; *faire ce qu'on doit*, telle eſt la liberté civile, la ſeule convenable dans l'ordre ſocial. Or qui fixe le devoir de l'homme dans la ſociété? La loi.—Qui fait la loi? Le Souverain démocratique, ariſtocratique, monarchique, ou mixte, ſuivant les differentes conſtitutions du Gouvernement. Quel doit être le but de toute loi juſte? Celui de procurer l'avantage général, auquel tout individu, à plus forte raiſon tout propriétaire, eſt intéreſſé à concourir. Pourquoi cela? Parceque la condition de la ſociété c'eſt le ſacrifice que chaque individu fait d'une portion de ſon interêt à la volonté générale: ſacrifice pour lequel il reçoit en échange la protection de la force générale pour la défenſe de ſa poſſeſſion, du fruit de ſon travail, et de ſa ſécurité perſonnelle. Telle eſt la condition expreſſe du contrat de ſociété, dans lequel l'obſervation de la loi eſt le plus grand intérêt de chaque individu, puiſque ſa vie, ſa ſubſiſtence, et tout ce qu'il poſſede en dépendent. C'eſt pourquoi la lettre de la loi doit être précieuſe et ſacrée: car autrement la ſociété n'eſt plus une loi, c'eſt une chicane."—To ſuch doctrines, from whatever quarter they may come, we truſt that moſt of our readers will be ready to ſubſcribe. *Journal Encyclopédique.*

ART. 49. *Lettre de* N. François de Neufchâteau, *Juge-de-Paix à Vicherad, Préſident du Département des Voſges, aux Cultivateurs de ce Département, pour leur propoſer d'eſſaier dans la Moiſſon une maniere plus facile et plus économique de récueillir les Grains.* A Paris. 1793.

The method recommended by our author is, to divide the buſineſs into two ſucceſſive operations, in the firſt of which the ears are to be cut, after which the remainder of the halm or ſtraw is to be mowed. The advantages to reſult from this plan are, according to our author, a conſiderable annual ſaving of grain, and a very great increaſe of the ſtraw. We do not pretend to determine how far this would really be the caſe, and ſhall only obſerve that, at any rate, the mode of reaping propoſed by M. de N. is not a new diſcovery, as it is mentioned, together with others, by Varro de R. R. Lib. I. c. 50: "Tertio modo metitur," ſays he, "ut ſubarbe Româ, ut ſtramentum ſubſecent, quod manu ſiniſtra ſummum prehendunt; infra manum ſtramentum quod terræ hæret, poſtea ſubſecatur. Contra, quod cum ſpicâ ſtramentum hæret corbibus in aream defertur; ubi diſcedit in aperto loco palea."

ITALY.

ART. 50. *Catalogo de' Codici Manoſcritti Orientali della Biblioteca Naniana, compilato dall' Abate* Simone Aſſemani, *Profeſſore di Lingue Orientali.* Padua, XXIII. et 446 pp. in ſmall folio.

This ſecond volume is formed entirely on the plan of the firſt, publiſhed in 1787, and though the author aſſures us in his Preface, that, to avoid prolixity, he has conſidered himſelf as writing for perſons who had already made ſome progreſs in the ſtudy of Oriental Literature, we have, however, no reaſon to complain of his conciſeneſs. We muſt likewiſe object to the very unequal manner in which theſe books are deſcribed, as the author often dwells too long on ſome MSS. of little importance, illuſtrating them by quotations made chiefly from printed works, whilſt of others, frequently more valuable, he gives us the titles only. The MSS. of which an account is given in this volume, from LI. with which the laſt terminates, to CXXV, are here divided into ſix claſſes. I. *Grammars and Dictionaries*, of which Cod. 52. is an *Introduction to the Syriac Language, with a Collection of Songs or Hymns from the Old and New Teſt.*, written in the year 1604. 55. *An Arabico-Perſic Lexicon*, by *Cadhi Chan*; and 56. *An Eſſay on the Arabic Infinitives*, by *Baibeki*, quoted by D'Herbelot, Art. *Dabaloni*, and *Baibeki*. Claſs II. *The Goſpels, Catechiſms, and Liturgies*; particularly Cod. 58. *A Turkiſh Tranſlation of the Goſpels*, written at Iſpahan in 1740, and, according to our author, agreeing, in general, with the Syriac verſion. The remaining articles of this claſs are chiefly the works of Miſſionaries, tranſlations of the *Doctrina Chriſtiana* of Bellarmin, &c. III. *Corans and Mohammedan Books of Prayer*; among which Cod. 66. contains the 29 firſt Suras, very elegantly written for the uſe of a Mufti. IV. *Writers concerning Mo-*

hammedan Jurisprudence, as Cod. 74. *A Collection of Canonical and Civil Laws*, frequently quoted by Maracci, under the name of Ali Ben Mohammed, (which, however, Mr. A. contends to have been only that of the copyist) and compared here in certain passages with the celebrated work of D'Ohsson on the same subject; and Cod. 77. *A Compendium of the Mohammedan Law, according to the Doctrine of the Imam* Ahmed Ben Hambal. V. *Historians, Poets, and Miscellaneous Writers*, among which are, Cod. 78. *A Perfic Translation of the famous Arabic History of* Abu Giafar al Thabari, from which Mr. A. has excepted only the genealogy of Mohammed and of the first Chaliphs: Cod. 79. Hadshi Chalifahs *Takvem Altavarich*, or Chronological Tables, consisting of 29 leaves only, from which we are here presented with copious extracts. It is worthy remark, that we are informed here, that in the 40th year of the Hegira (A. D. 660) gunpowder and bombs were said to have been invented by some Philosophers of Alexandria. But Mr. A. observes very justly, that neither this passage, nor that quoted from Elmacin by Casiri, relate to the discovery of gunpowder, but rather to that of fire-balls, composed of naphtha and sulphur, which were thrown from machines constructed for that purpose. Of the following articles in this division the author gives us the titles only: among them we find, Cod. 80. *The Gulistan of* Sadi; 88. *The Divan of* Hafez; 84. *A Turkish History of the first Ottoman Sultans*, which might, perhaps, deserve a greater share of attention than Mr. A. has chosen to allow it. The VIth. and last class comprehends writers on the subject of *Medicine and Natural History*; and from Cod. 117—125. we are presented with a list of books *printed* at Constantinople, and preserved in this library.

ART. 51. Andreæ Gritti, *Principis Venetiarum, vita*, Nicolao Barbadico *Auctore*, Alexandro Albritio *Procuratoris Divi Marci Dignitatem ineunte primum edita*. Venice. Small folio.

Nicolas Barbarico, as he was named in the dialect of his country, was born of a noble family at Venice in the year 1534. He devoted himself to the service of the State, rose from one honourable situation to another, was appointed the *Podestà* at Verona in 1574, went out as Ambassador from the Republic to the Ottoman Porte in 1577, and died at Constantinople in 1579. He had intended to have written the lives of several of the most eminent of his countrymen, but it does not appear that he had finished any other than this which is now printed by the public Librarian *Morelli*, and that of Cardinal Contarini.—We shall transcribe a passage from this work, which, though, perhaps, not the most elegant in point of composition, may be found, at least, the most interesting to general readers. Having spoken of Gritti's elevation to the dignity of Doge, the author adds, that this took place "Populo, cujus ex animo jam ejus in remp. merita effluxerant, ægrè id ferente et invito. Nimirum multitudo, quæ semper in periculis bene merentes de se cives, quo tempore ipsorum utitur opera, omnibus honoribus afficit, eadem, rebus constitutis, metu depositio, accepta beneficia aut oblivione obruit, aut ingrato animo dissimulat. Verum cum Veneta in Republ. plebs nulli adhibeatur Consilio,

filio, et Magistratuum creandarum expers omnino sit, neque ejus arbitrio prorsus quidquam relinquatur, nisi quod adimi nullo modo potest, hoc est, ut suum studium voluntatemque vultu et voce significet, ut in vulgus emanavit Grittum Principem esse declaratum, tremere omnes, ac maledicta pæne congerere" He then takes occasion to enlarge on the attention of his hero to the duties of his office, and introduces the following account of the power and dignity of a Doge: " Illud autem animadvertendum est, quod ea est ratione institutus Venetæ Reip. principatus, ut non multa sint à Venetis principibus postulanda. Primum urbe egredi principi lege non licet; ut neque in bello, neque omnino foras clari alicujus facinoris gerendi facultas detur. In urbe uti summam dignitatem, ita potestatem augustis adeo terminis habet circumscriptam, ut nihil quod alicujus momenti sit, per se possit unus conficere; neque in ferendo suffragio ejus auctoritas major est, quam cujuslibet e senatu; neque omnino in sententia dicenda, nisi quantum hominis gravitas ponderis affert oratioui. Proprium munus est ut in civitate frumenti copia suppetat providere, principum legatis responsa dare ex collegii et senatus sententia, curare, ut leges servantur, ut unusquisque officio fungatur suo, ne quis alicujus gratia, aut opibus, aut judiciis supprimatur; magistratus cohortatione, castigatione, timore pœnæ in officio continere, liberas querelis omnium aures præbere; denique singulorum magistratuum, quorum in rep. administranda diversa munia sunt, studia universa ad reip. utilitatem referre, ne qua procuratio aut nimia sedulitate magis, quam oporteat, intenta, aut negligentia remissa, communis boni rationi officiat. Hæc qui præstat, bonus habetur princeps, satisque suo officio facere existimatur. Quod si prætergredi limites velit, ac ceterorum partes assumere, præterquam Reip. instituta perturbet, atque omnium, quibus cum est ei Reip. administratio communis, in se odium, ac invidiam concitet, oportet; præterea quod agat, frustrà aget: cedat enim unus pluribus, atque omnia in Veneta Rep. ad legum præscriptum, non ad cujusquam arbitrium revocentur, necesse est."

ART. 52. *Summa Plantarum, quæ hactenus innotuerunt methodo Linnæana per Genera et Species digesta, illustrata, descripta à* Fulgentio Vitman *Abb. Vallumbros. in Reg. Mediol. Lyc. Publ. Botanices Profess. et plur. Acad. Soc.* Tom. IV. 487 pp. Tom V. 438 pp. et Tom VI. 397, and XLIII. pp. in 8vo. Milan.

The Abbé Fulgenzio Vitman has added in this work all the different genera and species of plants undescribed by Linnæus, in which undertaking he was assisted by the celebrated Botanist Wahl. This important collection is now complete.

SPAIN.

ART. 53. Antonii Josephi Cavanillas *icones*, &c.—*Description of the spontaneous Plants of Spain and of those cultivated in the Gardens of that Country*, By A. J. Cavanillas. Third Part of Vol. II. Madrid. 1794.

This part terminates the second volume. The author treats in it of all the plants which grow naturally in the kingdom of Valencia, and the work is accompanied with 30 plates, containing the figures of 33 plants. To the complete description of each plant, and observations which throw much light on several points of Botany, succeeds a particular account of the Mountains of Peñagolosa, Airana, and Mariola; as also of the Mountains of Enguera, and of the Valley of Cofrentes.

HOLLAND.

ART. 54. *Opuscules Mathématiques de M.* Du Bourguet, *Lieutenant des Vaisseaux de France, contenant de nouvelles Théories, Méthodes et Formules pour la Résolution des Equations du second, troisieme et quatrieme dégrés; d'autres objets de Calcul absolument nouveaux, la Théorie très-simple de toutes les Trigonométries par l'Analyse, la Démonstration rigoureuse du Principe fondamentale de Catoptrique; la Partie Astronomique du Métier de la Mer, mise à la portée des Commerçans, avec des nouvelles Formules très-simples pour résoudre tous les Problemes de Navigo-Astronomie et la Théorie sur la Figure de la Terre.* A Leyde, 1794. In 8vo. fig.

Though the author does not pretend to give here a merely elementary work, we may, however, observe, that no great extent of Mathematical learning is required to enable us to understand him; at least, in the Trigonometrical and Astronomical parts of his book, which he has endeavoured to render easy to persons of ordinary attainments in the science. But the same remark, will not apply to his Theory on the Figure of the Earth, which such persons are not already acquainted with Conic Sections and Fluxions cannot be supposed to comprehend.

ART. 55. *Histoire des Révolutions arrivées dans le Gouvernement et dans L'esprit humain, après la conversion de Constantin, jusqu'à la chute de l'Empire d'Occident; par* M. de Pilate. Seconde édition, à Haarlem, 1793. Gr. in 8vo.

The author of this history is already known to the public from other works in the same department of literature; such as his *Traité des Loix Politiques des Romains, du tems de la République*; his *Traité des Loix Civiles, &c.*; and his *Voyages en Hollande, et en differens autres pays de l'Europe.* That our readers may be able to form some idea of the object of this work, we will lay before them the plan on which it was composed by M. de P. in his own words.

"Je ne dis pas," says he, "des choses neuves. Un honnête historien ne fait point créer des faits nouveaux. Mais je tire du cahos de l'histoire des événemens, des faits, des maximes, des systèmes qui peignent les caractères et les talens des hommes, des Princes, et des nations, qui ont occasionné les principales Révolutions dans le gou-

gouvernement, dans les loix, et dans l'eſprit humain. Je les ai puiſés dans des ſources fidelles, et je les rapporte avec toutes les circonſtances que j'ai cru néceſſaires, ſoit pour exciter l'attention du lecteur, ſoit pour lui faciliter les moyens de les graver dans ſa mémoire.

"Mon plan choquera également ceux qui penſent qu'il ne faut pas tout dire dans une hiſtoire, et ceux qui veulent bien qu'on diſe tout, mais avec un certain ménagement, qui témoigne le reſpect que l'auteur conſerve pour les opinions générales, et avec une certaine adreſſe, qui dérobe au commun des lecteurs les ſources des préjugés, qu'une longue preſcription a rendus reſpectables. Mais il me ſemble à moi qu'un honnête homme ne peut et ne doit jamais ſe ſervir de l'impoſture, quelque bien établie qu'elle ſoit."

GERMANY.

ART. 56. Baſilii Magni *ad Adoleſcentes Oratio de modo è literis Græcis utilitatem percipiendi.* Græce *cum* Juliani Garnerii *et* Fontonii Ducæi *animadverſionibus edidit, præcipuam varietatem lectionis ostavit, paſſim emendavit, Notis et Indice illuſtravit* M. F. G. Stutz. Gera; VI. and 190 pp. in 8vo.

As the editions of this book by Grotius and Majus were become ſcarce, and as that publiſhed by Krebſius, at Leiplig, in 1779, is not only unaccompanied with explanatory notes, but likewiſe very incorrect, the author has thought proper to form a text for himſelf, agreeing, indeed, for the moſt part, with Garnier, though not without ſome material deviations: to which he has added ſuch critical obſervations as were neceſſary to to illuſtrate the ſenſe of his author. He has likewiſe compared another edition, printed at Helmſtädt 1660, 4to. without the name of the author (whom, however, we ſuppoſe to have been the younger Calixtus) which ſupplied very few various readings of any importance. With that of Majus (Francof. ad M. 1714, 4o.) overcharged with a multiplicity of generally uſeleſs notes, Mr. Stutz ſeems not to have been acquainted, nor with that prefixed by Grotius to his *Dicta Poëtarum apud Stobæum,* Paris, 1623, 4to.

The impreſſion is, on the whole, ſufficiently accurate, though we do not think the author's diviſion of the work into paragraphs always judicious. Of the notes, which are here placed under the text, many relate to the words and expreſſions borrowed by the author from the ancient Attic writers, ſuch as Plato, Demoſthenes, and Thucydides, or point out the ſources from which St. Baſil derived moſt of his hiſtorical anecdotes, and his alluſions to ancient writers; whilſt others contain obſervations on the grammar and conſtruction of the Greek language. *Jena Litteraturzeitung.*

ART. 57. Sexti Julii Frontini *de Aquæductibus urbis Romæ Commentarius, adſpersis* Johan. Poleni, *aliorumque Notis una cum ſuis; editus a* Georg. Chriſtian Adler, *Paſt. Primar. Altonano, &c.* Altona, 202 pp. 8vo.

We

We need not inform our readers, that this tract, drawn up by the author as a *formula officii*, contains an account of the regulations concerning, and the attention that was paid, to the Roman aqueducts, thoſe ſtupendous monuments of art which had a regard only to utility, and with reſpect to which we may be allowed to exclaim with Frontinus himſelf—" Tot aquarum tam multis neceſſariis molibus pyramides videlicet otioſas compares, aut contra inertiâ, ſed famâ celebrata, opera Græcorum." The text of this Eſſay, which had been very much corrupted, the Editor has corrected according to *Corradinus de Allio*, Venice, 1742, whoſe excellent critical remarks are likewiſe annexed to the work, as are alſo extracts from other commentators, ſuch as Polenus, Scriverius, Keuchen, Scaliger, and Obſopœus. Many of the various readings and paſſages ſupplied from MSS. might, in our judgment, with great propriety have been received into the text. The work is accompanied with three plates.

Jena Litteraturz. & Goett. Anz.

ART. 58. D. Marcus Eliefer Bloch's *Naturgeſchichte der auſländiſchen Fiſche—Natural Hiſtory of Foreign Fiſh, by* M. Bloch. Berlin, 1793. VII Vol. Large oblong folio, with 36 plates, coloured from nature.

A very conſiderable part of the fiſh deſcribed in this volume are inhabitants of the Indian ſeas. Mr. John, who had made the collection during his reſidence in India, was anxious to contribute to the perfection of ſo important a work by furniſhing Mr. Bloch with the materials neceſſary for the accurate knowledge of theſe fiſh.

The ſubſcribers, who have each taken upon themſelves the expence of one plate for this ſplendid work, are—Her Majeſty the Queen Dowager of Pruſſia; Her Majeſty the reigning Queen; His Royal Highneſs Prince Henry of Pruſſia; the Count de Hertzberg; the Burgomaſter Dorner, of Hamburgh; Mr. Honkeny, of Golm; Prof. Henſler, of Kiel; the Count de Holſtein, of Neversdorff; and Mr. Vogt, a banker at Hamburgh. Eight plates have likewiſe been engraved at the expence of the Academy of Sciences at Berlin, and three at that of the public library at Hamburgh. *Ibid.*

ART. 59. Joannis Davidis Schöpff *Hiſtoriæ Teſtudinum Iconibus illuſtratæ Faſciculus I. & II.* Erlangen, 1793.

Theſe two *cahiers* are accompanied with ten plates, coloured or otherwiſe, according to the choice of the purchaſer. The work itſelf has already appeared in the German language under the title of *Naturgeſchichte der Schildkroten.* The author points out in the Preface the embarraſſment and difficulties attending this part of the natural hiſtory of animals, and expreſſes his hope that the plates will afford the means of treating it with greater method and accuracy.—He afterwards informs us, that he is able to ſupply the materials for twenty-five more ſuch plates copied from nature, to which he conceives that a twenty-ſixth may be added from the communications of others,

others. The ſpecies deſcribed and repreſented in the two preſent *Faſciculi* are, 1. *Teſtudo europea*, Scheid. 2. *T. tricarinata.* 3. *T. ſcabra*, Retzii. 4. *T. ſcripta.* 5. *T. cinerea*, Brown. 6. *T. picta*, Horm. 7. *T. punctata.* 8. *T. ſerpentina.* 9. *T. clauſa*, Blochii. 10. *T. Græca.* 11. *T. geometrica.* *Ibid.*

HUNGARY.

ART. 60. *Compendium Inſtitutionum Phyſicarum, quod in ſuorum Auditorum uſum conſcripſit* Mathæus Pankl *in Reg. Acad. Poſon. Phyſicæ et Rei Ruſticæ Profeſſor. Editio altera, novis inventis locupletata, et ad Syſtema Antiphlogiſticum accommodata.* Poſonii (Preſsburg), 1793. 8vo.

In the firſt part of this very comprehenſive and uſeful ſummary, the author treats *de Corpore abſolutè conſiderato;* or, of Mechanics, Aſtronomy, and Optics: which laſt article ſhould, we conceive, rather have occupied the middle place. The ſecond has for its title *De Corpore chemicè conſiderato;* in which the author gives an account of affinities, chemical operations, fire, the ſeveral kinds of air, ſolid matter, plants, animals, &c. whilſt the third has for its object *Corpus phyſicè conſideratum;* in which are conſidered the origin of the earth, the changes it has undergone, its magnitude, external and internal conſtitution, its atmoſphere, electricity, water and meteors, foſſils, vegetables, and animals. Of the chemical ſyſtem adopted by Mr. P. we are informed before he enters on any of theſe parts, though we do not ſee what connection there is between the ſubjects diſcuſſed in the firſt and that ſcience. The ſubject of animal magnetiſm is here treated of under the head of Electricity.

DOMESTIC

DOMESTIC LITERATURE.

Mr. Wakefield's Edition of Virgil, in the Form and Manner of his Horace, is progreſſively advancing.

An elegant Claudian, in the Size of the Silius Italicus, is printing at the Shakſpear Preſs.

The Poſthumous Works of Mr. Gibbon, together with the Tracts, with large Editions to each, and the Life of the Hiſtorian, written by Himſelf, are printing under the Inſpection of Lord Sheffield.

An important Work on the Moral Duties of Man, is preparing by Mr. Giſborne.

The Clarendon Preſs has completed one Volume of Plutarch's Works, under the Care and with the Criticiſms of Profeſſor Wittenbach, which will ſoon be publiſhed both in an Octavo and Quarto Form.

Among the Foreign Publications lately imported to this country, many of which we have already noticed, are the following important Works:

A Volume of Pindar, with the Notes and Criticiſms of Beckius.

The Second Volume of Stobæus—the Second Volume of Grieſbach's Symbolæ Criticæ. The Cyclops of Euripides, with Critical Notes by Hoepfner. An additional Volume of the Poetæ Latini Minores, which is the firſt Part of Vol. VI. The Syſtema Phyſica of Julius Pollux, and the Doctrina Nummorum Veterum, in Quarto, by Eckhell. A new Volume of the Berlin Tranſactions, &c. &c.

Many Readers of our Foreign Catalogue may, perhaps, be glad to be informed, that theſe, and ſeveral other Works there commended, may be had at Mr. Elmſley's.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We are thankful to R. C. for his Attention to us—In a Work like ours occaſional Errors of the Preſs cannot be altogether avoided—It is our Endeavour to render them as few and of as little Importance as poſſible.

A learned Correſpondent has favoured us with Remarks on the word Teſtamentum, and on θελων in Coloſſ. II. 18, of which we hope to have an Opportunity of availing ourſelves.

A gentleman, who ſigns himſelf *A grateful Reader*, has enabled us to amuſe our Readers by the Inſertion of the following Note on News-papers, from "a very curious little Book, entitled Zootomia, or Obſervations on the preſent Manners of the Engliſh, briefly anatomizing the Living by the Dead, in Obſervations, Eſſayes, &c. by Rich. Whitlock, M. D. late Fellow of All Souls Colledge in Oxford, London, 1654." "It will prove" our Correſpondent ſays, "that News-papers, near a Century and a half ago, diſplayed *the ſame Ingenuity*, as they do at preſent; the Extract is taken from p. 231 of the Book, and the Eſſay is "the Teares of the Preſſe." "What Truths politick or *News* ſuffer by the Preſſe is *weekly* experienced: it is nothing *to kill a Man this Week*, and with *Ink* inſtead of *Aqua Vitæ* fetch him *alive next*; to *drowne two Admiralls* in one Week, and *buoy* them up againe *the next*. Each ſide ſaveth its *Knight*, and killeth the *Giant*; but more aſſuredly Truths, ſo that many of theſe Pamphlets may better be termed *the Weekly Bills of Truth's Mortality*, than faithfull Intelligencers of Affaires."

At the Suggeſtion of the ſame Correſpondent, we alſo think it right to ſubſtitute *Boulogne* for *Bologna*, in p. 664 of our laſt Number. The MS. of Cic. in queſtion, is ſaid to have been brought from "the Lybrary off owre Ladye's Churche in *Bulleyn*." The Church of St. Mary in Boulogne, we well know, was famous. It is mentioned, among other places, in *Gammer Gurton's Needle*, Act. 2. Sc. 2.—The Price of the Book there reviewed ſhould have been marked 5s. inſtead of 3s. 6d. We thank this Gentleman for other ſenſible Obſervations.

A Conſtant Reader, who writes from Briſtol Hotwells, thinks as ſome others of our Friends have alſo ſuggeſted, that the Voice mentioned by Joſephus, (See Vol. III. p. 300.) is confirmed

firmed by the Paſſage of Tacitus, Book v. cap. 13. "Audita major humanâ vox excedere Deos;" a Circumſtance which certainly deſerves attention. He alſo corrects Mr. Wheeldon's too general Aſſertion, that there was not one rational Preacher in Cromwell's twelve Years, by an Enumeration of ſome who flouriſhed at that period. We conceive, however, that Mr. W. meant to ſay, not that none exiſted at that Time, but that none were then formed. With this Letter we received a ſmall Tract.

G. A, S. is deſired to accept our Thanks for his Remarks. We alſo inform him, that, in our next Number we ſhall inſert ſome further Obſervations on the important Word he mentions.

J. T. Sidnienſis will doubtleſs excuſe our defining his Remarks this Month, on account of the great Variety of extraordinary Matter we are obliged to inſert.

A Friend, who modeſtly ſigns himſelf *Nemo*, is entitled to our Thanks, which we, in this Manner, are happy to render him.

Another, who writes to us a ſecond Time under the aſſumed Style of a Quaker, enables us better than before to gueſs at his real Deſignation. We know his Wiſhes are friendly, and we thank him for his Hints.

ERRATUM.

The Reader is deſired thus to correct the Extract from the Biſhop of Carliſle's Sermon, in our laſt Review, p. 702.

"So was it that the nobles, who had weakly yielded to their fears and apprehenſions, and *had* ſevered themſelves from their parent ſtock, were deſpiſed and ſcorned, and, when occaſion offered, were treated," &c.

THE

BRITISH CRITIC,

For AUGUST, 1794.

Apparatu nobis opus eſt, et rebus exquiſitis undique, et collectis, arceſſitis, comportatis. Cic.

Our taſk demands an apparatus, with various materials ſought on every ſide, collected, fetched from remote ſituations, and drawn into one view.

ART. I. *Tranſactions of the College of Phyſicians of Philadelphia. Vol. I. p.* 1. 8vo. pp. 254, 4s. Philadelphia: Printed by T. Dobſon, Second-ſtreet, 1793. Sold by Dilly, London.

THE College of Phyſicians in Philadelphia, which was incorporated in 1789, by publiſhing this firſt part of a volume of Tranſactions, have given an earneſt of their intention to contribute to the increaſe of medical knowledge. This plan cannot fail of being highly uſeful: and from the correſpondence ſolicited by the College with the practitioners of Phyſic in the different provinces of America, we may hope to obtain a more complete acquaintance with the diſeaſes that are peculiar to that extenſive country. Some valuable additions may alſo be expected to be made to the Materia Medica, the College having formed arrangements for that purpoſe.

The part before us contains the charter of incorporation, and an abſtract of the laws of the College, a preliminary diſcourſe by Dr. Ruſh, and a ſeries of caſes and obſervations, each of which we ſhall notice in its turn.

The College is to conſiſt of Fellows and Aſſociates, the Fellows are to be practitioners of Phyſic, of good characters,

reſiding in Philadelphia, or in the neighbourhood. The Aſſociates are to be practitioners living without thoſe limits. The candidates undergo no examination on admiſſion, but muſt have the ſuffrages of three-fourths of the members preſent to inſure their election. They are allowed by their Charter to receive bequeſts, but their eſtate is never to exceed five hundred pounds per annum. Their officers are, a Preſident, Vice Preſident, four Cenſors, a Treaſurer and a Secretary, who are choſen annually. In a brief, but elegant preliminary diſcourſe, Dr. Ruſh, ſpeaks of the advantages that may be expected to ariſe from this aſſociation, and points out the objects moſt deſerving of immediate inveſtigation. Among other matters, "The effects of the mixture of the human ſpecies, of different nations and countries, upon health and life, may here, he ſays, be determined by accurate obſervations. It is certain, that the inferior ſpecies of animals are improved in ſtrength by mixture. The Mulatto poſſeſſes ſtronger ſtamina than belonged to his father or mother. The ſize, ſtrength, health and longevity of Engliſhmen, have been aſcribed to the intimate mixture of the blood of half the nations of Europe, from which they are deſcended. To the effect of this mixture, likewiſe, may be aſcribed that elevation and perfection which the human underſtanding has acquired in Great Britain." The Doctor concludes his diſcourſe with the following remarks:—"It is a general opinion, that the condition of man in America is mending. The conveniences and pleaſures of life are daily multiplying by the inventions of Philoſophy. Many diſorders once deemed incurable, now yield to medicine. No wonder that a general expectation prevails, that a revolution is ſoon to take place in favour of human happineſs. Natural means appear to be the inſtruments deſigned by Heaven to fulfil its purpoſes of mercy and benevolence to mankind. I am fully perſuaded, he adds, there does not exiſt a diſeaſe in nature that has not an antidote to it. And when I conſider the influence of liberty and Republican forms of Government * upon ſcience, and the vigour which the American mind has acquired by the events of the late Revolution, I am led to hope, that a great portion of the honour and happineſs of diſcovering and applying theſe antidotes, may be reſerved for the Phyſicians of America."

The forty following pages are filled with the returns of the Phyſicians to the Public Diſpenſary at Philadelphia, giving an account of the diſeaſes that fell under their care in that inſtitution, from December 1786, to November 1792. "We have," thoſe gentlemen ſay, "for the ſake of conciſeneſs,

* The latter part of this aſſertion is very diſputable. The vaſt diſcoveries of this country have all been made under a free Monarchy.

endeavoured

endeavoured to arrange the diſeaſes under the generic names of Doctor Cullen; but the difficulty, and, in many inſtances, the impoſſibility of adhering to this plan, have often obliged us to deviate from it."

This labour, which was found to be ſo difficult, might, we think, have been conſiderably abridged, not only without detriment, but with advantage. By branching out diſeaſes with too minute diſcrimination, the mind is rather confounded than inſtructed. It would have been ſufficient for the purpoſe of information, that the reigning epidemics in each month or year, that the ſmall-pox, meaſles, hooping-cough, dyſentery, conſumption, and other moſt prominent and formidable diſeaſes had been regiſtered, with the mode of treating them, and the proportion that died or recovered. Of what importance, for inſtance, can it be to be acquainted, that one woman was under cure in any given month or year, for abortion, one for chloroſis, two for albugo, five for abſceſſes, and fifty other articles equally inſignificant, which take up five-ſixths of the preſent regiſter, but which we dare venture to prognoſticate, will in future be omitted.

Article I. contains an Account of a Curvature of the Spine. By Thomas Dolbeare, in a Letter to Dr. Benjamin Ruſh.

This was attended, beſides the uſual ſymptoms, with loſs of hearing. After trying various remedies, the patient was put under the care of the late Mr. Pott, in London, who applied a cauſtic on each ſide the curvature. The diſeaſe was removed in the ſpace of four months, and as the cure proceeded, the patient recovered his hearing.

II. Caſe of Hydrocephalus Internus, ſucceſsfully treated with Mercury. By Dr. Michael Leib, Fellow of the College.

The patient was a boy, aged three years: 112 grains of calomel were given from the 12th to the 28th of September.—"It is worthy of remark," the Doctor ſays, "that no impreſſion was made on the diſeaſe, until the mercury affected the mouth, at which time, a copious diſcharge of urine was produced, and immediate relief obtained."

III. An Account of a Tetanus, from the Extraction of two Teeth, ſucceſsfully treated by the Uſe of Wine and Mercury. By Benj. Ruſh, M. D.

The diſeaſe was thought at firſt to be a ſore throat, which prevailed at that time in Philadelphia, on which account the

patient was bled, two grains of emetic tartar were given, and a bliſter was applied to the neck. Convulſions coming on immediately after bleeding, put the nature of the diſeaſe, the Doctor ſays, out of all doubt, and ſhewed it to be tetanus. The patient was now ordered to drink Madeira and port wine for his common drink, to take as much bark as he could ſwallow, and to have the outſide of his jaws rubbed with mercurial ointment. On the next day, there was a conſiderable abatement of the ſymptoms of tetanus. The patient opened his mouth near half an inch, and complained of no pain. He had taken in the ſpace of twenty-four hours, five quarts of wine, and one ounce of bark. He had ſpit in the ſame time near a pint. The next day he continued to ſpit freely; the day following he was perfectly well. The mercury, in this caſe, ſeems to have affected the fauces the moment it was uſed, and the cure was altogether uncommonly rapid.

IV. An Account of Tæniæ diſcovered in the Livers of a number of Rats. By Dr. Joſeph Capelle, of Wilmington.

On opening a rat, the Doctor obſerved three tubercles on the convex, and two on the concave ſurface of the liver. Each of them contained one or more worms of the tænia kind, alive, and ſome of them ſixteen inches long. The rat was of a good ſize, and fat. On proſecuting his inquiry, to find whether this was a frequent diſeaſe among thoſe animals, he found tubercles and worms in ſixteen out of eighteen that he diſſected. The two that had no tubercles were leaner, and had ſmaller livers than the reſt. In one rat, three of the tæniæ had diſengaged themſelves from their matrices, and were found lying on the inteſtines. In one older rat, he found twelve tape and one round worm in the ſtomach. The tæniæ were larger than thoſe found in the livers of the other rats.—Dr. Duffield, Sen. was preſent at one of the diſſections.

V. Caſe of Tetanus. By Dr. William Clarkſon, M. B Fellow of the College.

The patient died on the evening of the ſeventh day. In the time, we are told he took twelve quarts of good wine, three ounces of the tincture of opium, four ounces of bark, and half an ounce of Haarlem oil. Two ounces of the ſtrong mercurial ointment were rubbed into the neck and jaws. But as on three of the days, viz. the 13th, 17th, and 18th he took no wine, and on the 19th only a quart, it follows, that eleven quarts of good wine were ſwallowed in three days. This, we think,

think, is an extenſion of the ſtimulant ſyſtem of practice, beyond what prudence can warrant; or what can be admitted with ſafety. And the obſervation of the writer, who ſeems to have recited the circumſtances of the caſe with great fidelity, juſtify us in the remark. "April 18, This morning the patient's head was much affected, and he had the appearance of one ſomewhat intoxicated; talking inceſſantly and deſiring to be ſhifted from his ſide upon his back, and *vice verſa*." The wine was diſcontinued, but ſixty drops of the tincture of opium were directed to be given every two hours, and this was continued until he had taken one ounce of the tincture. The day following he died. As only a limited quantity of opium can be given, in a fixed time, with impunity, it ſhould make us pauſe, we think, before we recommend it in ſuch enormous doſes. We know it may be ſaid, that in theſe dreadful caſes, great exertions muſt be made, if we would hope for ſucceſs; and that it is better to try a doubtful remedy than none. But as young and inexperienced practitioners may be tempted to try ſimilar experiments, it would be better to withhold ſuch accounts, until we are in poſſeſſion of a ſufficient number of facts as to enable us to aſcertain the ſafety at the leaſt, if not the ſucceſs of the practice.

VI. Account of the ſucceſsful Application of cold Water to the Lumbar Region in calculous Caſes. By the Patient.

The writer thinks that by applying a wet ſponge to his loins, fundament, and genitals, every morning, he prevented violent and excruciating fits of the ſtone, with which he had been many years afflicted. "By this means," he ſays, "the veſſels of his kidnies have been contracted and ſtrengthened, ſo that the ſand and gravel are expelled as faſt as they are formed, and without pain."

VII. An Account of Hydrocephalus Internus, with their Appearances on Diſſection. By Michael Leib.

VIII. Contains an Account of the State of the Barometer for the Year 1789.

IX. An Account of a ſingular caſe of Iſchuria, in a young Woman, which continued for more than three Years; during which time, if her Urine was not drawn with the Catheter, ſhe frequently voided it by vomiting; and for the laſt twenty months paſt, paſſed much Gravel by the Catheter, as well as by vomiting, when the Uſe of that Inſtrument was omitted or unſucceſsfully applied. To which are annexed,

ſome Remarks and Phyſiological Obſervations. By Iſaac Senter, M. D.

The whole of this caſe muſt be read to underſtand the Doctor's obſervations upon it, which are ingenious.

X. Two Caſes of Retroverſio Uteri. To which are added, a few Remarks and Obſervations on that Diſeaſe, and the different Species of Procidentiæ Uteri. By Iſaac Senter, M. D.

After drawing off ſix pints of urine, the Doctor placed the woman on her knees and elbows, and returned the fundus uteri to its ſituation. To effect this, he was obliged to uſe a great degree of force, ſuch as nothing but the moſt imminent danger could, he thinks, have juſtified. The woman recovered, went her full time, and was delivered, without any particular accident, of a living child. The ſame perſon ſuffered a ſimilar accident in her next pregnancy; but, ſending earlier for aſſiſtance, ſhe was relieved with much leſs difficulty.

XI. An Account of a ſuppoſed Caſe of internal Dropſy of the Brain, ſucceſsfully treated by Mercury. By Benjamin Ruſh, M. D.

The moſt remarkable circumſtance attending this caſe, was the facility with which the conſtitution was affected by the mercury; a ptyaliſm came on the third day from uſing the frictions.

XII. This Paper contains an Account of the Influenza which prevailed in America in the Year 1789. By William Currie.

XIII. An Account of the State of the Barometer in the Year 1790.

XIV. Caſe of inverted Uterus. By Benj. Duffield, M. D.

This, the Doctor thinks, was occaſioned by the imprudence of the midwife, in extracting the placenta too early, and with too much violence. He was called a few minutes after the accident happened. The inverted uterus was lying between the thighs of the woman, who was in a cold clammy ſweat, with no pulſe perceptible at her wriſt, and other appearances indicating immediate diſſolution. By making a gentle but continued preſſure upon the uterus with his hands for ſome minutes, the Doctor had the ſatisfaction of returning it to its ſituation.

The

The woman continued in an extremely languid ſtate ſeveral days, but at length recovered.

XV. A Caſe of Rupture of the Ligament of the Os Humeri, which was cured by means of a proper Bandage. By Dr. Benj. Say.

XVI. After ſuffering excruciating Head-ach for ſeveral Months, the Lady who is the ſubject of this Obſervation, on blowing her Noſe violently, diſcharged a Worm two inches long, with, apparently, a Head at each end; the Heads were white, the Body brown, and there were Scales on its Back.

XVII. An Account of a new Bitter prepared from the Bark of the Root of the Liriodendron Tulipifera. By Benjamin Ruſh, M. D.

After various trials, Dr. Ruſh ſays, he found this to be a uſeful ſtomach bitter, equal he thinks, to any of the common bitters of the ſhop.

XVIII. Contains an Account of a bad kind of Small Pox, that was ſucceſsfully treated, by the Uſe of Bark, fermented Liquors, and animal Food. By the ſame.

XIX. The Effects of Electricity in removing an Obſtruction of the Biliary Duct. by Dr. Jacob Hall, Principal of Cokeſbury College, Maryland.

XX. Medical Facts and Obſervations, from Moſes Bartram, M. D. South Carolina.

The Doctor gives an Account of the effects which enſued from eating the Datura Stramonium or Thorn Apple. He was ſent for to a Child three years old, who had been ſeized a few hours before, with inſanity or rather ideotiſm. The pulſe and heat were natural, the tongue clean. No internal function appeared to be diſturbed except the brain. The child laughed and ſeemed happy, talked incoherently, and was in conſtant motion, but was ſo feeble that he could not walk or even ſtand without tottering. On adminiſtering a briſk emetic, he threw up about a table ſpoonful of the ſeeds of the Stramonium, with part of the prickly covering or huſk, which was followed by an immediate ceſſation of the ſymptoms.

XXI. An

XXI. An Account of the ſudden Effect of the effuſion of Cold Water upon the Body, in the Caſe of Tetanus, By Dr. Benjamin Tallman of Haddenfield, New Jerſey.

Muſk, camphor, opium, aſſafœtida, and mercurial frictions had been uſed, but the diſeaſe went on increaſing. On the fourth day deglutition was completely obſtructed. At this period Dr. Ruſh was ſent for. He recommended a large bucket of water from the river, to be thrown upon the patient, who was a young woman, twenty years of age. This produced a ſyncope, which laſted half an hour: when ſhe recovered ſhe was able to ſpeak, and in half an hour more to ſwallow. Her catamenia came down, and ſhe was ſoon after reſtored to health.

XXII. Contains a Caſe of Anthrax, By John Jones, M. D. The commencement, progreſs, and cure of this ſingular Diſeaſe are deſcribed with great exactneſs.

XXIII. Contains the Variations of the Thermometer, in the Year 1791.

XXIV. Caſe of Dyſenteria Chronica cured by Allum. By Dr. Mich. Leib.

As Opium and Bark were mixed with the Allum, and the former in pretty large doſes, we cannot ſee how the diſeaſe can be ſaid to have been cured by Allum; the following is the preſcription.

℞ Aluminis ʒi. this was afterwards increaſed to ʒij.
Tincturæ thebaicæ ʒiij.
——— Corticis Peruv.
Infuſi amari a ℥ iv. capiat cochl. magnum quater in Die.

Opiate pills were alſo conſtantly given at night.

XXV. Contains an Account of one of the Cauſes of the Triſmus Naſcentium, among the Children of Negroes. By the late Moſes Bartram, M. D.

This diſeaſe, which is almoſt entirely confined to the children of the Negroes, is frequently occaſioned, the author thinks, by a careleſs and ſlovenly method of managing the navel ſtring.

XXVI. Contains Practical Obſervations on Phthiſis Pulmonalis. By Dr. Senter.

The author reprobates the debilitating antiphlogiſtic ſyſtem, of the European Phyſicians. In tuberculous or glandular conſumptions

ſumptions, he recommends as preferable to all other medicines, the vitriolum cœruleum united with ipecacuanha, and gives five pills, containing from ſeven to ten grains of each, in the morning faſting; no drink is to be given to aſſiſt the vomiting. If this doſe ſhould not produce a full effect, it is to be increaſed, and to be repeated every ſecond or third day. On the intermediate days he gives Doctor Griffith's mixture with Myrrh, ſalt of tartar, and ſalt of ſteel.

XXVII. Contains an accurate Deſcription of the Symptoms attending an Hydrophobia, which ended fatally. By Dr. George Benſell, of German-town.

XXVIII. Improperly printed XXVII. Contains Remarks on the Effects of Corroſive Sublimate, in Cancerous Affections. By Dr. Senter, with additional Remarks by Dr. Currie.

The writer begins with expreſſing his apprehenſion "that "the account which Dr. Moſely has given of the efficacy of "the ſublimate of mercury, in the cure of cancers, is not derived "from that mature degree of experience and obſervation which "is requiſite, when ſuch a corroſive and dangerous ſubſtance "is recommended to the world."

He has ſeen, he ſays, much dreadful miſchief occaſioned by the uſe of it, and affirms, notwithſtanding the aſſertion of Dr. Moſely to the contrary, after great attention paid to the ſubject, that he never ſaw or heard of a real cancer having been cured by it. This opinion is confirmed by Dr. Currie who ſays, "he has applied the corroſive ſublimate to ſeveral ulce-"rated cancers, but inſtead of effecting a cure by it, it has ge-"nerally accelerated the exit of the patients."

XXIX. Contains a Caſe of Hydrocephalus Internus, attended with equivocal Symptoms, with the Appearances on Diſſection. By Dr. Wm. Currie.

On removing the Cranium the Doctor ſays "he obſerved that the dura mater was not attached to it any where, but at the ſutures".

We have been ample in our detail of the contents of this work; which the reader will obſerve, contains many uſeful and valuable obſervations, as well as accounts of curious facts and caſes.

ART.

ART. II. *The Myſteries of Udolpho, a Romance; interſperſed with ſome Pieces of Poetry. By Ann Radcliffe, Author of the Romance of the Foreſt, &c. &c. In Four Volumes.* 12mo. 11. Robinſons. 1794.

WE ſo very ſeldom find, in a work of imagination, thoſe qualities combined, which are neceſſary to its ſucceſsful accompliſhment, that when the event does happen, we diſtinguiſh it as a place of repoſe from our ſeverer labours, and are happy to beguile the hours of wearineſs and chagrin beneath the ſhade which fancy ſpreads around. A tale, regularly told, neither offending probability by its extravagance, nor fatiguing by its want of vivacity or incident, has ever been eſteemed among thoſe labours of the mind which the critic cannot diſdain to commend, nor genius to introduce, and when it is further embelliſhed by the charms of good writing, is the vehicle of ingenuous ſentiments, and inculcates the pureſt morality, it eminently takes the lead in that claſs of writings, which is profeſſedly deſigned for entertainment.

Mrs. Radcliffe had before obtained conſiderable reputation, from the cultivation of this branch of literature, and we are happy that it has fallen to our province to record one of the beſt and moſt intereſting of her works. We wiſh to render all poſſible honour to her talents, and we think that this cannot be more effectually done, than by immediately placing before our readers the outlines of the ſtory which theſe volumes communicate.

Emily St. Aubert is repreſented as the lovely daughter of a French gentleman, the deſcendant of a younger branch of a noble family, who preferring contented ſolitude to the glare of the metropolis, and ſtudious eaſe to the ſplendour of diſſipation, retires, with his wife and children, to a ſmall paternal inheritance on the pleaſant banks of the Garonne, in the Province of Gaſcony. Here, having loſt two ſons, he dedicates his time to the improvement of his daughter's mind, now his only child. His care is attended with the greateſt ſucceſs, and Emily is diſtinguiſhed by every amiable virtue, and excellent accompliſhment. St. Aubert loſes his wife, and perceiving his own health impaired, and, by the failure of a merchant in whom he truſted, his fortunes diminiſhed, he proceeds with his daughter to travel. Proceeding along the feet of the Pyrennees towards Languedoc, accident introduces them to Valancourt, the hero of the tale. An attachment is formed, but their different objects and purſuits oblige them to ſeparate. In the progreſs of St. Aubert's journey, his health grows worſe, and the gentle

Emily

Emily loſes her father. Now become an orphan, ſhe finds herſelf, by her father's will, under the guardianſhip of an aunt, Madame Cheron, an inſolent and vain woman, from whoſe indiſcreet marriage with an Italian adventurer, our heroine is involved in a ſeries of calamities of the moſt formidable and melancholy nature. Valancourt again appears, and is received as the future huſband of Emily, till the above-mentioned marriage of her aunt ſubjects the fortune and deſtiny of them both to the will of Montoni, whoſe character is admirably ſupported. The Italian takes the ladies firſt to Venice, and afterwards to his Caſtle of Udolpho, the myſteries of which do indeed *harrow up the ſoul.*—In this Caſtle the aunt dies, and Emily finally makes her eſcape, with the fond hopes of returning to her country, and the arms of Valancourt. But when the lovers parted, *Valancourt*, it ſeems, *had not ſeen Paris.* On loſing his miſtreſs, the young man viſited the metropolis; and here, from the contagion of vicious companions, became, for a while, a thoughtleſs and diſſipated character.—Accident places Emily under the protection of the Count de Villefort, a worthy nobleman, whoſe Chateau is the ſcene of almoſt as many *terrible* myſteries as the Caſtle of Udolpho. He informs her of Valancourt's unworthineſs, and the union is for a while diſſolved —After a variety of incidents and epiſodes, agreeably and ſkilfully interſperſed, Valancourt is reformed, and becomes the huſband of Emily.

Such is the outline of the ſtory; but to render juſtice to the lively and intereſting deſcriptions of ſcenes and places, to the faithful conſiſtency with which the different characters are ſupported, to the pathos which breathes in every page, to the art with which curioſity is excited, ſuſpended, and finally ſatisfied, would be a taſk of infinite delicacy and labour, and could lead, after all, only to that which would render it ſuperfluous, the peruſal of the volumes themſelves, We ſelect a few extracts both to gratify the curioſity of our readers, and to juſtify the encomiums with which we have ſpoken of a work which really poſſeſſes an extraordinary portion of ingenuity. If at the end of theſe extracts we ſubjoin a few animadverſions on this performance, it will be conſidered, we truſt, by the fair author, as a diſcharge of profeſſional duty, the object of which is really her advantage, and the increaſe of her well-earned reputation. The firſt ſpecimen we ſelect to prove the talents of our author as a moral writer, and it is indeed almoſt above our praiſe.

" Madame St. Aubert was interred in the neighbouring village church, her huſband and daughter attended her to the grave, followed by a long train of the peaſantry, who were ſincere mourners *of* [for] this excellent woman.

" On

"On his return from the funeral, St. Aubert ſhut himſelf in his chamber. When he came forth, it was with a ſerene countenance, though pale in ſorrow. He gave orders that his family ſhould attend him. Emily only was abſent; who, overcome with the ſcene ſhe had juſt witneſſed, had retired to her cloſet to weep alone. St. Aubert followed her thither: he took her hand in ſilence, while ſhe continued to weep; and it was ſome moments before he could ſo far command his voice as to ſpeak. It trembled while he ſaid, "My Emily, I am going to prayers with my family; you will join us. We muſt aſk ſupport from above. Where elſe ought we to ſeek it—where elſe can we find it?"

"Emily checked her tears, and followed her father to the parlour, where the ſervants being aſſembled, St. Aubert read, in a low and ſolemn voice, the evening ſervice, and added a prayer for the ſoul of the departed. During this, his voice often faultered, his tears fell upon the book, and at length he paused. But the ſublime emotions of pure devotion gradually elevated his views above this world, and finally brought comfort to his heart.

"When the ſervice was ended, and the ſervants were withdrawn, he tenderly kiſſed Emily, and ſaid, I have endeavoured to teach you, from your earlieſt youth, the duty of ſelf-command; I have pointed out to you the great importance of it through life, not only as it preſerves us in the various and dangerous temptations that call us from rectitude and virtue, but as it limits the indulgences which are termed virtuous, yet which, extended beyond a certain boundary, are vicious, for their conſequence is evil. All exceſs is vicious: even that ſorrow, which is amiable in its origin, becomes a ſelfiſh and unjuſt paſſion, if indulged at the expence of our duties—by our duties I mean what we owe to ourſelves, as well as to others. The indulgence of exceſſive grief enervates the mind, and almoſt incapacitates it for again partaking of thoſe various innocent enjoyments, which a benevolent God deſigned to be the ſun-ſhine of our lives. My dear Emily, recollect and practiſe the precepts I have ſo often given you, and which your own experience has ſo often ſhewn you to be wiſe.

"Your ſorrow is uſeleſs. Do not receive this as merely a commonplace remark, but let reaſon *therefore* reſtrain ſorrow. I would not annihilate your feelings, my child, I would only teach you to command them; for whatever may be the evils reſulting from a too ſuſceptible heart, nothing can be hoped from an inſenſible one; that, on the other hand, is all vice—vice, of which the deformity is not ſoftened, or the effect conſoled for, by any ſemblance or poſſibility of good.—You know my ſufferings, and are, therefore, convinced that mine are not the light words which, on theſe occaſions, are ſo often repeated to deſtroy even the ſources of honeſt emotion, or which merely diſplay the ſelfiſh oſtentation of a falſe philoſophy. I will ſhew my Emily, that I can practiſe what I adviſe. I have ſaid thus much, becauſe I cannot bear to ſee you waſting in uſeleſs ſorrow, for want of that reſiſtance which is due from the mind; and I have not ſaid it till now, becauſe there is a period when all reaſoning muſt yield to nature; that is paſt: and another, when exceſſive indulgence, having ſunk into habit, weighs down the elaſticity of the ſpirits ſo as to render conqueſt nearly

nearly impoſſible; this is to come. You, my Emily, will ſhew that you are willing to avoid it." P. 52.

Our next extract is intended to exhibit Mrs. Radcliffe's powers of deſcription in which ſhe preeminently excells,

"Towards the cloſe of the day, the road wound into a deep valley. Mountains, whoſe ſhaggy ſteeps appeared to be inacceſſible, almoſt ſurrounded it. To the eaſt, a viſta opened, that exhibited the Apennines in their darkeſt horrors; and the long perſpective of retiring ſummits, riſing over each other, their ridges clothed with pines, exhibited a ſtronger image of grandeur, than any that Emily had yet ſeen. The ſun had juſt ſunk below the top of the mountains ſhe was deſcending, whoſe long ſhadow ſtretched athwart the valley, but his ſloping rays ſhooting through an opening of the cliffs, touched with a yellow gleam the ſummits of the foreſt, that hung upon the oppoſite ſteeps, and ſtreamed in full ſplendour upon the towers and battlements of a caſtle that ſpread its extenſive ramparts along the brow of a precipice above. The ſplendour of theſe illuminated objects was heightened by the contraſted ſhade, which involved the valley below.

"There," ſaid Montoni, ſpeaking for the firſt time in ſeveral hours, "is Udolpho."

Emily gazed with melancholy awe upon the caſtle, which ſhe underſtood to be Montoni's; for, though it was now lighted up by the ſetting ſun, the gothic greatneſs of its features, and its mouldering walls of dark grey ſtone, rendered it a gloomy and ſublime object. As ſhe gazed, the light died away on its walls, leaving a melancholy purple tint, which ſpread deeper and deeper, as the thin vapour crept up the mountain, while the battlements above were ſtill tipped with ſplendour. From thoſe too, the rays ſoon faded, and the whole edifice was inveſted with the ſolemn duſkineſs of evening. Silent, lonely, and ſublime, it ſeemed to ſtand the ſovereign of the ſcene, and to frown defiance on all, who dared to invade its ſolitary reign. As the twilight deepened, its features became more awful in obſcurity, and Emily continued to gaze, till its cluſtering towers were alone ſeen riſing over the tops of the woods, beneath whoſe thick ſhade the carriages ſoon after began to aſcend.

The extent and darkneſs of theſe tall woods awakened terrific images in her mind, and ſhe almoſt expected to ſee banditti ſtart up from under the trees. At length, the carriages emerged upon a heathy rock, and, ſoon after, reached the caſtle gates, where the deep tone of the portal bell, which was ſtruck upon to give notice of their arrival, increaſed the fearful emotions, that had aſſailed Emily. While they waited till the ſervant within ſhould come to open the gates, ſhe anxiouſly ſurveyed the edifice; but the gloom, that overſpread it, allowed her to diſtinguiſh little more than a part of its outline, with the maſſy walls of the ramparts, and to know, that it was vaſt, ancient, and dreary. From the parts ſhe ſaw, ſhe judged of the heavy ſtrength and extent of the whole. The gateway before her, leading into the courts, was of gigantic ſize, and was defended by two round towers, crowned by overhanging turrets, embattled, where, inſtead of banners,

now

now waved long graſs and wild plants, that had taken root among the mouldering ſtones, and which ſeemed to ſigh, as the breeze rolled paſt, over the deſolation around them. The towers were united by a curtain, pierced and embattled alſo, below which appeared the pointed arch of an huge portcullis, ſurmounting the gates: from theſe, the walls of the ramparts extended to other towers, overlooking the precipice, whoſe ſhattered outline, appearing on a gleam, that lingered in the weſt, told of the ravages of war.—Beyond theſe all was loſt in the obſcurity of evening.

While Emily gazed with awe upon the ſcene, footſteps were heard within the gates, and the undrawing of bolts; after which an ancient ſervant of the caſtle appeared, forcing back the huge folds of the portal to admit his lord. As the carriage-wheels rolled heavily under the portcullis, Emily's heart ſunk, and ſhe ſeemed as if ſhe was going into her priſon; the gloomy court, into which ſhe paſſed, ſerved to confirm the idea, and her imagination, ever awake to circumſtance, ſuggeſted even more terrors, than her reaſon could juſtify.

Another gate delivered them into the ſecond court, graſs-grown, and more wild than the firſt, where, as ſhe ſurveyed through the twilight its deſolation—its lofty walls, overtopt with briony, moſs and night ſhade, and the embattled towers that roſe above,—long ſuffering, and murder came to her thoughts. One of thoſe inſtantaneous and unaccountable convictions, which ſometimes conquer even ſtrong minds, impreſſed her with its horror. The ſentiment was not diminiſhed, when ſhe entered an extenſive gothic hall, obſcured by the gloom of evening, which a light, glimmering at a diſtance through a long perſpective of arches, only rendered more ſtriking. As a ſervant brought the lamp nearer, partial gleams fell upon the pillars and the pointed arches, forming a ſtrong contraſt with their ſhadows, that ſtretched along the pavement and the walls.

The ſudden journey of Montoni had prevented his people from making any other preparations for his reception, than could be had in the ſhort interval, ſince the arrival of the ſervant, who had been ſent forward from Venice; and this, in ſome meaſure, may account for the air of extreme deſolation, that every where appeared.

The ſervant, who came to light Montoni, bowed in ſilence, and the muſcles of his countenance relaxed with no ſymptom of joy.—Montoni noticed the ſalutation by a ſlight motion of his hand, and paſſed on, while his lady, following, and looking round with a degree of ſurpriſe and diſcontent, which ſhe ſeemed fearful of expreſſing, and Emily, ſurveying the extent and grandeur of the hall in timid wonder, approached a marble ſtair-caſe. The arches here opened to a lofty vault, from the centre of which hung a tripod lamp, which a ſervant was haſtily lighting; and the rich fret-work of the roof, a corridor, leading into ſeveral upper apartments, and a painted window, ſtretching nearly from the pavement to the ceiling of the hall, became gradually viſible.

Having croſſed the foot of the ſtair-caſe, and paſſed through an anti-room, they entered a ſpacious apartment, whoſe walls wainſcoted with black larch-wood, the growth of the neighbouring mountains,

were

were ſcarcely diſtinguiſhable from darkneſs itſelf. "Bring more light," ſaid Montoni, as he entered. The ſervant, ſetting down his lamp, was withdrawing to obey him, when Madame Montoni obſerving, that the evening air of this mountainous region was cold, and that ſhe ſhould like a fire, Montoni ordered that wood might be brought.

While he paced the room with thoughtful ſteps, and Madame Montoni ſat ſilently on a couch, at the upper end of it, waiting till the ſervant returned, Emily was obſerving the ſingular ſolemnity and deſolation of the apartment, viewed, as it now was, by the glimmer of a ſingle lamp, placed near a large Venetian mirror, that duſkily reflected the ſcene, with the tall figure of Montoni paſſing ſlowly along, his arms folded, and his countenance ſhaded by the plume, that waved in his hat.

From the contemplation of this ſcene, Emily's mind proceeded to the apprehenſion of what ſhe might ſuffer in it, till the remembrance of Valancourt, far, far diſtant! came to her heart, and ſoftened it into ſorrow. A heavy ſigh eſcaped her; but, trying to conceal her tears, ſhe walked away to one of the high windows, that opened upon the ramparts, below which, ſpread the woods ſhe had paſſed in her approach to the caſtle. But the *night-ſhade* ſat deeply on the mountains beyond, and their indented outline alone could be faintly traced on the horizon, where a red ſtreak yet glimmered in the weſt. The valley between was ſunk in darkneſs." Vol. II. p. 169.

There may perhaps be no ſmall portion of our Readers to whom a ſtory of a ghoſt may be acceptable, and as it is calculated to diſplay the Writer's talents in another ſtyle of compoſition, we willingly inſert it.

"On the next night, about the ſame hour as before, Dorothée came to Emily's chamber, with the keys of that ſuite of rooms, which had been particularly appropriated to the late Marchioneſs. Theſe extended along the north ſide of the chateau, forming part of the old building: and, as Emily's room was in the ſouth, they had to paſs over a great extent of the caſtle, and by the chambers of ſeveral of the family, whoſe obſervations Dorothée was anxious to avoid, ſince it might excite enquiry and raiſe reports, ſuch as would diſpleaſe the Count. She therefore, requeſted that Emily would wait half an hour, before they ventured forth, that they might be certain all the ſervants were gone to bed. It was nearly one, before the chateau was perfectly ſtill, or Dorothée thought it prudent to leave the chamber. In this interval, her ſpirits ſeemed to be greatly affected by the remembrance of paſt events, and by the proſpect of entering again upon places, where theſe had occurred, and in which ſhe had not been for ſo many years. Emily too was affected, but her feelings had more of ſolemnity, and leſs of fear. From the ſilence, into which reflection and expectation had thrown them, they, at length, rouſed themſelves and left the chamber. Dorothée, at firſt carried the lamp, but her hand trembled ſo much with infirmity and alarm, that Emily took it from her, and offered her arm, to ſupport her feeble ſteps.

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They had to deſcend the great ſtair-caſe, and, after paſſing over a wide extent of the Chateau, to aſcend another, which led to the ſuite of rooms they were in queſt of. They ſtepped cautiouſly along the open corridor, that ran round the great hall, and into which the chambers of the Count, Counteſs, and lady Blanch, opened, and, from thence, deſcending the chief ſtair-caſe, they croſſed the hall itſelf. Proceeding through the ſervants hall, where the dying embers of a wood fire ſtill glimmered on the hearth, and the ſupper table was ſurrounded by chairs, that obſtructed their paſſage, they came to the foot of the back ſtair-caſe. Old Dorothée here pauſed, and looked around; "Let us liſten," ſaid ſhe, "if any thing is ſtiring, Ma'amſelle, do you hear any voice?" "None," ſaid Emily, "there certainly is no perſon up in the chateau, beſides ourſelves."—"No, ma'amſelle," ſaid Dorothée, "but I have never been here at this hour before, and after what I know, my fears are not wonderful."——What do you know? ſaid Emily.——"O ma'amſelle, we have no time for talking now; let us go on. That door on the left is the one we muſt open."

They proceeded, and, having reached the top of the ſtair-caſe, Dorothée applied the key to the lock. "Ah," ſaid ſhe, as ſhe endeavoured to turn it, "ſo many years have paſſed ſince this was opened, that I fear it will not move." Emily was more ſucceſsful, and they preſently entered a ſpacious and ancient chamber.

"Alas! exclaimed Dorothée, as ſhe entered, "the laſt time I paſſed through this door—I followed my poor lady's corpſe!"

Emily, ſtruck with the circumſtance, and affected by the duſky and ſolemn air of the apartment, remained ſilent, and they paſſed on through a long ſuite of rooms, till they came to one more ſpacious than the reſt, and rich in the remains of faded magnificence.

"Let us reſt here awhile, madam," ſaid Dorothée faintly, "we are going into the chamber, where my lady died! that door opens into it. Ah, ma'amſelle! why did you perſuade me to come.

Emily drew one of the maſſy arm-chairs, with which the apartment was furniſhed, and begged Dorothée would ſit down and try to compoſe her ſpirits.

"How the ſight of this place brings all that paſſed formerly to my mind!" ſaid Dorothée! it ſeems as if it was but yeſterday ſince all that ſad affair happened!

"Hark! what noiſe is that? ſaid Emily.

Dorothée, half ſtarting from her chair, looked round the apartment, and they liſtened—but, every thing remaining ſtill, the old woman ſpoke again upon the ſubject of her ſorrow. "This ſaloon ma'amſelle, was in my lady's time the fineſt apartment in the Chateau, and it was fitted up according to her own taſte. All this grand furniture, but you can now hardly ſee what it is for the duſt, and our light is none of the beſt—ah! how I have ſeen this room lighted up in my lady's time! all this grand furniture came from Paris, and was made after the faſhion of ſome in the Louvre there, except thoſe large glaſſes, and they came from ſome outlandiſh place, and that rich tapeſtry. How the colours are faded already!—ſince I ſaw it laſt!"

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"I underſtood, that was twenty years ago," obſerved Emily.

"Thereabout, madam," ſaid Dorothée, "and well remembered, but all the time between then and now ſeems as nothing. That tapeſtry uſed to be greatly admired at, it tells the ſtories out of ſome famous book, or other, but I have forgot the name."

Emily now roſe to examine the figures it exhibited, and diſcovered by verſes in the Provençal tongue, wrought underneath each ſcene, that it exhibited ſtories from ſome of the moſt celebrated ancient romances.

Dorothée's ſpirits being now more compoſed, ſhe roſe and unlocked the door that led into the Marchioneſs's apartment, and Emily paſſed into a lofty chamber, hung round with dark arras, and ſo ſpacious, that the lamp ſhe held up did not ſhew its extent; while Dorothée, when ſhe entered, had dropped into a chair, where ſighing deeply, ſhe ſcarcely truſted herſelf with the view of a ſcene ſo affecting to her. It was ſome time before Emily perceived, through the duſk, the bed on which the Marchioneſs was ſaid to have died; when advancing to the upper end of the room, ſhe diſcovered the high canopied teſter of dark green damaſk, with the curtains deſcending to the floor in the faſhion of a tent, half drawn, and remaining apparently, as they had been left twenty years before; and over the whole bedding was thrown a counterpane, or pall of black velvet that hung down to the floor. Emily ſhuddered, as ſhe held the lamp over it, and looked within the dark curtains, where ſhe almoſt expected to have ſeen a human face, and ſuddenly remembering the horror ſhe had ſuffered upon diſcovering the dying Madame Montoni in the turret-chamber of Udolpho, her ſpirits fainted, and ſhe was turning from the bed, when Dorothée, who had now reached it, exclaimed, "Holy Virgin! methinks I ſee my lady ſtretched upon that pall—as when laſt I ſaw her!"

Emily, ſhocked by this exclamation looked involuntarily again within the curtains, but the blackneſs of the pall only appeared; while Dorothée was compelled to ſupport herſelf upon the ſide of the bed, and preſently tears brought her ſome relief.

"Ah!" ſaid ſhe, after ſhe had wept awhile, "it was here I ſat on that terrible night, and held my lady's hand, and heard her laſt words, and ſaw all her ſufferings—*here* ſhe died in my arms!"

"Do not indulge theſe painful recollections," ſaid Emily, "let us go. Shew me the picture you mentioned, if it will not too much affect you."

"It hangs in the *oriel* *," ſaid Dorothée, riſing and going towards a ſmall door near the bed's head, which ſhe opened, and Emily followed with the light, into the cloſet of the late Marchioneſs.

"Alas! there ſhe is, ma'amſelle," ſaid Dorothée, pointing to a portrait of a lady, "there is her very ſelf! juſt as ſhe looked when ſhe came firſt to the chateau. You ſee, madam, ſhe was all blooming like you then—and ſo ſoon to be cut off!"

While Dorothée ſpoke, Emily was attentively examining the picture which bore a ſtrong reſemblance to the miniature, though the expreſ-

* We ſhould be glad to know the meaning of this word. In Blount's Gloſſographia there is *oriol*, for a ſmall dining-room; but it is a word never uſed. It is from the low Latin *oriolum*.

ſion of the countenance in each was ſomewhat different; but ſtill ſhe thought ſhe perceived ſomething of that penſive melancholy in the portrait, which ſo ſtrongly characteriſed the miniature.

"Pray, ma'amſelle, ſtand beſide the picture, that I may look at you together," ſaid Dorothée, who, when the requeſt was complied with, exclaimed again at the reſemblance. Emily alſo, as ſhe gazed upon it, thought that ſhe had ſomewhere ſeen a perſon very like it, though ſhe could not now recollect who this was.

In this cloſet were many memorials of the departed Marchioneſs; a robe and ſeveral articles of her dreſs were ſcattered upon the chairs, as if they had juſt been thrown off. On the floor, were a pair of black ſattin ſlippers, and, on the dreſſing-table, a pair of gloves and a long black veil, which, as Emily took it up to examine ſhe perceived was dropping to pieces with age.

"Ah!" ſaid Dorothée, obſerving the veil, "my lady's hand laid it there; it has never been moved ſince!"

Emily, ſhuddering, immediately laid it down again. "I well remember ſeeing her take it off," continued Dorothée, "it was on the night before her death, when ſhe had returned from a little walk I had perſuaded her to take in the gardens, and ſhe ſeemed refreſhed by it. I told her how much better ſhe looked, and I remember what a languid ſmile ſhe gave me; but, alas! ſhe little thought, or I either, that ſhe was to die, that night.

Dorothée wept again, and then, taking up the veil, threw it ſuddenly over Emily, who ſhuddered to find it wrapped round her, deſcending even to her feet, and, as ſhe endeavoured to throw it off, Dorothée intreated that ſhe would keep it on for one moment. "I thought," added ſhe, "how like you would look to my dear miſtreſs in that veil;—may your life ma'amſelle, be a happier one than hers!"

Emily, having diſengaged herſelf from the veil, laid it again on the dreſſing-table, and ſurveyed the cloſet, where every object, on which her eye fixed, ſeemed to ſpeak of the Marchioneſs. In a large oriel window of painted glaſs, ſtood a table, with a ſilver crucifix, and a prayer-book open: and Emily remembered with emotion what Dorothée had mentioned concerning her cuſtom of playing on her lute in this window, before ſhe obſerved the lute itſelf, lying on a corner of the table, as if it had been careleſsly placed there by the hand, that had ſo often awakened it.

"This is a ſad forlorn place!" ſaid Dorothée, "for, when my dear lady died, I had no heart to put it to rights, or the chamber either; and my lord never came into the rooms after, ſo they remain juſt as they did when my lady was removed for interment."

While Dorothée ſpoke, Emily was ſtill looking on the lute, which was a Spaniſh one, and remarkably large; and then, with a heſitating hand, ſhe took it up, and paſſed her fingers over the chords. They were out of tune, but uttered a deep and full ſound. Dorothée ſtarted at the well known tones, and, ſeeing the lute in Emily's hand, ſaid, "This is the lute my lady Marchioneſs loved ſo! I remember when laſt ſhe played upon it—it was on the night that ſhe died. I came as uſual to undreſs her, and, as I entered the bed-

chamber

chamber, I heard the ſound of muſic from the oriel, and perceiving it was my lady's, who was ſitting there, I ſtepped ſoftly to the door, which ſtood a little open, to liſten; for the muſic—though it was mourniful—was ſo ſweet! There I ſaw her, with a lute in her hand, looking upwards, and the tears fell upon her cheeks, while ſhe ſung a veſper hymn, ſo ſoft, and ſo ſolemn! and her voice trembled, as it were, and then ſhe would ſtop for a moment, and wipe away her tears, and go on again, lower than before. O! I had often liſtened to my lady, but never heard any thing ſo ſweet as this; it made me cry, almoſt, to hear it. She had been at prayers, I fancy, for there was the book open on the table beſide her—aye, and there it lies open ſtill! Pray, let us leave the oriel, ma'amſelle," added Dorothée, "this is a heart-breaking place!"

Having returned into the chamber, ſhe deſired to look once more upon the bed, when, as they came oppoſite to the open door, leading into the ſaloon, Emily, in the partial gleam, which the lamp threw into it, thought ſhe ſaw ſomething glide along into the obſcurer part of the room. Her ſpirits had been much affected by the ſurrounding ſcene, or it is probable this circumſtance, whether real or imaginary, would not have affected her in the degree it did; but ſhe endeavoured to conceal her emotions from Dorothée, who, however, obſerving her countenance change, enquired if ſhe was ill.

"Let us go," ſaid Emily, faintly, "the air of theſe rooms is unwholeſome; but, when ſhe attempted to do ſo, conſidering that ſhe muſt paſs through the apartment where the phantom of her terror had appeared, this terror increaſed, and, too faint to ſupport herſelf, ſhe ſat down on the ſide of the bed.

Dorothée, believing that ſhe was only affected by a conſideration of the melancholy cataſtrophe, which had happened on this ſpot, endeavoured to cheer her; and then, as they ſat together on the bed, ſhe began to relate other particulars concerning it, and this without reflecting, that it might increaſe Emily's emotion, but becauſe they were particularly intereſting to herſelf. "A little before my lady's death," ſaid ſhe, when the pains were gone off, ſhe called me to her, and, ſtretching out her hand to me, I ſat down juſt there—where the curtain falls upon the bed. How well I remember her look at the time—death was in it!—I can almoſt fancy I can ſee her now—There ſhe lay, ma'maſelle—her face was upon the pillow there! This black counterpane was not upon the bed then; it was laid on, after her death, and ſhe was laid out upon it."

Emily turned to look within the duſky curtains, as if ſhe could have ſeen the countenance of which Dorothée ſpoke. The edge of the white pillow only appeared above the blackneſs of the pall, but, as her eyes wandered over the pall itſelf, ſhe fancied ſhe ſaw it move. Without ſpeaking, ſhe caught Dorothée's arm, who ſurpriſed by the action, and by the look of terror that accompanied it, turned her eyes from Emily to the bed, where, in the next moment ſhe, too, ſaw the pall ſlowly lifted, and fall again.

Emily attempted to go, but Dorothée ſtood fixed and gazing upon the bed; and, at length, ſaid—"It is only the wind, that, waves it,

it, ma'amſelle: we have left all the doors open: ſee how the air waves the lamp, too—It is only the wind."

She had ſcarcely uttered theſe words, when the pall was more violently agitated than before; but Emily, ſomewhat aſhamed of her terrors, ſtepped back to the bed, willing to be convinced that the wind only had occaſioned her alarm; when, as ſhe gazed within the curtains, the pall moved again, and, in the next moment, the apparition of a human countenance roſe above it." Vol. IV. p. 51.

Our limits will not admit of any more extracts, nor indeed can they be neceſſary to impreſs the reader with a due ſenſe of the author's merit, or to prove our general approbation of the performance. All that remains for us, is, to make a few exceptions, by which we do not mean to exhibit any oſtentatious diſplay of critical ſagacity, but to ſhow our good will to the writer, and to intimate our wiſh that her future productions of this kind may be yet more exempt from every ſhade of error and imperfection.

The verſes which are interſperſed are announced in the title-page, and are conſequently intended to be pointed out to particular notice. We have had occaſion to obſerve that the introduction of verſes in publications like the preſent is becoming a faſhion, but we confeſs that they appear to us to be miſplaced. However fond the reader may be of poetry, and however excellent the verſes themſelves, we will venture to aſſert that few will chooſe to peruſe them whilſt eagerly and anxiouſly purſuing the thread of the tale, a plain proof that, in ſuch a ſituation, at leaſt they are impertinent. Having ſaid this, we are ready to confeſs that Mrs. Radcliffe's poetical abilities are of the ſuperior kind, and we ſhall be glad to ſee her compoſitions ſeparately publiſhed. The lady's talent for deſcription leads her to exceſs. We have ſomewhat too much of evening and morning; of woods, and hills, and vales, and ſtreams. We are ſometimes ſo fatigued at the concluſion of one repreſentation of this kind, that the languor is not altogether removed at the commencement of that which follows. The language, in the beginning, is too poetical a proſe; and there are inconſiſtencies in the manners with the ſuppoſed time of the action. In vol. I, at the concluſion, the dialogue at Madame Clairval's is tireſome, and the parting ſcene betwixt Emily and Valancourt is leſs intereſting from its being ſo protracted. The beginning of the ſecond volume is too much crowded with verſes; and at page 102, the idea of making Emily write what ſhe did not intend, is very trite indeed, and to be found in almoſt every modern comedy and romance. At page 171 an expreſſion occurs which is to be found with little variation in the three firſt volumes,

"St

"St. Aubert, impreſſed by the romantic character of the place, almoſt expected to ſee Banditti ſtart from behind ſome projecting rock."

Vol. II. 171. The extent and darkneſs of theſe tall woods awakened terrific images in her mind, and ſhe almoſt expected to ſee Banditti ſtart up from under the trees."

Vol III. 170. "To Emily it appeared a ſpot exactly ſuited for the retreat of Banditti, and, in her imagination, ſhe already ſaw them lurking under the brow of ſome projecting rock."

In the ſecond volume, the duel between Montoni and Morani in the caſtle of Udolpho, is very improbable.

The beginning of volume the third is confuſed. Emily's journey from Udolpho is too tedious, and the appearance of Valancourt not well managed. In volume the fourth, the watching of Ludovico, is too much like the watching of the hero in the Old Engliſh Baron. The Provençal is awkwardly introduced, and the ſtory of Siſter Agnes is, in ſome reſpects, extravagant. To conclude, the Myſteries of Udolpho have too much of the terrific: the ſenſibility is ſometimes jaded, and curioſity in a manner worn out. The endeavour to explain ſupernatural appearances and incidents, by plain and ſimple facts, is not always happy; and in particular the ſtrange removal of Lodovico from the chateau of the Count de Villefort, and his being found after a long interval among Banditti in the Pyrenees is improbable in the extreme. The epiſode of the Count's adventure among theſe Banditti offends from its prolixity and its triteneſs. With reſpect to the ſtyle, we have little further to remark, or to cenſure, it is uniformly animated, and, in general, ſufficiently correct.—We have read the whole with ſatisfaction, and entertain no doubt of its being well received by the public.

ART. III. *An Expoſition of the New Teſtament, intended as as an Introduction to the Study of the Scriptures, by pointing out the leading Senſe and Connexion of the Sacred Writers. Second Edition. By William Gilpin, A. M. Prebendary of Saliſbury, and Vicar of Boldre, in New Foreſt, near Lymington.* 2 vols. 8vo. 12s. Blamire, 1793.

THIS republication, of a ſenſible and uſeful Expoſition of the New Teſtament, exhibits the teſtimony of public approbation in favour of the work. As there is little that is new in this edition, except a valuable diſcourſe annexed to the ſecond

cond volume on the gradual increaſe of Divine Knowledge like a grain of muſtard-ſeed (Matth. xiii. 31.) from the fall to the end of the world, we ſhould not have thought ourſelves bound to notice it, did we not conſider it as a duty to contribute, all that may be in our power, to the circulation of ſuch works as tend to facilitate the knowledge of the Scriptures, and add attractions to the ſtudy of them. The plan of the author is to give the whole ſubſtance of the New Teſtament, verſe by verſe, in ſuch a kind of paraphraſe as may make the hiſtorical parts run on in a pleaſing ſtyle of narrative; and convey the doctrinal parts, with ſuch connexion of the argument, and illuſtration of the ſenſe, as may induce even the idle to read the whole with pleaſure. Sentences are occaſionally thrown in for the ſake of explanation, but of this and every deviation from the apparent literal ſenſe of the context, due notice is given in the notes; which are numerous, learned, and ſatisfactory. We have not ſeen any plan more likely to attract all kinds of readers to this beſt of ſtudies, and we are happy to bear teſtimony that the plan is executed with good ſenſe, and without affectation. The manner of the author may be better ſeen by a ſpecimen than by any deſcription that can be given. We ſhall, therefore, ſelect ſuch as may exhibit to our readers both the Goſpels and the Epiſtles in the form in which this commentator preſents them. The firſt ſpecimen ſhall be taken from the account of our Saviour in St. Matthew's Goſpel, chap. iv.

1. "One thing more remained, before Jeſus made his public appearance in the world. It pleaſed God to ſhew, that that Saviour, who was to die for ſin was himſelf free from ſin: and that he who was to ſuccour his faithful ſervants in temptation, both knew what temptation was; and was himſelf beyond its power *.

"With

* Hebr. ii. 18. Hebr. iv. 15.

1. The wilderneſs here mentioned, is ſuppoſed to be that wild deſert country, of which Mr. Maundrel, (p. 79.) whoſe account I abridge, gives the following deſcription—"From this place we proceeded in an intricate way, among hills and vallies, all of a very barren aſpect at preſent; though diſcovering evident ſigns of culture in ancient times. In a few hours we arrived at that mountainous deſert, in which our Saviour was tempted. It is a miſerable, dry, barren ſcene, conſiſting of high rocky mountains, ſo torn and diſordered, as if the earth had ſuffered ſome great convulſion. As we looked down a valley on the left, we ſaw ſome ruins of cottages, which we were told, were formerly the habitations of hermits. From theſe high grounds we had a delightful proſpect over the plains of Jericho, the Dead Sea, and the Mountains of Arabia. On deſcending into

2. "With this view Jeſus retired, under the guidance of the ſpirit, into a deſert place; where undergoing a long faſt, as the great Prophets of the Law, Moſes and Elijah, had formerly done, he began to faint.

3. At that critical moment, the tempter appearing before him, made his firſt application to the neceſſities of his nature. 4. "If you be the Son of God," ſaid he, "command theſe ſtones to be made bread." Jeſus gave his anſwer a ſpiritual turn, implying, that mere earthly food was not ſo neceſſary to man as the heavenly food of religion and truth; and that man ought always to depend, in his exigences on the divine providence of God. 5. On this anſwer, the Devil framed his ſecond temptation. Having raiſed the appearance of the

into the plain, we ſoon came to the foot of Mount Quarantania, which we were informed, is the mountain from whence the Devil tempted our Saviour with the viſionary ſcene of all the kingdoms of this world. It is, as St. Matthew calls it, *an exceeding high mountain*, and in its aſcent difficult and dangerous. On the top of it ſtands a ſmall chapel, and half way up the aſcent, another on the prominent ledge of a rock. On the ſide of the mountain alſo, are ſeveral caves, in which hermits uſed formerly to keep their Lent. In theſe caves we found ſmall bodies of Arabs quartered, with fire-arms; who demanded 200 dollars for permitting us to climb the mountain; which was a greater ſum than we choſe to give."

3. Some commentators have reſolved this whole account of our Saviour's temptation into an allegory or viſion; but I know not on what grounds, except its being accompanied with ſome difficulties which we cannot eaſily ſolve: and this would be as good a reaſon for turning any part of ſcripture which we happen to miſlike, into an allegory. The *figurative ſtyle* of Scripture is a different thing. Common ſenſe tells us, that when our Saviour ſpeaks of *cutting off a right hand, or plucking out a right eye*, he could only mean *renouncing our bad deſires*. But when the account of a tranſaction is given in a plain hiſtorical manner, we are not certainly to apply the ſame rule to *fact*, which we may allowedly apply to ſtyle. This paſſage of Scripture, no doubt, hath its difficulties. I have prefaced the account of it with a few conjectures at the deſign and intention of it, which yet ſeem to be founded on Scriptural authority. It may poſſibly have reference to the great original ſource of ſin. The firſt Adam was tempted by the Devil and foiled: the ſecond Adam was tempted, and overcame.

4. In this anſwer Jeſus alluded to Deut. viii. 3.

5. Though it appears hardy criticiſm to conſider the temptation of Chriſt as an allegory, yet I am much inclined to ſuppoſe the wilderneſs to be the *only ſcene* of the whole tranſaction. The idea of ſuppoſing the devil to carry our Saviour to Jeruſalem, appears to me much harſher than to ſuppoſe him capable of raiſing an illuſive ſcene, like Jeruſalem. The Evangeliſts are never exact in trivial circumſtances; but keep the main point in view; and it is, in fact, of no conſequence, with regard to the temptation, whether the ſcene were real or illuſive. St. Luke's expreſſion, *he ſhewed him all the kingdoms of the world in a moment of time*, rather leads to the ſuppoſition of an *ideal ſcene*,

the Temple of Jeruſalem, he placed Jeſus on one of its battlements, and wiſhed him, if he thus truſted in the mercies and providence of God, to make a trial. 6. "Throw yourſelf down, ſaid he, from this height, and ſee whether that God, in whom you truſt, will ſend his angels, as it is written, to ſuſtain you from harm." 7. Jeſus anſwered in a paſſage from Moſes, intimating that we ought not to try any unneceſſary experiments of God's power in our preſervation: but that it was enough to rely on him in all unavoidable difficulties. 8, 9. The Devil being thus foiled in his firſt attempts on Jeſus, endeavoured next to find out, whether there were in him any latent ſparks of ambition, or love of pleaſure, and placing him on a high mountain, "Look round," ſaid he, from this lofty ſtand; ſee all the kingdoms of the earth ſpread before you—all their wealth—all their glory—and all their pleaſures—all is mine, and ſhall be yours, if you will only give up your truſt in God, and place it in me." 10. 11. This was too great an indignity for Jeſus to bear. He rebuked the Devil with authority, and ſent him away, on which angels came and miniſtered unto him." P. 9.

Our reader is deſired to compare the paſſages we give, with the correſponding parts in the New Teſtament. Our ſecond ſpecimen ſhall be from the 9th Chapter of the Epiſtle to the Romans, a part which requires illuſtration, and certainly has received it, in a judicious manner, from the hands of this Commentator.

"1. 2. 3. But, however glorious an event the calling of the Gentiles may be; the rejection of the Jews is certainly a very melancholy one. It oppreſſes me with ſorrow; and I ſhould chearfully devote myſelf

ſcene. Moſt interpreters underſtand by πασας τας βασιλειας της οικουμενης, only the country of Judea. The word οικουμενη *alone*, no doubt, ſometimes has that interpretation: but, in *conjunction*, as it ſtands, with the other words of the ſentence, I think, it is a ſtronger expreſſion than ſuch an interpretation warrants; and the words, *in a moment of time*, gives it ſtill more the air of an *illuſive ſcene*. If then we admit *one* repreſentation to be illuſive, we may ſuppoſe the *other* to have been ſo likewiſe: nor is it more improbable, that the Devil ſhould raiſe a ſcene like *the holy city, and the temple*, than like *all the kingdoms of the earth*. What the Devil's power was before Chriſtianity we know not; but we are led, from the conſideration of oracles and poſſeſſions to believe it greater, at leaſt more oſtenſible than it has been ſince. Perhaps when our Saviour ſays, *He ſaw Satan, as lightning, fall from Heaven*, he ſpeaks of this abridgment of his power.

3. The words of the original ηυχομην γαρ αυτος εγω αναθεμα ειναι απο τε Χριστε. are variouſly interpreted. Some ſuppoſe an excluſion is meant only from the viſible Church of Chriſt. Others, among whom is the learned Dr. Whitby, take the words literally, as if the apoſtle really wiſhed himſelf accurſed; ſolving the harſhneſs of the ſuppoſition, at the ſame time, by ſaying the word ηυχομην ſignifies, *I could*

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ſelf to death, if my ſufferings could be of ſervice to that people—4. 5. once ſo favoured—in covenant with God—the depoſitories of his law—and above all, that honoured nation, which hath given birth to the Meſſiah.

6. 7. 8. 9. "I mean not, however to inſinuate, that God had not entirely fulfilled his promiſes to the Jews. It was never *ſuppoſed*, that a bare deſcent from the patriarchs was the only title of a true Iſraelite: nor that the promiſe ſhould extend to the Jews, merely as the children of Abraham. Abraham had many ſons (rather *deſcendants*): but none of them inherited, except Iſaac. *Sarah ſhall have a ſon*, are the words of the promiſe: by which we are taught, that it was not merely a deſcent from Abraham, that gave a title to it. 10, 11. 12. 13.—The ſame ſelection was ſhewn in the caſe of Jacob. The national bleſſings promiſed to Iſaac, were continued to that patriarch in preference to Eſau.

14. "What has the Jew then to object? He was received, as deſcended from Iſaac, in preference to Iſhmael: can he then murmur at God's now accepting the *Gentile* on an equality with him? 15, 16. Even his own lawgiver informs him, that God confers national bleſſings for his own wiſe reaſons, and at his own good pleaſure. 17.—Thus alſo God takes his own time for puniſhing; as he ſaith to Pharoah, I have exalted thee, for the very purpoſe of making thee an inſtance of my power. 18. Thus God aſſumes to himſelf, without explaining his reaſons,

even wiſh: that is, *if ſuch a wiſh could be of any avail.*—Others make απο του Χριστου to ſignify *after the manner of Chriſt.*—After all, perhaps, as the words contain no doctrine, the apoſtle had no abſolute, preciſe meaning: but only ſhewed the ardour of his love by an earneſt hyperbolical mode of ſpeaking.

5. No criticiſms on the words of the original ο ων επι παντων, &c. have been able, I think, to overthrow their force, in proving the divinity of Chriſt. To give the argument, however, its full ſcope, examine Bowyer's conjectures on the place, who candidly ſtates the authorities, on which the opinions with regard to this text depend.

11. It is plain the *everlaſting ſtate* of Jacob and Eſau, as *individuals*, is not here even hinted at. The paſſage plainly alludes to Gen. xxv. 23. *And the Lord ſaid unto her, Two nations are in thy womb, and two manner of people ſhall be ſeparated from thy bowels: and one people ſhall be ſtronger than the other people; and the elder ſhall ſerve the younger.*

15. Exod. xxxiii. 19.

17. This paſſage alludes to Exod. ix. 16. which relates both to Pharoah and his people, whom God in that *public manner* plagued for their ſins, as it is expreſsly ſaid, *to make his name to be declared through all the earth.*

17. The word St. Paul uſes, is εξηγειρα, which, literally no doubt, ſignifies, as we tranſlate it, *I have raiſed up*: but I think it may alſo, without any force, ſignify, *I have raiſed thee to thy power*; or I have given *thee thy exaltation.*—The Septuagint hath tranſlated the Hebrew by the word διατηρησης; which ſignifies, *thou haſt been preſerved*; that is, kept alive under theſe plagues, for this very purpoſe.

18. *Whom he will he hardeneth.* It is evident from the whole Moſaic Hiſtory, that what God did to Pharoah tended naturally to *ſoften*

reaſons, the power of conferring *national bleſſings* on ſome, and making *public examples* of others.

19. "You will, perhaps, then aſk, Why God finds fault with the Jewiſh nation, who have only fulfilled his will?—Every demand of this kind is impious 20, 21. Nations in the hands of the Creator, are clay in the hands of the potter. Each veſſel receives its proper form; itſelf uninſtructed in its maker's purpoſe. 22.—Suppoſe God, to make his indignation againſt ſin the more exemplary, hath reſerved the impenitent Jews to be puniſhed in one general, or national rejection: 23. 24. ſuppoſe alſo, that to ſhew the extent of his grace, he hath taken the Gentiles, as well as us who believe, within the Covenant of grace; 25. is this more than the Prophet Hoſea expreſsly tells us? *I will call them my people, who were not my people; and her beloved, which was not beloved*; 26. that is, I will form a church among the Gentiles, where formerly it did not exiſt. 27.—But with regard to the ſalvation of *individuals*, doth not Iſaiah ſpeak with equal plainneſs? *Though the people of Iſrael be as the ſand of the ſea,—a remnant ſhall be left.* 28. *The iſſues of the Lord's wrath, however deciſive they may appear, ſhall overflow with righteouſneſs.* 29. And again, *Except a remnant had been*

him; though Pharoah, like other ſinners, turned thoſe means of *ſoftening* into *hardening*: ſo that in God's agency here, one ſtep ſeems to be ſunk; and the *hardening* is made God's deed: though in fact it was Pharoah's. Pharoah was a wicked prince. God did not make him ſo, that he might be an inſtance of his power; but, being a wicked prince, God made him the *example he intended.*

21. St. Paul's words allude manifeſtly to a paſſage of Jeremiah, (xviii. 2.) which greatly illuſtrates them, as it has a plain reference—not to *individuals*, but to the *whole Jewiſh nation.* "Ariſe, and go down to the potter's houſe. Then I went down to the potter's houſe, and behold he wrought a work on the wheels. And the veſſel that he made of clay, was marred in the hand of the potter; ſo he made it again another veſſel, as ſeemed good to the potter to make it. Then the word of the Lord came to me ſaying, O houſe of Iſrael, cannot I do with you as this potter? ſaith the Lord. Behold as the clay is in the potter's hand, ſo are ye in my hand, O houſe of Iſrael.—At what inſtant I ſhall ſpeak concerning a nation to pluck up, and to pull down, and to deſtroy it—if it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them."—It is remarkable alſo, that in the contents prefixed to this chapter in our Engliſh Bible, we are informed, that *Under the type of a potter, is ſhewed God's abſolute power in diſpoſing of nations*; which plainly ſhews, that the reformers of thoſe days, did not draw this allegory to countenance the doctrine often built on God's foreknowledge; though, in general, they were not ill-inclined to it.

25. Hoſea i. 10.—ii. 23.
27. Iſ. x. 22, 23.
29. Iſ. i. 9.

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left, we ſhould have been utterly deſtroyed like Sodom and Gomorrha 30. 31. Thus then the Gentiles have obtained juſtification by faith: which the Jews in vain attempted to obtain by the obſervances of their law. 32. Salvation, through faith in Chriſt, was a ſtumbling block to them as the prophet had foretold it ſhould be: 33. *Behold I lay in Sion a ſtumbling ſtone, and rock of offence; but whoſoever believeth on him, ſhall not be aſhamed*"

The diſcourſe ſubjoined to theſe volumes is able and well written; the concluſion very forcible, and worthy of being made known.

"But when we ſee a religion introduced with all the ſtriking apparatus of prophecies, and prophetic types—commencing at the beginning of the world, and not brought to perfection perhaps, till the concluſion of it—ſucceſsfully oppoſing, though violently perſecuted, all the powers of the earth—and at length overturning every thing that ſtood in its way, without worldly threat, or allurement of any kind; but merely by its divine power, and the mild, yet forcible perſuaſives of its own purity and excellence—when we ſee it afterwards aſſailed by the flattery and corruptions of the world; and though in many circumſtances overpowered, yet in many inſtances riſing ſuperior to this trial alſo—when, inſtead of loſing ground by theſe different attacks, we ſee it prevailing more and more in various parts of the world to this very day—and, finally, when we have aſſurances from prophecy (with which the courſe of its progreſs hitherto is perfectly analogous) that it will in the end prevail over the wickedneſs of the world, and diſplay itſelf univerſally in its native colours—when we find ſuch a combination of circumſtances all centering in one point, it is impoſſible to attribute ſo gradual, ſo compleat, ſo wonderful a plan to any human means. The grandeur of the whole, and the amazing coherency of the ſeveral parts, are ſimilar only to the great works of creation, and we cannot but acknowledge in them, the hand of God." P. 453.

We have no doubt that the circulation of this book will everywhere be ſerviceable to the great intereſts of religion: and therefore, moſt heartily do we wiſh it circulation, and frequent republication.

30. In this verſe the apoſtle ſeems to draw a concluſion from the whole. *What ſhall we ſay then?* (What ſhall we conclude from theſe premiſes) why, that the Gentiles ſhall be called to partake of the Goſpel, while the unbelieving Jews are rejected. From this concluſion of the argument, I think it ſtill appears more plain, that the paſſages in this chapter, which have miſled ſo many people, relate merely to this ſubject.

33. Iſ. viii. 14.—xxviii. 16.

ART.

ART. IV. *Letters from a Father to his Son on various Topics relative to Literature and the Conduct of Life. Written in the Years* 1792 *and* 1793. *By J. Aikin, M. D.* 8vo. 5s. Johnson. 1793.

THE signature of Aikin to a publication cannot fail to engage attention. The works with which the Doctor has favoured the world at various times could not fail to prepoſſeſs us in favour of the preſent, and certainly had raiſed our expectations with reſpect to its merits. We are happy in declaring, that we have not been diſappointed. The ſubjects which are compriſed in this ſeries of letters are judiciouſly ſelected. They are all of them intereſting in a ſpeculative, or important in a practical view. An elegant and ſimple diction runs through the whole, the Doctor's elegance, however, never luxuriates into floridneſs, and his ſimplicity never degenerates into dullneſs. He opens the ſeries by vindicating that general and copious ſyſtem of education, which has frequently been cenſured, as rather calculated "to make ſmatterers in every thing, than proficients in any thing.

"For almoſt all the branches of knowledge," ſays the Doctor, "have a mutual connexion and dependance," and that copious ſcheme of early inſtruction which he has adopted for his ſon, appears to him "the only way of preventing narrow prejudices in favour of any one, at the ſame time that it affords a proſpect of ſeveral, and alternately exerciſes the mind upon each." "As reaſoning," he continues, "conſiſts in the compariſon of ideas, the underſtanding cannot be furniſhed with too large a ſtore to work upon. Nor need it be apprehended, that confuſion will ariſe from the early mixture of a variety of objects in the mind, or that the time uſually allotted for education will prove inſufficient for acquiring the principles of general knowledge. The phyſical character of the mental and bodily frame in youth, is an aptitude for various exertions, but an impatience of confinement to a ſingle one. The mind and body at that period can ſcarcely be too much employed, provided employment be judiciouſly varied: and numerous examples have proved, that prodigious acquiſitions may be made in very early life, by thoſe who have proper objects preſented to them. I know that ſome have choſen to repreſent theſe acquiſitions as fugitive, and as calculated rather to make extraordinary children than diſtinguiſhed men. This is undoubtedly the caſe when the ſtudies of youth are laid aſide in more advanced years, but when they are unremittingly followed up, I ſee no reaſon to doubt that the lead gained at the outſet will be preſerved during the courſe."

Something may certainly be granted in favour of this varied ſcheme of education, for when the mind is almoſt ſolely intent

tent upon one branch of ſcience, it naturally becomes an *end*, rather than a *means*—all others are regarded as ſubſervient to it; and vanity is generated with reſpect to our own acquirements, attended frequently by a contempt for thoſe who have not been ſo ſucceſsful in the ſame purſuit; only, perhaps, becauſe they have been engaged in others far more uſeful. It may poſſibly, however, be carried too far; and a man of very general literature may probably be tormented by a fine taſte which he has it not in his power to gratify. Where a youth is brought up with expectation of a liberal fortune, no ſyſtem, perhaps, can be too extenſive; but that a boy, whoſe future proſpects are centered in a counting-houſe, ſhould devote ſeven years of early life to turning the leaves of Ainſworth, the Doctor will probably agree with us in pronouncing ridiculous and abſurd.

After having expatiated at large on the ſubject of a letter, Dr. Aikin has a peculiar neatneſs and felicity in ſumming up the contents, and in illuſtrating the general arguments he has employed. We are particularly pleaſed with his tenth letter on Prejudice, Bigotry, Candour, and Liberality. He defines them in their turn, and concludes an examination of their ſimilitude and diſagreement, of the true and miſtaken ſenſes which are frequently annexed to thoſe words, with the following conciſe exemplification of their reſpective meanings:—When Jeſus preached, *Prejudice* cried, 'Can any good thing come out of Nazareth?' 'Crucify him, crucify him!' exclaimed *Bigotry*: 'Why, what evil hath he done?' remonſtrated *Candour*: and *Liberality* drew from his words this inference; 'In every nation, he that feareth God and worketh righteouſneſs is accepted of him.'

In a letter on the Prevalence of truth, we cannot help remarking, that the Doctor has given a very unfavourable, and we truſt, not altogether an exact character of human nature, with reſpect to its capacity for progreſſive improvement. He conſiders "the real *march* of human affairs" as reſembling "the motion of a pendulum, which having ſwung to a certain height; thenceforth moves in a contrary direction." Let us be cautious in not miſtaking a metaphor for an argument, for which a neat expreſſion, or a well-turned ſentence, is often too ſucceſsful a ſubſtitute. We do not mean, however, to ſuſpect the Doctor of intending any ſuch ungenerous manœuvre. It appears to us, that on every ſubject, ſpeculative or practical, if we may except Sculpture and Painting, where reaſon, argument, ingenuity, and attention have been called forth, the moderns have ſhown an evident ſuperiority to any correſpondent exertions of antiquity. If it were neceſſary to have recourſe to particular examples, who, from among the crowded numbers

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of preceding ages, is to be placed in competition with Newton? Where are we to find the reasoning and sagacity of Locke? or who would compare the dark perplexity of an ancient Metaphysician to the conciseness and perspicuity of Hartley? In support of his opinion, that the old proverb, "Truth is mighty, and will prevail," is of a nature "much too general, and not to be acquiesced in without many distinctions and limitations," Dr. Aikin mentions the influence of superstition, which he conceives to be, *perhaps*, increasing:

"For this is one of those subjects," says he, "which lays such hold on the weak parts of a man, his passions and affections, that he is in general, incapacitated from making proper use of the experience of past ages, and seems doomed to run a perpetual round of the same follies and mistakes." "A faith in omens, prophecies, and horoscopes, in fortunate names and numbers, in warnings and apparitions, in supernatural cures, and other fraudulent pretensions, respecting the principal objects of hope and fear, is no more likely at the present day to be eradicated, than it was at any former period. Reason has no greater power over these delusions than the Roman Senate had over the children of soothsayers: "Genus hominum quod in civitate nostra, et vetabitur semper et retinebitur." And yet he acknowledges, that reason "has rendered them in a certain degree discreditable, and reduced them to operate more in secret than formerly; and that more individuals have been freed from their sway."

But surely these acknowledgments are a strong argument, that generally speaking, the influence of Superstition is diminishing; and what can be a more corroborating proof, than that the legislature, formerly among the supporters of it, no longer condescends to take cognisance of the wild pranks of a superannuated crone, or to indulge the fanciful suspicions of an enthusiast? How long did the modern imposture of animal magnetism reign? astonishing indeed it was, that it should have prevailed for a moment; but its futility was soon exposed, and the mystery immediately subsided; neither is it a just inference, "that its votaries will remain as prone as before to fall into another plausible delusion." Surely the circumstance of having discovered one deception has a strong tendency to create suspicion of another, and to frustrate all attempts to succeed in such machinations.

As various Philosophers have laid down their respective systems, for the attainment of happiness, Dr. Aikin, for the consolation of those, whose circumstances may be inadequate to more expensive gratifications, has favoured us with a letter on "cheap pleasures" and observes that

"Though the advice of contracting our desires, so much insisted on by all the moral preceptors of antiquity, is a very important one towards the attainment of true felicity, it would however be a mistake to suppose that the suppression of desire in itself leads to happiness; there can be no enjoyment without desires, for in their gratification, all enjoyment as well intellectual as sensual consists; those sects therefore which insisted on the entire abolition of desire as necessary to happiness, were influenced by an artificial philosophy, which set out with misunderstanding man's real nature and destination." He concludes therefore; "that the true art of happiness consists in proportioning desires to means, or in other words in acquiring a relish for *procurable pleasures.*" He places "books at the head of all the pleasures which offer themselves to the man of liberal education," without books, says he, "I have never been able to pass a single day to my entire satisfaction, with them, no day has ever been so dark as not to have its pleasure; even pain and sickness have for a time been charmed away by them. By the easy provision of a book in my pocket, I have frequently worn through long nights and days, in the most disagreeable part of my profession, with all the difference in my feelings between calm content and fretful impatience," 'He afterwards very pertinently observes, that though "reading may in every sense be called a cheap amusement, a *taste for books*, may be made expensive enough, but that is a taste for editions, bindings, paper, and type; if you are satisfied with getting at the sense of an author in some commodious way, a crown at a stall will supply your wants as well as a guinea at a shop."

The next procurable pleasure which the Dr. mentions, is "conversation" and here we cannot but admire the man, and draw an amiable inference concerning his character from the following extract:

"I would not however inculcate too fastidious a taste with respect to the subject and style of conversation, provided it possessed the essentials of sound sense and useful knowledge; among those who have enjoyed little of the benefit of education, you will often find persons of natural sagacity and a turn for remark, who are capable of affording both entertainment and instruction. Who would not wish to have been acquainted with Franklin when a journeyman printer, even though he had never risen to be one of the most distinguished characters of the age? Information indeed may be procured from almost any man in affairs belonging to his particular life, and when we fall into company from which little is to be expected with regard to general topics, it is but to give the conversation a turn towards the technical matters with which they may be acquainted, whence some profit may be made out of the most unpromising materials. Man too, in every condition, is a subject well worthy of examination, and the speculatist may derive much entertainment from observing the manner and sentiments of all the various classes of mankind in their several occupations and amusements."

We

We cannot conclude our obſervations on the preſent publication, without inſerting a quotation from an admirable letter on "Independence". The mild but manly ſentiments which it contains, can be obnoxious to no particular prejudices, or opinions—It is the boaſt of every man—would it were in the poſſeſſion of as many!

He begins by conſidering "how far the idea of independence can reaſonably be carried" and concludes by ſhewing the means of its attainment: "No man is ſtrictly ſpeaking independent; the Author of our Being has connected us by mutual wants to each other, and has given no one the power of ſaying, I will be happy in ſpite of my fellow creatures. That man may be ſaid to enjoy independence, relatively to other men, who wants nothing which they can withold; if either his utility to them is ſuch, as to command all the return from them that he wiſhes, or if what they have to beſtow is a thing on which he ſets no value, he his in every uſeful ſenſe independent of them; now an independence of this kind has ineſtimable advantages;—it makes a man walk through life erect, and fearleſs; beſtows on him all the liberty of ſpeaking and acting, levels before him all the artificial diſtinctions which keep one human being at a diſtance from another.—He who is independent, cannot be greater; he looks down on the moſt proſperous of thoſe, who in the purſuit of wealth and honor, enſlave themſelves to the will of another, and feels an internal dignity, to which *they* can never arrive: in order to induce *him* to act in any particular manner, his reaſon muſt be conſulted, or his good-will conciliated: whereas the bare command of a ſuperior is to them a ſufficient motive; the imperious neceſſities which conſtrain *them* on every ſide, have no force upon *him*. When Whiſton, in the honeſt frankneſs of his heart, reproached Sir Richard Steel with giving a vote in parliament contrary to his declared opinion, "Mr. Whiſton" ſaid Sir Richard, "you can walk on foot, but I cannot"—this was a fair conceſſion of inferiority, and after it, if Steel riding in his chariot could for a moment fancy himſelf greater than Whiſton, he deſerved to forfeit all title to a place among the liberal and enlightened ſpirits of his time. "To be content with a little, and to ſecure that little by the exertions of uſeful induſtry" appears to the Doctor the only certain method of becoming independent." "But I do not deſire for you" he continues, "that proud independence of ſpirit, which is diſpoſed to reject as an inſult, the kind offices of honourable friendſhip; you will, I truſt, poſſeſs qualifications, which may entitle you to theſe, without incurring a debt of gratitude, beyond the power of equally honourable ſervices to repay; and it has ever been my ſentiment, that one who is ready to confer benefits on his inferiors in condition, needs not, nay has no right to ſcruple accepting them from his ſuperiors. Every generous mind feels that no pleaſure equals that of conferring favours on the deſerving; this pleaſure therefore as it is eagerly coveted, ſhould be cheerfully imparted."

We

We have no hesitation in affirming, that among the volumes which are calculated for the improvement of the youthful mind, to incite it to ingenuous pursuits, and to qualify it for useful action, this publication deserves an honourable place. It is not to be supposed that we accord with every sentiment, or that we acquiesce in every principle which the Doctor inculcates, as necessary for the youth he would instruct; but we disdain to wage hostility with smaller errors, where there is so much of real excellence to approve.

ART. V. *An Impartial History of the late Revolution in France, from its Commencement to the Death of the Queen, and the Execution of the Deputies of the Gironde Party.* Two vol. 8vo. 12s. Robinsons. 1794.

THE French Revolution exhibited in its commencement so fair an outside, it abounded with such specious professions, and such captivating promises, that it deceived many.—The people of this country indulged the generous wish that it might be the means of bestowing on their neighbours and ancient rivals, advantages similar to those by which they were themselves distinguished; and, while they gave way to so pleasing an expectation, they were disposed to overlook the irregularity and violence of the first steps, and the dangerous tendency of the principles on which the Revolution was founded. There were not, however, wanting some whose more accurate and comprehensive survey suggested to them that the means by which this event was brought about were more likely to deprive a nation of the advantages it already possessed, and to involve it in confusion and anarchy, than to improve and ameliorate its condition: and one writer in particular, in a style of eloquence peculiar to himself, ventured betimes a prediction of the result, which has been but too faithfully verified by subsequent events. The veil is at length entirely withdrawn, and the Revolution appears in its genuine colours. The tree is now known by its fruit, and a deadly fruit it has proved; and the world now sees with astonishment and alarm what scenes of horror and desolation may be produced under the imposing pretexts of philanthropy and reform.

The true use of history is to enable mankind to profit by example. It is thereby that the benefits of experience are obtained, without the expence which must otherwise attend its purchase. In order to produce this valuable effect, it is neces-

sary, not only that history should contain a faithful narrative of transactions, but that it should display the chain of *causes* and *effects*, and exhibit them in their real connexion with each other. It is of little use to know, that such a transaction has occurred, unless it be also known what were the causes of its production, and the means of its accomplishment.

Considering the history before us in this essential point of view, we are compelled by a sense of our duty to say, that it is not only so deficient in displaying, but also so insidious in disguising the real causes of the French Revolution, that were this wonderful event to be viewed only in the light in which it is here exhibited, the world would be neither the wiser nor the better for the example, and the most important lesson ever inculcated by human experience, would be lost, as to all purposes of utility.

The miseries with which France is now overwhelmed, and the crimes with which for nearly five years she has disgraced humanity, may be clearly traced to the influence of those pernicious principles, which have falsely assumed the appellation of the Rights of Man.— Principles which had long been disseminated with incredible industry throughout that kingdom— which, wherever they are suffered to prevail, are unavoidably subversive of Government and civilized Society; and the late diffusion of which, even in this country, notwithstanding the loud warning resounded from France, and the distinguished attachment of the people to their Constitution, had given birth to the most daring projects, and occasioned the justest cause for alarm, whereof the late Reports of the Secret Committees of both Houses of Parliament, have convinced many stubborn sceptics. A History of the French Revolution which omits to unfold the influence of the above principles in producing that event, may be compared to the medical report of a case representing the most violent and agonizing convulsions to have been followed by dissolution, but omitting all mention of a potent dose of malignant poison to which the unfortunate patient owed both his sufferings and his death.

It is not, however, from this *impartial* history that a reader is to learn that the propagation of false and dangerous principles, tending directly to insubordination and licentiousness, had any share in producing the Revolution of France. On the contrary, such a supposition is artfully and obliquely repelled in page 7, where it is said, "Speculative men attribute too much to the diffusion of knowledge, when they ascribe to this cause the French Revolution." When it is considered that the communication of the science called the *Rights of Man*, is softened down by *speculative men* into a *diffusion of knowledge*,

knowledge, the force of the above obſervation, and the tendency of this work will be fully apparent. But the ſuppreſſion of a real cauſe generally requires the ſubſtitution of an imaginary one; or at leaſt, in order to conceal the operation of a primary and efficient cauſe, it is neceſſary to magnify the importance of ſomething elſe, which, though it might conduce to the effect which is to be accounted for, was but auxiliary in ſo doing, and in itſelf very inadequate to ſuch production. Thus we are here led to aſcribe the Revolution ſolely to the public burdens, and conſequent embarraſsment of the finances of France, operating upon the deſpotic and oppreſſive nature of its old Government. That France was involved in great pecuniary diſtreſs in conſequence of the American War, and the ruinous ſyſtem of Neckar, by which, as mentioned in terms of mitigation, page 17, "One loan was made to pay the intereſt of another," without the proviſion of new taxes—that the Government of that country had aſſumed too abſolute a form, and that its Adminiſtration was accompanied by numerous and groſs abuſes, it is impoſſible to deny. But the Aſſembly of the States General might have eaſily provided laſting and effectual remedies for the above evils, if the pernicious principles before alluded to had not acquired a fatal aſcendancy, and thrown every thing into the completeſt diſorder.—The ordinary *deficit*, as declared by Mr. Neckar at the opening of the States, amounted only to 56 millions of livres (which was excluſive of annuities, to expire in ten years, and amounting to about 53 millions more.) This embarraſsment though beyond the ability of the Monarch to remedy, abſolute as he was, but unaſſiſted by the Parliaments, might have been eaſily removed by the States General, poſſeſſing the entire confidence of the nation, and an unlimited command of its immenſe reſources. In like manner a ſalutary reform might have been introduced into the various Departments of the State, and the exerciſe of the functions of Government might have been ſubjected to wiſe and beneficial reſtraints, preſervative of a temperate and rational liberty. That the Aſſembly did not *thus* perform the truſt repoſed in it,—that inſtead of relieving, it greatly augmented, the pecuniary diſtreſſes of the State; ſo that in eighteen months the ordinary deficit was augmented to the enormous amount of 255 millions;—that, in ſhort, inſtead of introducing order, ſtability, and harmony; diſſenſion and anarchy ſprung up under its hands, are facts which admit of no diſpute. But, in narrating this important part of the French Revolution, the authors of the preſent work deſerve rather the character of apologiſts than that of impartial hiſtorians;—they juſtify, in general, the principles and

proceedings of the Assembly; they defend its fundamental errors, and screen it from the charge which France is entitled to lay against it, of having paved the way to the unutterable calamities which have since afflicted that unfortunate country.

It is the common practice of those who favour the principles on which the French Revolution was founded, to represent the previous condition of France as deplorable in the greatest possible degree, its Government as despotic and oppressive in the extreme, and its inhabitants as the most miserable and degraded of slaves. Such representations (which have for their object, to reconcile the mind to that system of entire subversion pursued by the Constituent Assembly), are very incompatible with the progress which the country had made in arts, and commerce, and literature, with the high degree of civilization which it had attained, with the contented and happy disposition by which the people were distinguished, and with their ardent loyalty and attachment to their Sovereign. This practice is adopted, with the most unbounded exaggeration, in the history before us, which, after admitting France to have been "the most populous and enlightened nation on the Continent of Europe, most paradoxically proceeds in the very next page, as follows:

"History, ancient or modern, affords no instance of a country, in which despotism was reduced to so complete a system as in France.—The King levied taxes by his own authority, to a greater annual amount than are raised by the whole of those immense territories which compose the Germanic Body. The people were studiously depressed by poverty, ignorance, and extortion. They had no rights, or were carefully instructed never to claim them. Every private citizen was liable to be forced by the officers of Government from his starving family to work in some Corvée of public concern, or of absurd magnificence. He was taxed to more than half the amount of his income; and among these, one of the most oppressive was the Gabelle, or Salt-tax, by which he was forced to pay at an exorbitant rate for that necessary commodity, while he was neither allowed to purchase when he pleased, nor to ascertain the quantity, but both were left at the discretion of the farmers of the revenue."

We have already observed, that the Government of France had assumed too absolute a form. The King, in conjunction with the Parliaments, exercised powers, which, according to the essential principles of a free State, and, indeed, of the ancient Constitution of France, he should only have participated with the States of the kingdom, which had not been assembled since the year 1615. Still, however, as no tax or law could acquire any validity till it was registered by the Parliaments—as the Parliaments claimed and exercised on such occasions a right

right to remonſtrate and proteſt—and as the exerciſe of that right reciprocally derived from, and gave to the public opinion, a vaſt degree of force, it is by no means juſt to repreſent the Government of France as a complete deſpotiſm, where, as Monteſquieu obſerves, there are neither "temperaments, modifications, terms, equivalents, conferences, nor remonſtrances." Sp. of Laws, vol. I. b. 3. a. 10.

The aſſertion that the King levied taxes by his *ſole* authority is alſo fully refuted by numerous inſtances of firm and ſteady oppoſition made by the Parliaments to taxes propoſed by him: and though the king frequently got the better, by the ſtrong and authoritative meaſure of holding a bed of juſtice, or the more violent one of exile, yet ſometimes the reſiſtance of the Parliaments was ſucceſsful; and on all occaſions the circumſtance of being ſubject to ſuch reſiſtance rendered the ſituation of the Monarch much more embarraſſed, and his power abundantly more limited than they would have been if he had been able to impoſe taxes by the ſole effort of his authority. We think it proper to obſerve that far from approving of ſuch a mode of exerciſing the powers of government, we conſider it as eſſential, to the exiſtence of a proper degree of ſocial freedom, that the purſe of the nation ſhould never be liable to be opened without the conſent of its repreſentatives; but, ſubject to this obſervation, we feel it to be our duty to expoſe the above miſ-ſtatement in the work before us. The reſt of the paſſage above quoted is alſo ſtrongly marked with exaggeration, which we could fully prove if it appeared neceſſary. We cannot however help obſerving that great advances were made towards the abolition of the *Corvée* ſome years before the Revolution; and that in reſpect to the *Gabelle*, inſtead of its being left at the diſcretion of the farmers of the revenue to aſcertain the quantity of Salt which any individual was obliged to purchaſe, that quantity was regulated by poſitive law, in proportion to the number of perſons, above a certain age, contained in each family; and a houſeholder was only compellable to purchaſe at a fixed price, and within the year, according to his probable conſumption of that commodity, computed in the above manner. The object of this regulation which certainly was attended with hardſhips, (though not of the kind here ſtated) was to prevent frauds upon the revenue, of which the duty upon Salt formed a very conſiderable branch.

Another very groſs inſtance of miſrepreſentation (and we are obliged to confine ourſelves to a ſelection of ſuch inſtances, which are very thickly ſown) appears in page 5, where it is aſſerted that "the nobility were bribed to the ſupport of this immenſe

menſe ſyſtem of corruption and miſery, *by a complete exemption from all public contributions.*" In page 18. the like unqualified declaration that " the privileged orders were wholly exempted from taxes" is alſo to be found. The nobility certainly enjoyed the privilege of exemption, from certain taxes, of which the principal was the *Taille*, and thence they were called a privileged order; but this exemption far from being *total*, as here ſtated, extended only to a few of the many ſources of taxation, and even with reſpect to the *Taille*, the privilege was confined to a certain extent of property, and to *that* while it continued in their own actual occupation:—ſo that the tax was chargeable on their lands when granted to farmers, &c. and of courſe is was then paid by them, as it ultimately came out of the pocket of the proprietors. But theſe pecuniary privileges, which were originally accorded to the nobility by the way of compenſation for military ſervices, were abandoned by themſelves (and alſo by the clergy) in their *Cahiers* or mandates to their repreſentatives in the States. Such groſs miſ-ſtatements upon matters ſo open to inveſtigation, muſt rather be aſcribed to an eager and inadvertent adoption of prejudices which ſupport a favourite ſyſtem, than to wilful perverſion: but while we are pleaſed in candour, to give to an author the benefit of this diſtinction, we cannot allow it to apply to the merits, or rather the demerits, of his work; the effects of which are preciſely the ſame from whatever cauſe it is calculated to miſlead. With reſpect to the preſent production we are the leſs ſurpriſed to find it ſo replete with miſrepreſentation, when we obſerve that it is confeſſedly drawn (in part) from ſuch corrupt ſources of information as Rabaut de St. Etienne, and Miſs Williams, who have diſtinguiſhed themſelves, the one as an admiring ſpectatreſs of many extravagancies of the Revolution, and the other as an eminent accomplice in the guilt of the whole: while authorities ſo reſpectable and ſo authentic as the *Mercure de France*, the Journal of *Sabatier*, and the hiſtory of *Montjoye* do not appear, from the liſt of acknowledged references, to have been at all conſulted.

The natural benignity and benevolence which eminently diſtinguiſhed the character of Louis the ſixteenth are thus indeed faithfully pourtrayed.

" Nature had formed the heart of Louis the Sixteenth, of the beſt materials, and from his firſt acceſſion to power, he appeared to make the happineſs of his people, if not the principal, at leaſt one of the great objects of his government: and had the ſtate of the finances not been irretrievably bad, the reforms in adminiſtration which he effected would have immortalized his name."

But

But we cannot ſubſcribe to the following obſervation:

"Yet the character of Louis has been generally miſtaken, and one feature has been conſtantly overlooked. He was tenacious of power, and never parted with it but with extreme reluctance. This remark will meet with frequent confirmation in the courſe of this hiſtory; and indeed the misfortunes of his concluding years, appear to have been greatly aggravated, if not in a meaſure created, by the circumſtance." p. 8.

So far is this from being an accurate deſcription of the king's character, that it is clearly evident, that his want of firmneſs in maintaining the juſt and ancient rights of his crown, was one of the ſubordinate cauſes of the Revolution. The conceſſions he was willing to make of all thoſe powers, which were encroachments on the fundamental principles of the French Monarchy (although transmitted to him from his immediate anceſtors, and exerciſed by him with the utmoſt degree of gentleneſs and moderation,) did him the higheſt honour, and entitle his memory to the greateſt reſpect. But allowing due merit to ſuch conceſſions, it had been happy for France if his majeſty had reſolutely and immoveably withſtood thoſe attempts, which for want of ſuch oppoſition, reduced his crown to a cypher, and himſelf to a mere phantom of royalty. Unfortunately his goodneſs and paternal ſolicitude for his people's welfare diſpoſed him too eaſily to ſubmit to any ſacrifices, under the miſtaken notion that they were merely perſonal to himſelf, and he forgot that, in relinquiſhing the rights of the Monarch, he co-operated in the deſtruction of the Monarchy. The following quotation proves to what an extent he abandoned himſelf to this fatal error, ; and it exhibits at the ſame time a remarkable *illuſtration* of the prediction juſt cited, *that frequent confirmation would occur in the courſe of this work, that the King was extremely tenacious of power, &c.*

"In a private converſation with the Duke de Luxembourg, preſident of the chamber of nobles, he is ſaid to have urged his wiſhes for a union of the orders. He was anſwered by that nobleman, that the order to which he belonged were not contending for themſelves, but for the crown—he repreſented that the nobility was the only body on which his Majeſty could depend to defeat the exorbitant claims of the people—that while the States-general continued divided the royal authority was ſafe; but whenever the day ſhould arrive that the States ſhould vote by number only, from that moment the Monarch was at their mercy—I conjure your Majeſty" continued the Duke, "to condeſcend to reflect upon what I have the honour to ſtate"—"M de Luxemburg," replied the king with firmneſs, "I have reflected, I am determined upon any ſacrifice; nor will I that a ſingle man loſe his life in my cauſe." P. 97.

Ill-fated Monarch! blind to the important truth that the cauſe of a good Prince is really the cauſe of his People—that in maintaining *his* juſt rights he defends *their* beſt intereſts—that he cannot injure them more deeply than in parting with the lawful prerogatives of his crown—that ill-timed lenity towards thoſe who would ſubvert the royal authority, is the greateſt poſſible cruelty towards his dutiful ſubjects, and the real friends to order;—and that his power is a ſacred truſt, which he ſhould neither exceed or abuſe on the one hand, nor, on the other, conſent to abandon but with his life!

(To be continued.)

ART. VI. *Graphic Illuſtrations of Hogarth, from Pictures, Drawings, and ſcarce Prints, in the Poſſeſſion of Samuel Ireland, Author of this Work, of a Pictureſque Tour through Holland, Brabant, &c. and of the Pictureſque Beauties of the Rivers Thames and Medway.* 8vo. 2l. 5s. Faulder and Egerton. 1794.

MR. Walpole, now Lord Orford, in his Anecdotes of Painting, very properly conſiders "Hogarth as rather a writer of Comedy with a pencil, than a Painter. If catching the manners and follies of an age *living as they riſe*; if general ſatire on vices; and ridicule, familiarized by ſtrokes of nature and wit, and the whole heightened by proper and juſt expreſſions of the paſſions, be Comedy, Hogarth compoſed Comedies as much as Moliere."

In this light he was regarded during his life, and ſince his death, his reputation has gradually increaſed in ſuch a manner as to give a ſort of ideal value to productions, that, conſidered as the work of any other artiſt, would have excited little attention. Mr. Walpole's Catalogue gave a clue to the collectors, and ſince that was publiſhed, the prices for which, as we learn from Mr. Ireland's book, ſome very trifling productions have been ſold, is ſcarcely credible. The preceding publications, by *Rouquet* and Doctor *Truſler*, gave no liſt of the early prints. By Mr. Nichols the Catalogue was augmented, and his book, ſince 1781, when it was publiſhed, has gone through three editions. Of the *Hogarth Illuſtrated*, by Mr. *John* Ireland, there have been two; the ſecond we noticed in our laſt Review.

The publication now before us is profeſſedly *A Graphic Illuſtration*, and is principally, though not wholly, made up of articles

articles that derive their value from their ſcarcity rather than their excellence—that were not conſidered by the artiſt himſelf as worthy of attention, not regarded by his contemporaries as entitled to preſervation, but are now ſought by ſome of the collectors of his works, and purchaſed at enormous prices, becauſe they were deſigned or engraved by Hogarth. To theſe collectors this work will unqueſtionably be of great uſe, as the copies, however ſlight, will enable them to diſcover originals of *immenſe* value, which they might otherwiſe turn out of their port-folios, and diſcard as unworthy of notice. It is, however, proper to give the author's own reaſons for laying this work before the public. He tells us in his preface, that

"When very young, he *caught a liking*, indeed a ſtrong partiality, for the productions of this unrivalled genius, this pupil of nature, born with talents to render him equally eminent both as a Painter and Engraver; and he ventures to hope, that he does not too far flatter his own taſte, when he is willing to perſuade himſelf that he is alſo gratifying that of the public, if he ſhall be able to reſcue from oblivion any genuine and authenticated traces of ſuch a man.

"Some of the earlieſt ſpecimens of them, it muſt be admitted, though of a curious nature, cannot be thought ſo intereſting as his larger works, yet, as they are original, and in many inſtances ſtrongly ſhew a promiſe of Hogarth's future fame, they may with propriety be allowed a place in this publication.

"The volume conſiſts of ſixty engravings" *(ſome of them*, we think, artiſts would claſs as *etchings)*; "thoſe which are from original prints are either unique, or ſo very rare, as to leave a preſumption, from the great prices they have drawn from the pockets of individuals, that they have ſome claim to the attention of the public."

In this we do not entirely agree; and when the writer tells us in the next page of his preface, that the avidity with which theſe early labours, though not of the higheſt intereſt, or much public expectation, have been ſought for, and the great prices that have been paid for them by the learned and the great, ſanction them to the public, we naturally recur to the liſt printed in Mr. Ireland's volume; where, finding what were the ſums theſe *learned* and *great* men have given, we really think them far from ſanctioned by ſo inconſiderate an enthuſiaſm.

Firſt of the firſt; for a ſmall oval impreſſion of *the Rape of the Lock*, the learned and great purchaſer, whoever he was, paid thirty-three pounds. This is a very high price, but as it is the delineation of a ſcene from ſuch a poem, and ſaid to contain portraits of many of the characters, and is indiſputably Hogarth's, it muſt be acknowledged to be a great

great curioſity. Mr. Ireland's copy being made from a tracing, is merely an outline. The Search-Night, which ſold at Mr. Gulſton's ſale for ten guineas, is much more extraordinary, as it is, in every point of view, contemptible, and we firmly believe, what Lord Orford aſſerts in his Catalogue—*an impoſition.*

The ticket for James Figg, the Prize-fighter, we put in the ſame claſs, and that, it ſeems, has ſold for eight guineas. Of the complicated Richardſon, and Joe Miller's ticket, we have the ſame opinion, yet one, we are informed in the liſt, was ſold for fourteen pounds, and the other for eight guineas: who were the purchaſers we are not told.

The volume opens with a page or two relative to the artiſt, in which we are informed, that his father was a ſchool-maſter, and occaſionally ſuperintended a literary publication. "To this purſuit he appears to have brought a conſiderable ſhare of learning, and with it its uſual concomitant—a ſlender ſhare of fortune. What portion of this learning devolved on his ſon we know not; but from his father's literary avocations, there is reaſon to believe that his education was not neglected." To this we do not aſſent;—from the artiſt's deficiency in orthography, and ſome other circumſtances, we think, there is reaſon to believe that (either by himſelf or his father) his education *was neglected*; but we perfectly agree, that what may have been wanting in ſcholaſtic knowledge, was compenſated by ſome of the richer gifts of nature, to whom he was much more indebted than to any of his teachers. Conſidering the perfect acquaintance with life and manners which he diſplayed in ſome of his early productions, ſuch as *the Harlot's and Rake's Progreſs*, &c. we naturally wiſh to know more of his modes of life than can be acquired from caſual information, or wandering anecdotes. It is therefore to be regretted, that none of his biographers, or illuſtrators have had, before they iſſued their publications, acceſs to what it is now certain Hogarth left behind him,—His own Account of his own life: a Supplement to his Analyſis of Beauty; and his own Explanation of many of his Prints.

The firſt print in the volume is a portrait of Hogarth, which, by thoſe who knew him, is ſaid to be a reſemblance. The ſecond is a little ſhop bill in the ſtyle of Callot; to Mr. Ireland's diſtinction between theſe two artiſts we perfectly aſſent. The funeral ticket, and a ſhop bill repreſenting *the arms of Florence*, &c. are well conceived. The copy of the carving of a lion's head, through the mouth of which, in the time of Addiſon, letters and eſſays for the Guardian were conveyed, is unqueſtionably a curious morſel for an antiquary,—but on ſight of the

wooden print, we could not help exclaiming,—what has this to do with Hogarth!

——" The thing no doubt is old and rare,
But how the Devil came it there"

The frontiſpiece to Horneck's happy Aſcetic gives a good idea of the original, but though we have not the book at hand, we think Mr. Ireland wrong in applying it to the *ſixth* edition. The copy from the drawing of the buſt of Heſiod is hard, and not in the ſtyle of any of Hogarth's drawings which we have ſeen. The arms of George Lambert are ambiguous; we do not mean to ſay they are not Hogarth's, but Mr. Ireland inſcribes under the name the ſpelling which, we take for granted, is in the original, i. e. *Lambart*, now Lambart is a foreign name, and the creſt, blazonry, and ſupporters have a foreign air. The Engliſh arms of Lambert are three lambs, *etc.* Of the tranſ-ſubſtantiation ſatirized we know not what to ſay; but certainly cannot agree with Mr. Ireland that ſuch a print is *calculated to ſerve the intereſt of the Proteſtant religion.* The copy of *Garrick* in the Farmer's return, gives the idea of a man ſeven feet high. In *Baſire's* etching it is not ſo. The portrait of John Wilkes Eſq. is by no means ſuch a reſemblance as in Hogarth's own etching, and, as well as ſome others in the volume, we think might have been diſpenſed with. The laſt engraving of *Satan, Sin, and Death*, is among the number of thoſe which Mr. Ireland, ſome years ſince, publiſhed without letter-preſs. This, as well as the print repreſenting *ſome of the principal inhabitants of the Moon*, has been curtailed to make it fit the volume. The Satan, Sin, *etc.* muſt ſurely have been intended as a *mock heroic*; if ſerious it is beneath criticiſm. The ticket for the benefit of Spiller the comedian is full of wit, but we believe Mr. Ireland does not mean exactly what he ſays in deſcribing it in p. 62, " the *annexed copy* of an unique print in my poſſeſſion *was engraved* for the benefit of poor Spiller, the Shuter of his day." The *frontiſpiece* has ſome whims; but, from the groſſneſs of the ſubject, this, and the *complicated Richardſon*, might as well have been left out of the volume. The etching of *Figg, the prize-fighter*, and two or three other prints, we cannot conſider as either works of Hogarth, or even in his manner, either of conception or execution. There were impoſtors in that day as well as this, and Hogarth's name, from the time he was at all known, would have great effect in the ſale of a print. On the whole, this publication is amuſing, and will probably find purchaſers of various deſcriptions, ſome attracted by the prints, others by the anecdotes, but all zealous to do honour to Hogarth.

ART-

ART. VII. *De Legione Manliana, Quæſtio è Livio deſumpta, et Rei militaris Romanæ ſtudioſis propoſita. Auctore Gulielmo Vincent.* 4to. 2s. Cadell, 1793.

WHEN a paſſage of acknowledged difficulty occurs in an ancient author, the learned have but three ways by which they can extricate themſelves. They muſt give a new conſtruction to ſome of the leading words; or they muſt prove the reading to be corrupt, and propoſe a better; or, finally, by an original hypotheſis concerning the general intention of the author, they muſt throw the whole paſſage into a new light. If the ſignification of particular words happen to be ſo limited, by the concurrent uſage of different authors, as to render it perfectly clear, little can be attempted in the way of new conſtruction. Before we accede to new readings it is reaſonable to demand, either that the changes ſhould be very ſimple and probable, or that they ſhould be ſupported at leaſt by ſome variations of the manuſcripts, if not by direct authority from them. The credit of a new hypotheſis will of courſe depend upon the degree of ſkill or ſagacity by which it is connected with the circumſtances of the author, and the nature of his ſubject.

In the 8th book of Livy's hiſtory, and in the 8th chapter, is found a paſſage which has been tried without ſucceſs in the two former ways, in order to make it accord with other ancient authorities on the ſame ſubject, and to render it explicable in itſelf. It is a deſcription of the Roman legion, given on the occaſion of that great battle againſt the Latins in which Manlius commanded, and Decius his colleague devoted himſelf for his country. In this deſcription Livy ſo entirely diſagrees with Polybius and other writers on the Roman army, that if they are ſuppoſed to write exactly on the ſame ſubject, the words of one or the other party muſt be much *reformed* before they can be made to agree. Lipſius has tried his ſkill upon Livy, and has taken the double method of giving new ſenſes to ſome of his words and altering others: according to his interpretation, this author, in the courſe of only a few lines, uſes *ordo*, in two, according to Fabricius, in no leſs than four very different ſenſes. This is ſo unlike the practice of any ſenſible writer that it is in itſelf very improbable. Lipſius alſo changes *quindecim* twice into *decem*, *triginta* into *viginti*, and makes other alterations, all unſupported by any manuſcripts. In this way it is eaſy to compel any paſſage to ſay whatever we would have it ſay. Other critics have tried other methods, but

none

none have been ſo violent as Lipſius, whoſe ſyſtem, however, appeared ſo probable to Crevier, that he has ſubjoined to the whole paſſage of the original, the text altered according to the notions of Lipſius.

Dr. Vincent has with great ingenuity propoſed an hypotheſis, which, if it be not altogether free from the poſſibility of objection, ſolves many difficulties, and has at leaſt the merit of leaving the text of his author almoſt unviolated. In reading this chapter of Livy it certainly appears difficult to conceive why the hiſtorian ſhould detail to his fellow citizens what moſt of them muſt know, eſpecially in ſo military a ſtate, the form and parts of the Roman legion; and at the ſame time, why he ſhould make this particular battle the occaſion for introducing it, if he conceived it neceſſary at all, rather than any other that occured before or after it. Theſe difficulties are entirely removed by the interpretation of Dr. Vincent, whoſe poſition is, that Livy intended to deſcribe only the particular diſpoſition of the Roman army by Manlius on the occaſion of this ſingle battle, and not the general form and proportion of its parts. Certain it is that *Rorarii* and *Accenſi*, two bodies of troops here mentioned, are not met with as regular parts of the Roman army, in other accounts of it: at leaſt not as heavy-armed ſoldiers, which here they manifeſtly were. According to Feſtus, *Rorarii* were light troops which ſkirmiſhed before an action, like *drops* before rain: but here they are called in to mix with, and ſupport the Principes. *Accenſi* are mentioned in a military ſenſe only in a fragment of Plautus, where their particular deſtination is not expreſſed, though it ſeems a little to reſemble that in Livy *. Here, however, they muſt, as Dr. Vincent obſerves, be heavy-armed, becauſe the Latins, who ſo well knew the Roman diſcipline, miſtook them for Triarii.

The great difference in this Manlian legion, from all others, appears to be this, that the Triarii, inſtead of being only a ſingle line, conſiſting of half the number of men that compoſed the *Haſtati* or the *Principes*†, were now ſupported by two other

* The fragment is referred to by Dr. V. in his introduction, it is altogether thus.

——ſequimini hac
Sultis legiones omnes Lavernæ. Ubi *Rorarii*
Eſtis? en ſunt. Ubi ſunt *Accenſi*? Ecce.
Agite ſubſidite omnes, quaſi ſolent Triarii. Frivolaria.

† Polybius in his legion of 4000, makes 1200 Haſtati, 1200 Principes, and 6000 Triarii, the reſt light troops. Livy's legion conſiſts of 5000, but, as Polybius ſays was uſual, the proportions are preſerved.

lines, each depending upon them, and each equal to them in number, namely the *Rorarii* and *Accenſi*. If bodies of troops under the ſame name were occaſionally added to the Roman army they were doubtleſs, in general, light-armed; for, beſides the authority of Feſtus, Polybius declares expreſsly, that after the *Haſtati*, *Triarii*, and *Principes*, the whole number that made up the legion were light-armed *. Here then was a palpable difference, ſince it is certain, almoſt to demonſtration, that in this inſtance they were heavy armed. So far we think the hypotheſis of Dr. Vincent has every thing in its favour, we will not however conceal the difficulties that ſtill perplex the ſubject in our view of it.

In the firſt place Livy does not, in any part of this chapter, hint that this diſpoſition was the particular artifice of Manlius or of Decius, and what he ſays of the offices of the ſeveral diviſions of the army agrees exactly with the univerſal practice of the Romans, ſo eſtabliſhed, that a part of it was even proverbial, *rem ad triarios rediſſe*, as Livy himſelf mentions. In the ſecond place it is clear, from the narration of the hiſtorian, that the plan of ſubſtituting the *Accenſi* for the *Triarii*, to deceive the Latins, had not been preconceived by either of the Conſuls, becauſe when the neceſſity came Manlius doubted what he ſhould do, and the calling up of the Accenſi at that time was evidently a ſudden thought of the moment, "pauliſper addubitavit an conſurgendi jam *Triariis* tempus eſſet, deinde melius ratus integros ad ultimum diſcrimen ſervari, *Accenſos* ab noviſſimâ acie ante ſigna procedere juſſit." So exactly had the Romans calculated upon the oppoſition of Triarii to Triarii that they had even provided a ſecond, to ſupport one of their centurions, whoſe lot they foreſaw it would be to contend with a certain centurion of the Latins much too ſtrong for him. To this indeed it may be anſwered, that, if the *Accenſi* were there placed, even to ſtrengthen the Triarii, in caſe they ſhould be preſſed, it was an arrangement perfectly ſingular in the Roman army, the Triarii being uſually, as the proverb ſuggeſts, the laſt reſource.

The only inſtance in which Dr. V. propoſes any change of reading is in the account of the *primum pilum*, where he would inſert the word *primam*, "earum unamquamque *(primam)* primum pilum vocabant," and certainly according to the trueſt canons of criticiſm, the omiſſion of one word before another, differing only by a ſingle letter, is of all things moſt probable. We cannot conceive with ſome learned men, that Livy, or indeed any correct writer, would uſe *ordo* in the ſame ſentence in two different ſenſes, and therefore think it a great merit in

* Lucilius alſo adds the epithet *velox* to *Rorarius*.

that

Dr. Vincent's plan that it preſerves one correct definition to that word. In technical terms this exactneſs is more peculiarly neceſſary than in any other words.

Dr. Vincent has correſponded on the ſubject of this queſtion with the celebated critic Heyne, who approves of by far the greater part of his hypotheſis, but objects to a ſingle paſſage, which the author ſeems in a great meaſure to have cleared up, in a ſhort addreſs prefixed to the tract.

ART. VIII. *Geddes's Tranſlation of the Bible, Vol. I.*

(Concluded from our laſt, p. 12.)

WE reſume our taſk of giving ſpecimens of the peculiarities occurring in this tranſlation, in the order in which they preſent themſelves to the reader.

EXODUS.

1. — 16. For troughs, ſtools. *N.* Excavated ſtools uſed for ablutions.
For Reuel their father, Reuel their grandfather.
2. 18. Father is a generic name for anceſtor. *Our fathers hoped in thee.*
3. 7. I have beheld, for I have ſurely ſeen. The word is repeated in the original, and in Acts vii. in order to make the deeper impreſſion.
— 14. I will be what I will be, for I am that I am. By this ſimple appellation, which may be tranſlated either way, though the Doctor's method is more literal, we are to underſtand the ſelf-exiſtence, the ſupremacy, the unchangeableneſs of God.
— 21. I will make this people ſo gracious, for I will give this people favour.
4. 20. This verſe is tranſpoſed and put after the 23d.
4. — 25. 26. Thus altered—"When Ziphora, taking a ſharp "knife, circumciſed two ſons, and throwing herſelf "at her huſband's feet, ſaid, A blood-bought ſpouſe "thou art unto me; (a blood-bought ſpouſe, ſhe "ſaid, becauſe of the circumciſion.)
4. — 31. For viſited, adverted.
5. — 5. For the people of the land now are many, they are now more numerous than the people of the land. *N.* "I "have followed the reading of the Sam. copy as by far moſt natural." The land means the land of Goſhen, and making them to reſt from their burdens prevents all ambiguity.

6.

6. — 12. For, of uncircumciſed lips, ineloquent.
— 25. For the heads of the Fathers of the Levites, the Levitical Patriarchs.
7. — 12. In a note upon this verſe, Dr. G. ſays, "There is ſomething in all this narrative, and in what we read afterwards of theſe Magicians, that appears to me to baffle explanation, and therefore I leave it to abler hands."
8. — 21. For ſwarms of flies, or, as in the margin, a mixture of noiſome beaſts, a ſwarm of beetles. *N.* Moſt probably "that ſpecies called the Mill Beetle; the Blatta Egyptiaca of Linnæus. It is a very voracious creature, and not only bites animals, but devours tender herbs and fruits.
— 29. For deal deceitfully, prevaricate.
9. — 3. For murrain, mortality.
— 9. For boil breaking forth with blains, ulcerous inflammation.
— 32. For they were not grown up, they were not yet unhoſed. *N.* "i. e. they were either not ſprung up at all, or were ſtill in the hoſe. The latter is the moſt probable. The barley harveſt in Egypt precedeth the wheat harveſt by a whole month."
11. — 2. For jewels, utenſils; which latter word is ſcarce comprehenſive enough.
12. — 33. Elſe, ſay they, we are all dead men, is the Doctor's tranſlation, which weakens the ſenſe; it refers to what they had already ſuffered, as well as to their apprehenſion of future ſuffering. *All we ſhall dead*, literally.
— 42. For a night to be much obſerved, this night is kept a vigil.
— 46. For ought of the fleſh, a *bit* of the fleſh.
— 51. This verſe is made the beginning of the 13th chapter.
13. — 12. For, every firſtling that cometh of a beaſt, the firſt yeaned of every brute.
— 14. For houſe of bondage, ſtate of ſervitude.
— 18. For harneſſed in battle array, according to ſome by fives.
14. — 3. For entangled, bewildered.
— 8. For hardened, emboldened.
For, with a high hand, manifeſtly rather, with great power.
17. For I will get me honour, I will triumph.
16. 31. For wafers made with honey, honey'd wafers.
— 36, *N.* "Some would tranſpoſe this verſe to the end of v. 23, where, indeed, it ſhould ſeem more naturally placed, But this is not the only inſtance where the Hebrew writers neglect this ſort of methodical accuracy." We wiſh that not only the Doctor himſelf, but many others addicted to tranſpoſition, had more frequently attended to this circumſtance.

17.

17. 2. For did chide, quarrelled.
— 14, For memorial, memorandum.
Niſſi is rendered my ſignal; literally, my ſtandard, or banner.
18. 18. For wear away, overweary thyſelf.
27. After this Moſes *gave* his father-in-law *leave*.
The original word ſeems to imply ſome reſpectful attendance, and not an authoritative diſmiſſion. The Latin word deduco expreſſes the ſenſe of it.
19. 13. For, when the trumpet ſoundeth long, they ſhall come up to the mount.
When the trumpet-like ſound hath ceaſed, and the cloud hath left the mountain, then may they come up to the mountain. *N.* "When the thunder ſtorm is over, "and the thick cloud diſperſed."
20. — 4. For a graven image or any likeneſs, a carved idol nor any ſuch *ſemblance*.
7. Is thus rendered: "Thou ſhalt not apply the name of the Lord thy God to falſehood, for the Lord will not acquit him who to falſehood applieth his name." *Falſehood* does not expreſs the whole meaning of the original word: *in vain* is as comprehenſive as any expreſſion in our language, including whatever is falſe, frivolous, or fooliſh.
In the 12th v. is inſerted from the Sam. "That it may be well with thee."
— 16. For witneſs, teſtimony.
17. Wife is put before houſe, according to the order of the Greek and one Heb. MS.
21. 13. For If a man lie not in wait, but God deliver him into his hand, If he do it not premeditately, but from accidental occurrence.
— 22, For He ſhall pay as the Judges determine, He ſhall give with apologies.
22. — 28. is rendered properly. A magiſtrate ye ſhall not revile, nor ſpeak evil of a chief among your people.
23. — 1. For Thou ſhalt not raiſe a falſe report, put not thine hand with the wicked to be an unrighteous witneſs, Ye ſhall not keep up a falſe report, nor join hands with the wicked to become injurious witneſſes.
— 21. We have before adverted to this verſe, as expreſſing Chriſt's miſſion and divinity. The Doctor explains it, "He acteth in my name, and by my authority."
24. — 4. For words, dictates.
25. — 2. For an offering, a levy.
— 31. For candleſtick, chandelier.
— 34. For knops, pommels,
26. — 1. For Moreover thou ſhalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and ſcarlet, with cherubims of cunning work ſhalt thou

thou make them, Thou ſhalt alſo make a tabernacle with ten curtains of twiſted cotton, in which thou ſhalt work artificial cherubs of blue, and purple, and ſcarlet.

It has often ſeemed to us ſurpriſing, that our tranſlators ſhould make a double plural in cherubims.—As well might we ſay, the Horatiis and Curiatiis.

The word cunning was not always uſed by our anceſtors in a mean or low ſenſe; and the northern counties of England have ſtill a reſpectful uſage of it.

The 21ſt v. of ch. 29 is tranſpoſed and put after the 28th. The ten firſt verſes of the 30th are left out of their uſual order, and tranſpoſed to ch. 26.

31. — 7. For The Tabernacle of the Congregation and the Ark of the Teſtimony, The Convention-tent and the Teſtimonial Ark.

— 8. 9. For The altar of incenſe and the altar of burnt offering, The incenſe altar and the ſacrifice altar.

32. — 1. For Gods, a God; which is probably right.

— 12. For Turn from thy fierce wrath, and repent of this evil againſt thy people, Turn from the fervour of thine ire, and relent from inflicting this evil upon thy people.

— 22. For ſet on miſchief, evil inclined.

— 25. For naked, diſarrayed. Stripped of their ornaments is the meaning.

— 25. For Amongſt their enemies, So that they might be eaſily ſmitten by their aſſailants. It is not to be ſuppoſed that the ſurrender of their jewels and ornaments has any reference to their ſtate of defence, but that it made them a deriſion to their adverſaries.

33. — 6. For raiments, ornaments.

— 13. For thy way, thy purpoſes.

— 19. Is rendered, Whom I favour I favour indeed, and whom I love I love indeed. To ſay nothing how much the language is here weakened, the real ſenſe is miſunderſtood. We have the authority of St. Paul to conſider it as a poſitive declaration that the Almighty, as Sovereign of the Univerſe, will not be accountable to man why he diſtinguiſhes certain individuals as objects of his favour. This was to anticipate an objection, which unbelievers urge to this very hour, againſt the ſelection of the Iſraelites as the peculiar people of God. The very expreſſion of the Lord loved thee means no more than that he accumulated bleſſings upon thee, for the love of God properly ſpeaking, is proportionate only to the piety of man.

34. — 7. Is thus rendered: "Who continueth his mercy to the thou-
"ſandth *generation*, pardoning iniquity, tranſgreſſion,
"and ſin: acquitting even him who is not innocent, and
"puniſhing the iniquity of the fathers in their third
"and fourth generation *only*." Of the clauſe acquitting

ting even him who is not innocent, there is certainly ſome doubt; the repetition of the original word induces us to think it ſhould be, *who acquitting, will not acquit, or who certainly will not acquit.* Join the following word viſiting, and then it will apply altogether to iniquity.

We alſo conceived, that thouſands was applicable to perſons and not generations, and that third and fourth was a definite, put for an indefinite, number. The hiſtory of mankind juſtifies this interpretation. In our temporal or worldly capacity we are all ſuffering for the ſin of Adam, for the pride of man, before the flood and after it. Human life is ſhortened, and languages have been multiplied. The fortitude of our anceſtors has ſecured to us many bleſſings, their imprudence has created many miſeries.

34. — 29. For ſhone, was reſplendent.
35. — 5. For offering, levy. It was not, however, fixed or limited by law.
— 21. For They came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, And all of them (each according to the inclination of his heart and the ſuggeſtion of his own free will) came.
— 31. For ſpirit of God, God-like mind.
36. — 14. Inſtead of, For the tent over the tabernacle, To *over-tent* the tabernacle,
— 38. For The five pillars of it with their hooks, and he overlaid their chapiters and their fillets with gold, but their five ſockets were of braſs, With its five pillars, of which the tenter-hooks, the teguments of the capitals, and their own ſheathings, were of gold, but their five baſes were of braſs.
37. — 9. For Covered with their wings over the mercy ſeat— Stretching out their wings above, they covered the lid.
— 29. For apothecary, perfumer.
39. — 1. For Clothes of ſervice to do ſervice, Garments of office to officiate in.
— 3. For wires, filaments.
— 16. For ouches, claſps.
— 30. For The plate of the Holy Crown, The dedication petal.
40. — 29. For meat-offering, donative; which laſt term has no appropriate ſignification.

We had proceeded, with this degree of minuteneſs, throughout the preſent volume of Dr. Geddes's tranſlation, but finding that this method would extend our article beyond any reaſonable limits, we have only ſelected from the remainder of our obſervations, ſuch as appear to be moſt important. What we have already given at large will ſufficiently inform our readers

of the manner in which this tranſlator has departed from the eſtabliſhed verſion.

LEVITICUS.

4. 5. After anointed Prieſt, is added, on the authority of the Sept. Sam. and three MSS. "who hath been initiated."

11. — 13. 14. "Of birds ye ſhall have theſe in deteſtation: eaten "they may not be: they are deteſtable:—the eagle, "the vulture, the oſpray, the falcon, kites of every "kind, ravens of every kind, the oſtrich, the owl, the "horn owl, the howlet, hawks of every kind, the cormorant, the ibis, the gull, the pelican, the ſwan, "the ſtork, herons of every kind, the hoopoop, and "the bat. Every flying creature, which crawleth on "four feet, to you it ſhall be abominable." Amidſt ſuch a variety, there will be a difference of opinion as to ſome of them, what the original words import.

18. — 6. For, I am the Lord, I the Lord forbid it. And in ſeveral other inſtances, whether of prohibition or command, the Doctor uſes the ſame liberty. The common verſion appears to us more ſimple, eaſy, and emphatical.

— 28. The word תקא is rendered nauſeate, which does not expreſs the whole idea, for it implies a total ejection of an abominable people, too abominable to be ſuffered to live any longer.

NUMBERS.

1. 2. Thus rendered. "Make a muſter of the whole aſſembly of the children, according to their kinſhips and patriarchal houſes with a regiſter of their names."

March—convene—convoke—convention tent paſſim.

10. 29. *N.* "Hobab is ſuppoſed to be the ſame with Jethro, for what reaſon I ſee not. Jethro had long before this gone to his own country, nor does it appear that he ever returned. I ſuſpect Hobab to be Jethro's Son, and grandſon to Reuel."

The word חתן doubtleſs ſignifies any near relation by marriage, and may therefore well apply to a brother-in-law. See Leigh's Crit: Sacra.

— 32. *N.* "I am not ſure but the Sam. has preſerved alone the true reading, according to which the people are deſcribed as ſo voraciouſly inclined, that they would not wait returning to their tents to dreſs the quails in a proper manner, but ſlaughtered them without the camp, and probably ate them with their blood in them."

A charge of this groſs nature ſhould be better ſupported.

At the beginning of the 13th chapter on the authority of the Samaritan is inſerted the following paſſage:

"Moſes

"Moſes now ſaid to the children of Iſrael, ye are now arrived at the mountainous country of the Amorites, which the Lord our God hath given to us. Lo the Lord hath placed the land before you; go up and take poſſeſſion of it, as the Lord, the God of your fathers, hath promiſed you. But they, approaching to Moſes, ſaid, let us ſend men before us to explore the land, and bring us word by what way we muſt go, and into what cities we muſt come. The propoſal was well pleaſing to Moſes; for the Lord &c."

30. — 16. An Angel. The Doctor ſays, "I am not ſure but Moſes may be here deſigned;—but as it *may* denote the univerſal agent, who, as the repreſentative of God, attended the Iſraelites and directed *even* Moſes, I have retained the common appellation." And he refers us to Ex. 14—19. 23—20. 33—2. We deſire our readers to weigh all theſe paſſages, and we think they cannot well doubt who the divine perſon was.

The Unicorn is called Rhinoceros paſſim.

24. 22. Inſtead of, nevertheleſs the Kenite ſhall be waſted, until Aſhur ſhall carry thee away—Yet thy neſt ſhall be demoliſhed, and the cunning of Aſhur ſhall *captive* thee.

N. "I have followed the reading which the Greek tranſlator had before him. The preſent text is neither ſenſe nor grammar."

The literal tranſlation is, "and yet the Neſt ſhall be for devouring, until Aſhur ſhall carry thee captive."

25. — 3. נשא is rendered, wearing the badges; its common ſignification is united in a yoke.

— 4. Is thus filled up from two copies. Take all the chiefs of the people with thee, and let them ſlay thoſe men who have worn the badges of Baalpheor, and hang them up before the Lord, until ſun ſetting, &c.

Them, in the common tranſlation, ſeems to refer to the heads of the people, though a very little attention will enable us to refer it to the offenders.—The command could not well be miſunderſtood, any more than the paſſage, "When they aroſe in the morning, behold they were all dead corpſes;" and yet we can have no objection againſt the removal of every *ſeeming* ambiguity.

— 4. By a diagram the whole contents of the city and ſuburbs are made into a ſquare of 3000. The centre is 1000 ſquare cubits, to which four times 2000 or eight thouſand are added.

— 12. For avenger—*blood* avenger, a ſuperfluous addition.

DEUTERONOMY.

— 1. *N.* "Suph ſeems to have been the flaggy part of the "Red Sea: or, ſome place ſo called from its vicinity "to it."

— 2. *N.*

— 2. *N.* "Though the Iſraelites had wandered thirty-eight years, the journey might have been finiſhed by the way of Kadeſh Barnea, and Mount Seir, in eleven days."

2. — 10, 11, 12. Though an illuſtration of what Moſes is ſaying, the Doctor thinks an interpolation, as alſo the 20, 21, 22, 23. Why not ſuppoſe them in a Parentheſis? Parts of hiſtory are extracted in order to illuſtrate prophecies, and why may we not ſuppoſe the ſame to be done in the preſent inſtances?

Similar liberties are taken in the third chapter.

5. — 15. The Doctor ſuppoſes that, the reaſon aſſigned here for keeping the Sabbath, being different from that aſſigned in Exodus, was an addition by Moſes, as if there were not many good reaſons for doing the ſame thing. Our Lord ſays *the Sabbath was made for man*, for his relief, for his comfort, as well as his improvement in piety.—The appeal to their own feelings under Egyptian bondage is frequent and forcible.

6. — 4. "Hear, O Iſraelites! the Lord, the Lord only is our God." We have hitherto thought this paſſage an aſſertion of the unity of God, in contra-diſtinction to Polytheiſm,

7. 23. "When and *at length*" inſerted without cauſe.

8. 3. Latter part. "Not by bread only, but by whatſoever the Lord willeth may man be kept alive." Kept alive is a faint expreſſion, not warranted by the original word. Our Saviour's application of this paſſage, (as well as the words themſelves), induces us to extend its meaning much further. Homo conſtat ex animo & corpore. Corpus cibo alitur, anima lege ejuſque preceptis.—Nam lex, vita animæ (Druſius.) The idea of *living* by the obſervance of God's commandments is inculcated in many parts of Holy Scripture, particularly in Ezekiel.

— 4. "Ye have not this forty years worn tattered clothes, nor "have your feet been bliſtered by wearing torn ſhoes," A wanton deviation from the ſimplicity of the original, which expreſſes that their garments and ſhoes remained proper for uſe all the time.

From ch. 9. v. 8. to ch. 10, 12. we are told, that, "the text is exceedingly confuſed, and often unintelligible." By a *few tranſpoſitions*, and with the aid of the Sam. copy, it is reconciled with itſelf, with Exodus and Numbers.

18. — 10. "Fortune-teller," a low expreſſion; that uſeth divination is better.

— 15. *N.* "A prophet like me, i. e. a ſucceſſion or ſeries of prophets. The writers of the New Teſtament apply it "to Jeſus Chriſt. See Acts 3. 22. — 7. 37." This authority we conceive irreſiſtible.—Dr. Owen's valuable work on the mode of quotation has cleared up many doubts and difficulties.

21. — 23.

21. — 23. "Execrable to God is a hanging corſe." *N.* "That "is, as I underſtand it, it is a vile nuiſance, and hurt- "ful to the health of the living. St. Paul applies the "words (Gal. 3. — 13.) to Chriſt hanging on the "croſs."——Surely this curſe on the dead body was to create a horror of the crimes which were ſubject to ſo ignominious a puniſhment. When the proverbial expreſſion is applied to our Lord, doubtleſs the Apoſtle intends to create in us a greater hatred of the iniquity for which he ſuffered.

23. — 24. "Ye muſt not baſket any of them—Vulgar expreſſion.—We muſt condemn *in toto* this method of making verbs out of ſubſtantives. Even ornament for adorn is ſcarcely admiſſible.

25. — 4. The precept not to muzzle the ox, is ſaid to come in awkwardly. It is intermixt with other precepts of humanity. "In a literal ſenſe (ſays the Doctor) it is a "mere precept of humanity; *but* the Apoſtle Paul "(1 Cor. 9. — 9.) applies it to the Chriſtian Miniſtry." It applies *a fortiori*.

JOSHUA.

2. — 1. "Harlot." *N.* The Doctor obſerves that the Jewiſh interpreters tranſlate Innkeeper, probably, leſt the Royal Houſe of David might appear to be derived from a proſtitute, if, indeed, the mother of Booz, and the Rahab of Jericho be the ſame. Probably the Jewiſh interpreters may be right; and it is well known that many words which had a good ſenſe at firſt, had a bad ſenſe afterwards. The New Teſtament has the ſame term with the Septuagint. She is expreſsly ſaid in the New Teſtament to be rewarded for this act of kindneſs, and nothing is added reſpecting her general character. The moſt wicked have experienced the loving kindneſs of their Creator for acts of goodneſs, though the general tenor of their lives were otherwiſe.

8. — 1. For Ai, Hai. The H is left out when Lamed is prefixed.

— 3. *Thirty thouſand.* The Doctor apprehends a miſtake in the number. When we conſider the nature of the country, full of hills, rocks, and caverns, part of the difficulty vaniſhes before us.—Moreover, lying in wait does not neceſſarily imply a total ſecrecy, for we read that five thouſand were ordered to lie in ambuſh, (v. 12.) Words are uſed ſometimes in a ſtrict, ſometimes in a more extenſive ſignification.

— 13. The Book of Jaſher, he thinks to be *the Book of Songs*, i. e. collection of hiſtorical ballads.

We

We are well aware that ſome apology is due to our readers for the minute attention which even now has been paid to the Doctor's alterations and notes. We hope, however, that the importance of the undertaking will be a ſufficient apology. Our readers will have anticipated many obſervations, which we ſhould otherwiſe have made, upon thoſe deviations from ſimplicity of diction, and juſtneſs of thought, which are ſo numerous and ſo obvious as to prevent our comment. Where we thought any eſſential truth or doctrine concerned, we have expreſſed our ſentiments freely, but not malignantly, and we have been contending for truth rather than aſpiring to originality. If it ſhall appear that we have ſelected interpretations without ſupine acquieſcence on the one hand, or wanton contradiction on the other, we may have afforded ſome aſſiſtance to the younger ſtudents in Theology. We muſt finally warn Chriſtians of all denominations to beware of an interpreter, who appears to us, under the diſguiſe of that character, to conceal at leaſt Latitudinarian principles of the moſt dangerous tendency. We know not well how to diſtinguiſh between an inſidious friend, who gives up almoſt every eſſential point, and a real enemy: certainly not to the advantage of the former. Notwithſtanding this, whatever annotations we thought illuſtrated the text, have been quoted with particular ſatisfaction. Many variations were pointed out, of which we could not ſpeak with preciſion: of the names of trees, animals, and diſeaſes, there will remain ſome doubts, which, probably, naturaliſts themſelves cannot remove. It fortunately happens, that the truth of revelation is not materially affected by contrariety of ſentiment in ſmaller matters, any more than it is by the various readings of MSS. and the errors of tranſcribers.

Our readers, after all, may think that ſufficient juſtice is not done to the tranſlator without a regular ſpecimen. It ſhall be taken from Exodus XV. with the Notes.

THE SONG OF MOSES.

1. "The Lord is my ſtrength, and the ſubject of my ſong: for "to me he hath been a Saviour.

"He is my God, him will I celebrate; the God of my father "him will I extol.

3. "Mighty

"Ch. xv. v. 1. *Then ſang Moſes*, &c. This, I think is the firſt regular piece of poetry in the Hebrew ſcriptures; for neither Lamech's addreſs to his wives, nor the malediction and benedictions of Noah and Iſaac; nor even the laſt words of Jacob, ſeem to have an indubitable claim to that diſtinction. Here, indeed, every thing is truly poetical;

3. " Mighty in battle is the Lord! He whoſe name is Ieve!
4. " The chariots of Pharaoh, with his forces, he hath caſt into " the ſea: The choice of the captains he hath drowned in the " red-ſea.
5. " With the gulfy billows he covered them; to the bottom they " went down like a ſtone.
6. " Thy right hand, O Lord! hath powerfully triumphed: " thy right hand O Lord! hath cruſhed the foe.
7. In the greatneſs of thine excellency, thou haſt overthrown " thine oppoſers: Thy wrath thou commiſſionedſt; them, like " ſtubble, it devoured.
8. " By the breath of thy noſtrils upheaved were the waters; up- " right ſtood the ſurges, like an heap: condenſed were the gulfy " billows in the midſt of the ſea.
9. " The enemy ſaid: 'Let me purſue! I ſhall overtake; I " ſhall divide the ſpoil: ſatiated on them ſhall be my ſoul; my " ſword I will draw; mine hand ſhall them ſubdue.'
10. 11. " With thy breath thou bloweſt; the ſea overwhelmed them: " like lead they ſank in the mighty waters: Thou ſtretchedſt " out thy right hand; the earth ſwallowed them up.
12. " Who, among the mighty ones, is like thee, O Lord! Who, " *among the mighty ones*, like thee? excelling in holineſs; awful, " praiſeworthy, working wonders!
13. " In thy benevolence thou conducteſt the people whom thou " haſt redeemed: in thy might thou guideſt them into thine own " holy abode.
14. " Peoples ſhall hear, and tremble; horror ſhall ſeize the in- " habitants of Paleſtine.

poetical: and a better ſpecimen of the ſimple ſublime cannot eaſily be produced. From v. 20 it hath been inferred, that it was ſung alternately by men and women, with the accompaniment of muſical inſtruments: but the diviſion of its parts, and the manner in which they were performed, are mere matter of conjecture. See the note on v. 21. and c. 2.

V. 3. Some interpreters ſuppoſe that, after this verſe, and again after v. 8. and 13. the firſt ſtanza was repeated by Mary and the women. I ſhould rather think that the men repeated every ſingle ſtanza, after Moſes, in much the ſame manner as our litanies are repeated: and that the women did the like after Mary. See v. 21.

V. 8. *By the breath of thy noſtrils*; i. e. by the wind of thy raiſing. The words might be alſo rendered: *by the breath of thine anger.*

Ib. *Upheaved.* The Greek tranſlator renders, *divided*; and it is not certain but this may be the better tranſlation.

V. 12. I think, with Green, that this verſe hath been tranſpoſed, and that it cannot naturally come in but here.

V. 11. *Mighty ones.* Others would render *gods.* See c. 2.

V. 14. *Peoples ſhall hear.* Others render this and the following verbs in the preſent tenſe: *peoples hear*, &c. The ancient tranſlators generally render them in the preterite: but it is not credible that the news had reached all thoſe nations when this canticle was ſung.

15. " Ter-

15. "Terrified, then, ſhall be the princes of Edom: even the
"mighty ones of Moab a panic ſhall ſeize: all the inhabitants of
"Chanaan ſhall melt away.
16. "Dread and horror ſhall fall upon them; through the power
"of thine arm, they ſhall be ſtill as a ſtone: until thy people
"paſs over, O Lord! until this people, whom thou haſt purchaſed
"paſs over.
17. "Theſe thou wilt bring in, and plant, in the mountain of
"thine own inheritance: the place O Lord! which thou haſt
"made for thine own abode; the ſanctuary, O Lord! which
"thine own hands have prepared: 18. *where* may the Lord
"reign for ever!"
19. ("For when the horſes of Pharaoh, with his chariots and
"horſemen, went into the ſea; the Lord made the waters of
"the ſea return upon them; while the children of Iſrael marched
"on dry ground, in the middle of the ſea.")

We have purpoſely omitted any obſervations upon this paſſage given at full length, becauſe the reader can here determine for himſelf better than he could in the caſe of detached citations. We conclude with recommending to the Doctor a more ſimple, eaſy diction. The beſt method of purifying his language will be to entruſt his copy to the peruſal of ſome judicious friend, well verſed in the Engliſh Idiom, who will eaſily point out to him whatever is harſh, unnatural, or ludicrous.

Dr. Geddes ſeems all along to have exerted great induſtry in inveſtigating the ſenſe of words and phraſes, but if he follows Dr. Kennicott in every change, the generality of his readers will pronounce him too fanciful, and too fond of innovation*.

V. 17. *In the mountain;* i. e. the mountainous country of Judea: though it may alſo particularly allude to the mountain on which the temple was to be built.

V. 18. Kennicott makes this verſe a grand *chorus* of men and women, and thinks the ſong ends here. In that caſe v. 19. ſeems miſplaced, and would come in more naturally at the end of laſt chapter; whither Green tranſpoſeth it. It hath, indeed, nothing of the poetical caſt, and therefore, though I have marked it, as a part of the ſong, with inverted commas, I have encloſed it in a parentheſis, as it may, 'in reality, be only the hiſtorian's annotation, however ſeemingly out of its place."

* Biſhop Warburton will convince him, at leaſt he has convinced us, that two paſſages in Proverbs, c. 18—22, and 26—4, 5, for inſtance, are better in the ancient reading; and that there is no interpolation in the 17th Ch. of the firſt Book of Samuel.

ART. IX. *Occaſional Poems. By the Rev. William Hett, A. M. and Prebendary of Lincoln.* Small 8vo. 3s. Crowder. 1794.

WE cannot compliment this writer with ſaying that he riſes above mediocrity, and, unluckily, to ſay this is not to allow him the title of a Poet, ſince the deciſion of Horace about *Mediocres Poetæ* is irrefragable. Mr. Hett has an inclination for Poetry, if not a ſtrong talent for it; and as his ear is tolerably good, he will probably continue to write verſes, which if they cannot be greatly admired, will incur but little cenſure. Perhaps, we cannot produce a more favourable ſpecimen of the contents of this little volume, than the following ſhort Poem, in which, however, it is apparent, that the author has drawn his inſpiration from Dr. Cotton's verſes on the ſame ſubject, in Dodſley's Collection, Vol. III. As a proof of this we find Mr. Hett addreſſing another copy of blank verſes to Horatio, exactly in the manner of Dr. Cotton, only a few pages further,

> "I knew him well, Horatio. He had a heart
> Pure and untainted as the winter's ſnow."

Mr. Hett's Addreſs to To-day is new, and has much merit.

TO-MORROW.

> "TO-MORROW, artful thief, ſteals our beſt hours,
> Perſuades us to miſpend our youthful days,
> And waſte our precious years in dreams of worth.
>
> "When ceaſe to do amiſs? When learn to act
> As well becomes thy natural powers? To-morrow,
> When curb thy roving paſſions?—When adhere
> To what thy reaſon ſays is true and right?
> When that avoid which conſcience diſapproves,
> And ſhew thyſelf indeed a man?—To-morrow.
> When ſhall I ſee thee holy, juſt, and good?
> When will warm piety thy ſoul inflame?
> When ſoft-ey'd charity thy heart ſubdue?
> When temperance guide thy appetites?—To-morrow,
> Away, away, thou too-long-heard deceit?
> And may thy accents never more prevail.
>
> "Welcome, To-day, thou parent of all good,
> Thou ſource of all we have and all we hope.
> He who his ſtrength and induſtry employs
> In gaining thy eſteem, is great indeed,
> And cares not what may riſe or fall To-morrow.
> The days now paſt ſend back a cheering ſmile,
> Hence thoſe to come aſſume a pleaſing look,

Thus

Thus maſter of both worlds the hero ſtands
Unmov'd, and takes his portion, life or death.

An eaſy correction ſuggeſts itſelf on a paſſage of the third Poem, which we freely offer to the author.—He writes,

All which are, "If you'd *do and be well*,
Eat little meat, drink water-gruel."

The amendment is ſo obvious, that we can hardly regard the preſent reading as any thing but an error of the preſs,

——— "If you'd be and *do well*,
Eat little meat, drink *water-gruel*."

This is a rhyme, the other is not. After all, critics would be well off, had they no more faulty Poems to peruſe than theſe. The worſt are thoſe in which the author aims at wit.

ART. X. *Thoughts on the Effects of the Application and Abſtraction of Stimuli on the Human Body; with a particular View to explain the Nature and Cure of Typhus. By James Wood. M. D. one of the Phyſicians to the Diſpenſary, and Member of the Philoſophical and Medical Society of Newcaſtle upon Tyne, an extraordinary Member of the Royal Medical Society of Edinburgh, &c. &c.* 8vo. pp. 78. 2s. 6d. London, J. Murray; W. Creech, Edinburgh, &c. 1793.

THE author takes a view of the conſtituent parts of the atmoſphere, which is ſaid to conſiſt of azotic and of oxygen gas, in the proportion of ſeventy-three parts of azotic to twenty-ſeven of oxygen. Azotic gas, by itſelf, is deſtructive to animal life, and will neither admit of the combuſtion of inflammable bodies, nor of the calcination of metals. The oxygen, on the contrary, is highly capable of reſpiration, and of contributing to animal life; in it, metals are calcinable, and combuſtible bodies will burn. Theſe airs are admitted into the lungs together. The azotic returns unaltered, and without doing any miſchief; but the part of the oxygen uniting with carbone, which is exhaled from the lungs, forms carbonic acid, or mephitic air; the remainder of the oxygen, uniting with hydrogen, which it is reaſonable to ſuppoſe, he ſays, is alſo emitted by the lungs, forms the water or moiſt vapour we breathe out. Theſe airs, he further obſerves, exiſt alſo in the living body, and health or diſeaſe depend upon a due

equilibrium between them being kept, or deſtroyed. As long as oxygen maintains its due proportion, the body is preſerved from putrid miaſmata, or no putrid diſeaſe can be generated within it; but as ſoon as carbone and hydrogen have obtained an aſcendency, the putreſcent ſtate takes place; then typhus, the jail and hoſpital fever, plague, &c. prevail. This ſimple expoſition of the cauſe of typhus being admitted, the curative indication is evident, viz. to reſtore the equilibrium between oxygen, carbone, and hydrogen in the conſtitution. This can only be effected by adding to the quantity of oxygen. But nitre, given in ſolution, as containing a large portion of this ſalubrious air, will anſwer this purpoſe, the author thinks, more eaſily and efficaciouſly than any other medicine. The cure, therefore, conſiſts in adminiſtering nitre in ſuch proportion and quantity as the ſtomach will bear; and repeating and continuing it, until ſuch a quantity of oxygen is added to the conſtitution, as will balance the ſuperabundant carbone and hydrogen, the cauſe of the diſeaſe. Conſonantly to this idea, Dr. Wood ſays, he adminiſtered nitre in ſolution to fifteen patients labouring under typhus, many of whom, when he firſt ſaw them, had all the ſymptoms of that deſtructive fever to a violent degree. The pulſe, which in ſome of them beat from 120 to 130 ſtrokes in a minute, was diminiſhed in frequency, and increaſed in ſtrength, within the ſpace of twenty-four hours from the time they began to take the medicine; and all the patients recovered, the lateſt on the tenth day, and ſome of them on the fifth, ſixth, or ſeventh days. The author acknowledges that he was aſtoniſhed at the ſucceſs of his practice, and imagined that the ſudden diminution of the fever muſt have been owing to ſome cauſe, independent of the nitre. But having tried the ſame medicine with forty-eight other patients, with equal ſucceſs, and no perſon having died of fever under his care, ſince he began to give the ſolution, he is now ſatisfied that the ſucceſs of his practice is entirely due to that medicine. In a few caſes of extreme debility, the author had recourſe to the ſtimulus of bliſters, camphorated mixtures, wine, &c. with a view of preſerving life, until ſuch a quantity of oxygen could be thrown into the ſyſtem, as to overcome the ſuperabundant carbone and hydrogen. The following was the formula uſed:

℞ nitri purificati drachmam unam cum ſemiſſe, aquæ diſtillatæ uncias ſeptem, ſolve ſalem et adde ſyrupi ſacchari unciam unam, tincturæ lavendulæ comp. drachmas duas; miſce. Capiantur una vel duæ unciæ, ſecundâ vel tertia quâque horâ.

Nothing

Nothing can be ſimpler, the reader will ſee, than this practice, and we only wiſh that more extended experiments may turn out equally fortunate; but we cannot help ſuſpecting that error muſt have ſlipped in, and that ſome harmleſs epidemic has been ſometimes taken for typhus; as it ſeems hardly credible, that a diſeaſe which ſo often baffled the utmoſt exertions of a Pringle, a Lind, a Huxham, and a Sydenham, ſhould ſo conſtantly and ſo readily yield to the treatment here recommended.

On the whole, although we are by no means averſe to philoſophical ſpeculations, and ſet a juſt value on the labours of Prieſtley, Cavendiſh, Crawford, Lavoiſier, and other experimentaliſts who have ſo greatly enriched our ſtores of natural knowledge; yet we cannot help thinking it would redound to the credit and advantage of Phyſic, if its Profeſſors would wait until the airs which are ſubjects of their inquiries were perfectly underſtood, and all parties were agreed what their properties were, before they attempted to apply them to the cure of diſeaſes; and not to ſuffer themſelves, if we may uſe the phraſe, to be carried away by every wind of theory. In this opinion and wiſh we believe we are joined by all grave and experienced Phyſicians.

ART. XI. *Biographia Britannica: or the Lives of the moſt eminent Perſons who have flouriſhed in Great Britain and Ireland, from the earlieſt Ages to the preſent Times; collected from the beſt Authorities, printed and manuſcript, and digeſted in the Manner of Mr. Bayle's Hiſtorical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives. By Andrew Kippis. D. D. F. R. S. and S. A. with the Aſſiſtance of Joſeph Towers, LL. D. and other Gentlemen. Vol. V.* Folio. pp. 710. 1l. 11s. 6d. Longman, &c. 1793.

THE volume before us being the only one of the new edition of the Biographia Britannica that has been publiſhed ſince the commencement of our Review, we think it neceſſary to preface our remarks upon it with a ſhort hiſtory of the work itſelf. This elaborate undertaking made its firſt appearance in the year 1747, when three volumes of it were preſented to the public, and it was announced by the editors in their introduction as "the Britiſh Temple of Honour," in which were to be enſhrined the characters that have ſhone with diſtinguiſhed luſtre in the annals of their country,

as

as patriots, divines, philoſophers, heroes, authors, &c. It very early received the moſt decided marks of the approbation of the public, and its character was maintained till the cloſe of the work in 1763, with very little abatement of the original good opinion entertained concerning its execution. The fact is, that as it is neceſſary for a work upon ſo comprehenſive a ſcale to go through a variety of hands, one uniform feature of excellence cannot reaſonably be expected to prevail throughout its pages. A production of this kind is the labour of an age, rather than of the life of one man; a remark which no leſs applies to the preſent than to the former work, and is equally juſtified by it. The rapid ſucceſſion of new and illuſtrious characters, in every walk of ſcience and fame, that have appeared in the public ſcene of Britain for half a century paſt, requiring that the Temple of national renown ſhould be again opened, Dr. Kippis, a gentleman well and honourably known in the literary world, undertook the arduous taſk, and has hitherto carried on this improved edition of the work with a very conſiderable ſhare of public applauſe. That applauſe, indeed, can never be more juſtly conferred than when it is beſtowed upon undertakings ſo generally uſeful as that before us muſt undoubtedly prove to the preſent, as well as future ages. In reading the page of well-arranged Biography, ſelected from the maſs of *private* hiſtorical matter daily iſſuing from the preſs, and depicting the varied characters of mankind in ſcenes and in hours when reſtraint is thrown aſide, and the heart expands itſelf in the ſocial duties of affection and friendſhip, we find ourſelves admitted to a view of nature in its genuine colours, and from that view we derive a fund of inſtruction of the beſt kind, as well as of amuſement the moſt innocent and delightful. At the ſame time, while we contemplate the viciſſitudes undergone by others; viciſſitudes to which, by the neceſſity of his condition, man is unavoidably expoſed, ſcarcely leſs in the peaceful ſhades of retirement than on the crowded theatre of public tranſactions, our virtue is rekindled, and our fortitude renovated. Cheered by the example of thoſe who have triumphantly weathered out the ſtorm, we gather new confidence in the progreſs of our voyage through life; and from preſent neglect and incidental adverſity, look ſtedfaſtly forward to the brilliant meed which perſevering integrity is ſure to obtain in a better and more permanent ſtate. But if private virtue be thus ſtrengthened and animated by a judicious ſelection of this kind, no leſs is *public* patriotiſm and national valour excited by diſplaying the characters of thoſe eminent ſtateſmen and renowned warriors

who have toiled in the cabinet, or bled in the field for their beloved country. A noble ambition is kindled in the mind of the high-born youth to rival his anceſtors in martial feats, and a ſpirit of ardent emulation animates the juvenile ſtateſman to preſs forward in the career of political glory in the hopes of obtaining the laurels ſo deſervedly conferred by grateful poſterity on a Burleigh or a Chatham.

It is impoſſible to calculate the national benefits to be derived from a work of this kind, when properly conducted by men poſſeſſing a noble ſpirit to ſpeak on all occaſions the ſentiments of truth and liberty, without an improper bias to any party or opinion whatſoever; with extenſive critical abilities to inveſtigate, and with ſolid judgment to decide upon, the merits or demerits of the reſpective characters that paſs in review before them. Such were the qualities poſſeſſed in a high degree by the editors of the former edition, and we doubt not that the editors of the ſecond (for Dr. Kippis has found it neceſſary to call in coadjutors) are animated by the ſame ſpirit, and in poſſeſſion of the ſame endowments. We are convinced it is their *duty*, and we will venture to ſay it will be for their *intereſt*, to ſquare their conduct as near as poſſible by that of their predeceſſors in this line, for the conductors of a national work ſhould ſpurn party conſiderations and party diſtinctions. Nothing has been obſerved by us in the volumes of this new work, hitherto publiſhed, to juſtify any particular animadverſions upon the conduct of it, but we ſpeak from friendly caution, and from our earneſt wiſhes to promote the general intereſts of literature, and to diffuſe throughout the kingdom that ſpirit of zealous patriotiſm and right thinking, on great conſtitutional ſubjects, ſo neceſſary to its exiſtence in the preſent alarming criſis.

In the Preface, Dr. Kippis accounts for the delay in the publication of this volume, "which would have been given to the world at leaſt ſix months ſooner, had not peculiar and temporary circumſtances made ſuch demands upon the Printer, and indeed upon all Printers in general, that undertakings of a permanent kind were obliged to ſubmit to a conſiderable degree of interruption." A very reſpectable liſt of gentlemen, whoſe labours have greatly contributed to enrich the fifth volume, is afterwards added, and the editor apologizes in a manner that does honour to his feelings, for the prolonged account of the life of Dr. Doddridge, whom he calls his benefactor, his friend, and his father. Dr. Doddridge, although a Diſſenting Miniſter, was in ſuch high and deſerved eſtimation among the Clergy of the eſtabliſhed Church, that we are inclined to believe the article in queſtion will not be the leaſt acceptable

ceptable to the public at large, of the fifty new lives which this volume contains.

The first in order of these new lives is that of a great Greek Critic, whose name, in our youthful days, inspired us with no small portion of awe—Richard Dawes, born and educated at Market-Bosworth, in Leicestershire, under the learned Mr. Anthony Blackwall, relative to whose life and writings there is also a note of considerable length. In 1725, Mr. Dawes was entered a Sizar of Emanuel College, Cambridge, and became an unsuccessful candidate for the place of Esquire Beadle of the University in 1734. The only situation which his great learning availed to procure for the celebrated author of the "Miscellanea Critica," was the Mastership of the Free Grammar School, in Newcastle upon Tyne, with that of an Hospital in the same city, in which situations disappointed, and splenetic, he remained, abusing every thing, and quarrelling with every body, till Autumn, 1749, when he retired upon a pension of 80l. a year, granted him by the Corporation, in lieu of his two appointments. It is an old remark, that the life of a literary man affords few incidents for the Biographer to record, and the present is a striking proof of its truth. Let it be known, however, in the annals of literature, that the assailant of the great Bentley was exquisitely accomplished in the science of *bell-ringing*, in the pursuit of which, this profound critic scrupled not to associate with the lowest of the vulgar, and become the leader of the band.—Some glaring eccentricities in his conduct are imputed by his biographer to a dash of insanity in his constitution, and as an instance of it, he mentions the extreme of indignation with which he inveighed against a poor Printer, who had inserted a *comma* in a place that destroyed an important emendation in a passage of Terentianus Maurus, which Mr. Dawes had produced for the very purpose of correcting it.—But Proximus ardet Ucalegon. As Critics, we feel the enormity of the offence committed by the audacious Printer, and commend the honest warmth displayed by Mr. Dawes in support of the invaded rights of science. When blockheads also, presume upon their exalted station, to dictate to such a prodigy of learning as was Richard Dawes, we can hardly be displeased at the curious method of revenge recorded to have been taken by our hero, for, having had frequent altercation with the Corporation of Newcastle, whensoever the Greek word for *ass* occurred in the exercises of his school, he made the boys translate it by *Alderman*. This practice be-

came, by repetion, ſo uſual to them, that even boys, who were otherwiſe well inſtructed, occaſionally fell into it by the force of habit, to the no ſmall gratification of the ſpleen of the maſter. After relinquiſhing his employments, as before ſtated, Mr. Dawes retired to the ſmall village of Heworth, about three miles from Newcaſtle, where, as he began life with the ſcience of bell-ringing at Cambridge, he ended it with that of rowing on the Tyne, which became, latterly, his favourite amuſement. He died there in March 1766, at the age of 57, and was buried in the church yard of Heworth, where a common head-ſtone only continues to point out the grave of this eminent ſcholar.

We are glad to ſee in the ſecond of the new lives, a proper tribute of reſpect paid to the memory and virtues of the late Mr. Day, and from a perſonal knowledge of that gentleman, when at Oxford, we can bear teſtimony to the truth of the biographer's aſſertions relative to the ſplendor of his abilities, and the enlarged philanthropy of his heart. This Gentleman, Sir William Jones, William Warburton Lytton Eſq. a profound Hebraiſt, and a good man, with many other literary characters of eminence, formed at that period a galaxy of wit and talents at that univerſity, where the following humorous ſtory concerning one of them was generally circulated.—The Gentleman alluded to, who is of conſiderable rank in life, and higher ſtill in the ſcale of ſcience, but who was ever remarkable, as well for an unconquerable baſhfulneſs, as for being uncommonly ſhort-ſighted, came in one evening to the aſſembled party, and bitterly exclaimed againſt the unparalleled impudence of ſome *impure*, as he ſuppoſed, who conſtantly when he walked down the High-ſtreet, placed herſelf in the window of a particular houſe, and endeavoured to ſtare him out of countenance. This was done ſo repeatedly by the woman that this modeſt novice found it inconvenient to walk on that ſide of the way, and beſought ſome of the company to enquire into the circumſtances of this ſingular affair. The whole company, too much of philoſophers to be inebriated, but by no means unexhilarated, under the impulſe of curioſity, or ſome other impreſſions, immediately iſſued forth; and on arriving at the ſpot, found the head of this formidable fair, to be nothing elſe than the well ſculptured block of a female placed for ſhow in the window, but painted indeed with uncommon ingenuity, and decorated with a profuſion of lace and ribbons. The ſtory got wind, and the laugh was ſo general againſt our inſenſible ſtoic, that he ſhortly after left the univerſity. Mr. Day's whole life, unhappily ſo ſhort, was ſpent in acts of extenſive and

varied

varied beneficence: with a mind glowing with fervid patriotism he could now launch into a wide political range of observation, and pathetically lament the miſeries brought on his country by civil rage, and foreign war, and now he could deſcend to write inſtructive miſcellanies for children. A variety of political pamphlets enumerated by Dr. Kippis, and his ſpirited poem called, the "Deſolation of America," prove the truth of the former aſſertion, and the elegant little "Hiſtory of Sandford and Merton" demonſtrates that of the latter. Who is there but muſt lament that ſo uſeful a life was prematurely cut ſhort in its forty-ſecond year, by a fall from a horſe?

We muſt by no means paſs unnoticed, the new and well-written life of the redoubted Dennis. This famous compound of vanity and irritability, had his education at Harrow ſchool; and was firſt known to the literary world by his poetical, next by his political, and laſtly, by his ſevere critical productions. His merits under theſe ſeveral heads are reſpectively diſcuſſed, and ſome humorous anecdotes recorded of him, in each of theſe characters. We ſhall ſelect one or two from thoſe mentioned under his poetical character; they will doubtleſs be new to the greater part of our readers. In the moſt ſucceſsful of his dramatic performances, entitled, "Liberty Aſſerted," our author had indulged himſelf, and the audience too, (for it came out at a period when we were at war with France) in ſome very ſatirical ſtrictures upon the French nation. The ſeverity of theſe ſtrictures his vanity led him to conſider as too poignant, and of too much publicity, ever to be forgiven by the nation againſt which they were directed. His perturbed imagination conceived twenty-five millions of men armed againſt a petulant author, who wanted courage to bear him up under the ſuppoſed ill conſequences of what he did not want *impudence* to write. The vengeance of a mighty people ſeemed to be concentered and pointed againſt an individual who wanted a dinner in a garret. Without the ſacrifice of Dennis no peace, he thought, could be obtained for England. Under theſe apprehenſions when the congreſs for peace at Utrecht was in agitation, he applied to the Duke of Marlborough for the exertion of his powerful influence with the plenipotentiaries, that he might not be given up to appeaſe their vengeance. The Duke, to whom the character of Dennis was not unknown, for ſome time humoured the thing, and informed him that he feared it was out of his power to ſerve him, ſince he had unfortunately loſt all his influence with the government, and had no connection with the reigning miniſtry. His Grace however afterwards bade him not abſolutely deſpair, for though he conceived that he too had done the

French ſome injury, *almoſt* as much as Mr. Dennis had been able to do them, yet he had taken no precaution to get *himſelf* excepted in the articles of peace. Dennis derived ſome conſolation from the reflection that he was only in the ſame predicament with the Duke, and that one common lot awaited ſo great a general, and ſo great an author. Still, however, we are informed the idea of retributive vengeance haunted his guilty mind. The enraged French were ever at his heels, and being ſhortly after on a viſit at the houſe of a friend on the coaſt of Suſſex, one day while walking on the beach, obſerving a Ship in full ſail approach the ſhore, he immediately concluded that it bore the lilies of France in purſuit of their victim; and immediately, without taking any other leave of his hoſt than *French Leave*, made the beſt of his way to London. Another anecdote of this iraſcible being, is too remarkable to be omitted in this place, ſince it ſtrongly denotes the character of a man who was, in truth, well enough calculated to be the thundering Jove of the literary hemiſphere. Dennis had invented for the ſtage, a new ſpecies of thunder which was approved of by the actors, and is the very ſpecies at preſent uſed in the theatre. The particular tragedy however, for the decoration of which it was intended, was either damned, or, to prevent that ſad cataſtrophe, without his permiſſion withdrawn from the ſtage; and thus alas!

Vos non vobis excuditis fulmina, Vates.

Our author being in the pit ſome few nights after, at the repreſentation of Macbeth, heard his own thunder made uſe of, upon which riſing in a violent paſſion he exclaimed aloud, with an oath, that it was *his* thunder. "See," ſaid the frantic bard, "How theſe raſcals uſe me! They will not let my play run; and yet they ſteal my thunder."

Theſe inſtances are ſufficient to prove that the preſent editors keep up the ſpirit of the firſt edition, in that province of it where well-ſelected anecdote is neceſſary to take off the tedium of Biographical narration; and, in a future article, we ſhall produce teſtimonies of their accuracy in matters of more importance, that relate to characters of more conſpicuous eminence and moment than the *critic*, or the *poet*. Of the former not a few inſtances occur in the preſent volume, and ſince it is in the juſt diſplay of exalted virtue and diſtinguiſhed abilities ſhining forth in the more public walks of life, that the principal merit and utility of a national work like this conſiſt, we ſhall in that article introduce our readers to the acquaintance of the hiſtorian, the divine, the philoſopher; of the accompliſhed ſtateſman, the patriot and warrior.

(To be continued.)

ART. XII. *Poems. By Mr. Jerningham. Vol. III.* 8vo. Robſon. 1794.

THE great diſtinction of Mr. Jerningham's muſe is elegance of taſte, with a conſiderable warmth of imagination, ſufficiently chaſtened by good ſenſe. To ſpeak of this gentleman's compoſitions in terms of more exalted praiſe, or to ſay, that he poſſeſſes thoſe nobler qualities of genius which excite a nation's wonder, and put in an irreſiſtible claim to immortality, would be to derogate from the dignity of truth; and would, according to the poetical adage, imply an oblique cenſure on what we really think deſerving of much honeſt praiſe.

Mr. Jerningham informs his readers, in a ſhort advertiſement, that the Poems here collected have before appeared ſeparately.—They conſiſt of

The Shakſpeare Gallery.
Lines on Sir Joſhua Reynolds.
Enthuſiaſm.
Abelard to Eloiſa.
The African Boy.
The Apologue.
The Rookery.
Tintern Abbey.
Lines on the Monument of Sir John Elliott, M. D.
Lines written in the Album at Coſſey Hall.

They will certainly be acceptable to the public in this collected form; and we cannot deny ourſelves the pleaſure of tranſcribing the Apologue, which we think diſtinguiſhed by an extraordinary portion of ſpirit and of harmony.

AN APOLOGUE.

"Woo'd by the Summer gale an olive ſtood,
Beſide the margin of the ſilver flood,
Beneath its playful, gently-wav'ring ſhade
A Syrian roſe her Eaſtern bloom diſplayed:
The flower complain'd, that, ſtretching o'er her head,
The dark'ning olive a broad umbrage ſpread;
Or, if admitted to a partial view,
Her bluſhing leaves imbib'd a yellow hue.
Not unattentive to the mournful ſtrain,
The maſter heard his Syrian roſe complain;
The ready axe ſoon urg'd the fatal wound,
And bow'd the ſtately olive to the ground!
The roſe exulting now with full diſplay,
Gave all her beauty to the gariſh day;

But

But ſoon her triumph ceas'd—the mid-day beam
Pour'd on her tender frame a ſcorching ſtream:
The Roſe now ſick'ning, drooping, languid, pale,
Call'd the ſoft ſhow'r, and call'd the cooling gale;
Nor ſoft'ning ſhow'r, nor gale with cooling breath,
Approach'd to ſave her from untimely death.

"The humbled olive ſaw the roſe diſtreſs'd,
And thus with dying voice the flow'r addreſs'd:—
Ah! were it not that low-born envy ſtole
With all its rancour on thy yielding ſoul,
I might, attir'd in youth's unfading green,
Have ſtill embelliſh'd the ſurrounding ſcene;
And thou, detaining ſtill th' admiring eye,
Have breath'd thy little incenſe to the ſky."

Art. XIII. *Marſh's Tranſlation of Michaelis.*

(Concluded from page 54.)

WE have reſerved to this place a few ſupplemental obſervations, which by their diffuſeneſs, would too much have interrupted our general view of this work. Michaelis, like many other modern Hebraiſts, frequently indulges himſelf in ſuggeſting innovations, ingenious, indeed, and ſpecious, but too often ill-founded. His commentator, Mr. Marſh, ſtands forward in general as an able defender of the ancient tranſlators and commentators againſt attacks of this nature. But there are exceptions. In our firſt article on this ſubject, we gave an inſtance, in which Michaelis appeared to us rightly to defend the ancient tranſlator, while Mr. Marſh took the oppoſite ſide. This was in the uſe of the word *Teſtamentum*.—On this we ſhall ſubjoin a few obſervations, and then proceed to mention a caſe in which the commentator ſeems too haſtily to oppoſe Michaelis, when he offers an ingenious, and in ſome degree, a novel remark, to juſtify an expreſſion found in St. Luke's Goſpel.

As a further proof, that Jerom altered *Teſtamentum* to *Pactum*, merely for the ſake of preciſion, and not becauſe he conceived *Teſtamentum* in the ſenſe of a *covenant* or *ordinance*, to be an error of the Italic tranſlator, we may obſerve, that an example of its retention by Jerom, occurs in the New Teſtament, which was wholly tranſlated anew by himſelf, and not merely in the Pſalms, which he only corrected. In Acts vii. 8. St. Stephen ſays "God gave to the Jews διαθηκην περιτομης," which the Italic tranſlator, whom the Latin tranſlator of

Irenæus

Irenæus always quotes, renders thus: "Poſtea exient et ſervient mihi in iſto loco, et dedit ei Teſtamentum circumciſionis, et ſic generavit Iſaac." *Adv. Hæres.* 3. 12. *p.* 230 *of Grabe's edit.* Now in Jerom's Vulgate it is altered thus:—"Poſt hæc exibunt et ſervient mihi in loco iſto, et dedit illi *Teſtamentum* circumciſionis, et ſic genuit Iſaac." Here we find ſeveral words changed, more or leſs, which make no alteration in the ſenſe, nor any improvement, and nevertheleſs *Teſtamentum* is retained by Jerom. But here it cannot poſſibly mean *a will.* Can we then, in this caſe, think it credible that he would have retained *Teſtamentum*, if he had conceived its uſe to denote *a Covenant* (Pactum) was a mere *error* in the Italic tranſlator, and that the word was never employed in this ſenſe in its popular uſe among the Romans? If this cannot be ſuppoſed, it is evident that when he did adopt *Pactum* it was only on account of preciſion, in order to avoid the ambiguity ariſing from the double ſenſe of διαθηκη and Teſtamentum, and not from any impropriety in that word.

The manner in which the Italic tranſlator has rendered the 1ſt verſe of Iſaiah xxx. proves likewiſe that he could not have been miſled (as Mr. Marſh conceives) by the double ſenſe of διαθηκη, to make *Teſtamentum* mean a *Covenant*; becauſe, in the preſent example he has voluntarily employed *Teſtamentum* to expreſs συνθηκην, which never means *a will*, and has no other ſenſe than *Pactum, a Covenant.* Λεγει κυριος, ετοιμασατε συνθηκας ε δια τα πνευματος μου. This the Italic tranſlator renders "Dicit Dominus, Feciſtis Teſtamenta non per ſpiritum meum." Thus, at leaſt, the tranſlator of Irenæus quotes the words from the old Italic tranſlation (4. 34. p. 326.).—Now Jerom, in the tranſlation which he gives of the Septuagint, does indeed here change *Teſtamentum* into *Pactum*, but makes no remark of its being an error; he only notices, that the Septuagint by συνθηκας have rather given the implied ſenſe of the Hebrew, than a ſtrict tranſlation of it, for it means, he ſays, literally, ordiremini telam, and ſo he renders the phraſe in his Vulgate.

The remark of Michaelis on St. Luke, which we think Mr. Marſh has too haſtily oppoſed, is drawn from that Profeſſor's deep knowledge of Oriental learning. This is here happily applied to vindicate the Evangeliſt; though in too many caſes the modern torrent of Orientaliſm ſeems to threaten the ſubverſion of all fixed opinions in ſcriptural literature. It muſt, however, be allowed that Michaelis has obſcured the propriety of his own remark, partly by an incoherency and confuſion in reaſoning, and partly by the accident of an erroneous reference to a paſſage in Aſſemani's *Bibliotheca Orientalis*, whereby he has not appeared to do juſtice to the ſolid foundation of his own cauſe.

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In ch. iv. § 5. it is, that Michaelis enters on the subject of shewing that various passages in the New Testament may be explained and justified by a knowledge of the Oriental languages; and that by this mode of enquiry it will be found that expressions which are both harsh and of dubious meaning in the Greek text are often mere Hebraisms, Syriasms, or Chaldaisms, &c. which the Greek authors have too literally transplanted into their provincial Greek, and thus rendered it obscure to Greek readers. Among many others he notices the following passage in St. Luke, Και ἡμερα ην παρασκευη, και σαββατον ἐπεφωσκε. (xxiii. 54.) All the interpreters are sensible here, that the time in question was Friday before sunset, at which the sabbath commenced, but they have been a little at a loss why St. Luke should here use ἐπεφωσκε to denote the approach of *night*, when its general sense in Greek is to signify the approach or dawn of *day-light* in the morning. Hence some of them ask, "Cur de vespera usurpatur ἐπιφωσκειν?—De die quæ a Luce sive exortu solis incipit propriè dicitur, de die civile quam Hebræi a vesperâ inchoabant, impropriè." *Poli Synops.* Different solutions have been attempted, and indeed, one of them the right, but then it remained, in some degree, doubtful. This uncertainty has been now removed by Michaelis, who shows that it is a phrase as customary among the Syrians to use the Syriac verb, expressive of ἐπιφωσκειν, to mean the approach of *night*, the commencement of the Syrian day, as among the Greeks to signify the approach of *day-light*.—Nevertheless, it must be allowed, that Michaelis's statement of the subject in question, and also his proofs from Syriac authors, in confirmation of their use of this Syriasm, are involved in so much inaccuracy, incoherence, and confusion, that he does not even at last seem to have sufficiently proved the currency of such a phrase, although, in fact, he has done it. Accordingly Mr. Marsh judges, after a survey of the whole, "that the conclusion of our author may be established, though by premises different from his own." *p.* 408.—This, however, is an erroneous judgement; for the conclusion and Syriasm in question have, in reality, been fully established by Michaelis himself, although he has, indeed, been unfortunate in his manner of doing it.* What a strange state-

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* Michaelis begins with the following incoherent and erroneous statement: "The following Syriasm is still more striking—Οψε σαββατων τη ἐπιφωσκουσῃ εις μιαν σαββατων (Matth. xxviii. 1.) which I should have considered as a mistake of the Greek translator, if the same expression had not been used by St. Luke; Και ἡμερα ην παρασκευη, και σαββατον ἐπεφωσκε (Luke xxiii. 54.)—the whole passage is a very

ment has Michaelis here below made of the ſubject; for his firſt quotation from St. Matthew is totally foreign from the queſtion, becauſe επιφωσκει is there uſed in its proper ſenſe to mean the approach of *day-light*, and what is ſtill more ſtrange, he is inclined to conſider this as *a miſtake* of the Greek tranſlator! It is then only the ſecond quotation from St. Luke which is any thing to the purpoſe, becauſe there επιφωσκει means the approach of *night*: for, as Mr. Marſh himſelf rightly obſerves, "The only difficulty is to find a paſſage where επιφωσκω is applied to the *evening*." It is common when applied to the *morning*. But Mr. Marſh has broken his annotations on this ſubject into ſo many different paragraphs and ſeparate notes, that it is almoſt as difficult to clear a way through them, as through the incoherency of Michaelis himſelf.

The Syriac *proofs* likewiſe, which Michaelis produces, to ſuſtain the fact of the Syriaſm in queſtion, are as exceptionable as the above mentioned *ſtatement* itſelf: for when he proceeds to adduce quotations from Syriac authors, in proof that the Syriac verb anſwering to επιφωσκω is uſed by them to mean the approach of *night*, (at which time the Syrian day commenced) ſeveral of theſe are in reality nothing to the purpoſe: becauſe in fact they relate to the approach of *morning*, and therefore only prove that the Syriac word could be uſed in the Greek ſenſe. For example, his *firſt-proof* taken from his own Syriac Chreſtomathy refers to the light of the *morning*, therefore is of no uſe; the quotation is "In the night of the ſecond day of the week, which introduced with light the morning of the great faſt." This quotation, ſeems to have been taken from Abulpharagius in Aſſemani, whoſe Latin words are "nocte feriæ ſecundæ ineuntis Jejunii quadrageſimalis." *Tom. III. part II.* 3. or elſe from Bar-hebræus "nocte feriæ ſecundæ luceſcentis in mane Jejunii magni." *Tom. II.* 257. In either caſe it refers to the light of *morning*.—His *third* proof (being the ſecond *ſaid* by him to be taken from Aſſemani) is liable to the very ſame objection. The quotation is, according to Mr. Marſh's tranſlation "In the night that lighted in [introduced with light] the third day of the week." *Tom. III. part II.* 3. But the only words in that place, which relate to the *third* day are tranſlated by Aſſemani *nocte in feriam tertiam abeunte:* now the *night*

very uſual Syriaſm, and, conſidered as ſuch, is attended with no difficulty: for the Syriac verb, which anſwers to επιφωσκειν is applied to *night*," (or rather to the commencement of night, juſt as in Greek, επιφωσκω is to the commencement of day.) P. 137.

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being here said to be *departing*, proves that this phrase refers again to the light of morning, and therefore is also foreign from the point to be proved.—There remains then only Michaelis's *second proof*, (which is the *first* said by him to be taken from Assemani) the words are as follow: "on Saturday at the eleventh hour (i. e. at five in the afternoon) or literally, when the first day of the week shone in." *Tom. I. p.* 212. Now this decidedly tends to the purpose in question; for the time here specified being at five in the afternoon, the Syriac verb meaning *inlucescere* can refer only to the beginning of the civil day at sun-set, when the Syrian first day of the week commenced; therefore the Syriac verb for *inlucescere* must here mean the *beginning of* the *night*, not the subsequent *light of the morning*. This then, and this alone, out of all Michaelis's quotations, is a demonstrative proof of the Syrian practice to employ *inlucescere*, like St. Luke's επιφωσκω, to signify the approach of *night*; and there can be little doubt, but it was hence that St. Luke, a Syrian, transplanted this Syriasm into Greek by his use of επιφωσκω in a similar case, when referring to the approach of night, the time when the Jewish sabbath commenced.

Now to this decisive proof, what does Mr. Marsh object? First, that the Syriac verb employed in the quotation from p. 212, is different from the verb employed in Michaelis's first quotation from his own Chrestomathy.* But this objection does not affect the question; which is not whether the Syrians employed *only one* of their verbs signifying *inlucescere*, to denote the approach of night, but whether they did employ *any* of them in this sense, either *one* or *more*. However there is still a better answer to this objection. For Mr. Marsh objects again, that it is a false quotation by Michaelis, and that no such words are to be found in Tom. I. page 212†. Now it is indeed true, that at page 212, there are no other words to be found than these "Illucescente dominica hora noctis tertia," and also that the Syriac verb used there is in fact different from that quoted in Michaelis's first proof; both of them however equally signify *illucescere*. But it is evident also that there is an error in the number of the page; for instead of 212 we should read 213, where we find the very words

* "In Assemani Tom. I. p. 212, whence our author quotes the passage, no mention is made of *Saturday afternoon at five o'clock*, but on the contrary, of *tertiâ horâ noctis*."

† "This quotation as given by Michaelis differs from the text of the original in Assemani in respect to the very *word* for which the quotation is made, for the Syriac verb before mentioned is not used in that passage." p. 405.

quoted

quoted by Michaelis, and where also the Syriac verb is the very same that he mentions, and, as in his first proof, they are *Horâ undecimâ Sabbato exeunte et dominicâ ineunte.* Here the Syriac verb for *inlucescere*, (which Assemani to prevent mistake has paraphrased by *exeunte* and *ineunte*) cannot possibly refer to the subsequent *morning light*, and only, as Michaelis rightly points out, to the approach of *the night*, at which the first day of the Jewish week commenced. This is therefore a decisive proof of that practice among the Syrians, which Michaelis has pointed out, and which led St. Luke into the impropriety of using επιφωσκω in the same manner and sense; if indeed it be an impropriety in Greek, and if the Greeks could not apply that verb to the approach of the *light of the moon and stars at night*, just as well as to the *dawn of Sun-rise in the morning*; which we apprehend they could do, although it might not be so common. Accordingly not only Virgil celebrates *Lucentemque globum Lunæ*, but in *Alex. Aphrodis.* αφωτιστος is applied as an epithet to the moon, to signify *lunam non lucentem*, and αστροφανης is used to mean *stellis resplendens*. In too many cases the prevalence of our own customs renders us blind to the propriety of phrases adapted to customs in ancient ages different from our own: nevertheless both Hammond and Le Clerc, after others, have in the present case explained επιφωσκω in St. Luke, as thus referring to the *light of the Moon and Stars at Sun-set.* So that, after all, there may not be any necessity whatever for, thus ascertaining the practice of the Syrians, or for recurring to a Syriasm, in order to vindicate and explain the meaning of επιφωσκω in St. Luke: but if others judge that there is such a necessity, Michaelis in his *second* proof (when the page is corrected) has done it decisively. Upon the whole, we at least learn hence what strange work one learned Hebraist has made of his own arguments and evidence: and also into how many other strange errors his learned translator has fallen, through a mere error in the number of a page in Assemani. It should teach us all to attend more in reading, and to reason less in hastily writing.

We might still add, that the *proofs* which Mr. Marsh has produced, in order, as he thinks, to supply the supposed deficiency of *all* those in Michaelis, are by no means sufficient to ascertain the use of the Syriasm in question by the Syrians, even if Michaelis had been deficient in his own proofs: for that from Castellus's Lexicon, being only the opinion of an European author, and not there pointed out as an original phrase, actually employed by any Syrian writer, and those also from the Syriac translation of the Greek testament, being again taken not from an original Syriac composition, but being only translations, may be

mere

mere imitations of the phraſe συμφωνεῖ as uſed by St. Luke: they cannot therefore prove the exiſtence of ſuch an application of *inducere*, in original Syriac compoſitions. So that here again Mr. Marſh has not done juſtice to Michaelis, whoſe oriental ſpeculations are always ingenious and pleaſing, although not always ſo ſolid as in the preſent caſe.

We have ſelected theſe two inſtances, in which the opinion of the original author appears to us preferable to that of his commentator, becauſe in general we think it otherwiſe; and becauſe it was to be apprehended that the weight of a judgment, in moſt caſes correct, might, in theſe inſtances alſo, gain aſſent, to the injury of truth. Having ſaid this, we cannot allow ourſelves to expatiate further upon a work which offers matter for ſpeculation almoſt inexhauſtible. Our opinion of the author and tranſlator has been already given.

ART. XIV. *Tithes, politically, judicially, and juſtly conſidered. Addreſſed to the Clergy of the Univerſity of Cambridge; with Strictures upon the Farnham Hop-Bill; in which the Neceſſity of a General Commutation of Tithes is demanſtrated, Modes of Commutation are propoſed, and the proper Meaſures pointed out for obtaining ſuch as may meet the public Will.* By a Pluraliſt, 8vo. 185. pp. 4s. Marſom, 1794.

THE Author opens his book with a dedication to the Univerſity of Cambridge, and in ſtrong language urges the Univerſity to ſupport the eccleſiaſtical revenues by exerting an influence over their repreſentatives, whom he accuſes of not guarding the rights of the clergy, particularly in the Farnham hop-bill. He calls himſelf "one who has long fought the hard fights of equity, and therefore ſpeaks from ſore experience." (See dedication.) Sore is he indeed, and to this ſoreneſs we muſt attribute his charging the courts of equity with ſophiſtry and evaſion, and with denying to the clergy every right or relief. (See Proem. add. p. 3.) This language concerning the courts is as unjuſt as it is indecent, eſpecially when it is conſidered, that in an eſtimate made of the Tithe Cauſes tried in the Courts of Equity it was found that of ſeven-hundred ſuch cauſes, ſix-hundred and ſixty had been determined in favour of the Clergy (155). He eſtimates the number of Clergy in this kingdom at eighteen-thouſand, and ſtates that the revenue of each, if equalized, would amount only to about ſeventy-five pounds per annum. He contends that Tithes are not only a very bad

proviſion

proviſion for the Clergy, but are likewiſe injurious to the public, and in proof of the latter he ſays (153) "that for Eighteen years paſt the quantity of corn, which before that period was conſiderably more than what was neceſſary, for the conſumption of the Inhabitants of this Iſland, is ſo far diminiſhed that our markets are dependent on other Countries for their ſupply."

To render this argument at all forcible, the author ſhould have previouſly ſhown that Tithes were not in exiſtence till within the period of eighteen years above-mentioned. Having ſtated various grievances and difficulties under which the Clergy labour in their Tithes, our author propoſes to redreſs them by a general commutation bill.—We cannot agree with him in the efficacy of this expedient: we conceive that no mode of commutation that we have yet ſeen or heard of, (and we have much attended to the ſubject) is more free from difficulties, or can, ſo well ſecure a *permanent* maintenance to the Clergy as Tithes.

This projector next conſiders ſome of the different modes of commutation that have in ſome caſes been adopted—againſt a fixed money payment he ſtates (164) that money decreaſes in value. Againſt a payment in coin, or its value in money, according to the market price, he ſtates, 1ſt. Colluſions in fixing the price. 2d. That it is unreaſonable to pay the Clergy in any one product. 3d. That corn is often low in price compared with other neceſſaries of life. And 4th. The great variety in its local value. We agree with the author that theſe two modes are ſufficiently objectionable, though we cannot think that he is ſo happy as he might have been in ſelecting his objections.

He proceeds next to recommend ſome plans of commutation. His firſt plan is (p. 168) that an eſtimate be made every 7th year, by two commiſſioners (choſen one by the land owners, the other by the Patron, Incumbent, and Ordinary) of the value of the produce of the farms in each pariſh, and one tenth of the ſaid value be annually paid to the parſon for the ſucceeding ſeven years. Appeals to the Quarter Seſſions and King's Bench to be allowed.

His ſecond plan is, That government take the preſent church revenues, and pay out of the exchequer annual ſtipends to the ſeveral orders of Clergy.—We will ſtate an inſuperable objection that will apply to each of the above modes. Eſtimates of the value of the produce of each farm in every pariſh, muſt be occaſionally taken by the commiſſioners: and it may be aſked whence are they to obtain information of the quantity or value of this produce? The anſwer is, from the parties intereſted: the Farmers themſelves. We may obſerve

ſerve further on the latter mode, that, (if adopted) it would turn an independent Clergy into ſtate penſioners, which no friend of genuine liberty can wiſh.

When the enclofure of any common ſhall take place, the author recommends to the Clergy to accept an allotment of Land in lieu of Tithes. For the objections to this mode, which we cannot here detail at length, ſee a pamphlet entitled, Obſervations on a General Commutation of Tithes for Land; or, a Corn Rent; Printed by Cadell in 1781.

The author profeſſes to be the champion of the Church, but his zeal, if honeſt, which it ſurely is not, is ſo little tempered with prudence, that the Clergy are not likely to thank him for his ſervices. He is, at beſt, one of thoſe who catch at the inevitable and obvious difficulties of Tithes, but have not the judgment to diſcern either the obſtacles previouſly to be ſurmounted, or the greater evils that a commutation would introduce. He is not ſatisfied with ſtating, but aggravates the difficulties attendant on Tithes, and in order to ſecure an abolition of them, he earneſtly adviſes the Clergy to petition Parliament, and leſt any doubt ſhould ariſe of the ſincerity of his advice, he ſtyles himſelf a *Clerical Brother*. But an intermixture of the cant of modern pretended philoſophers, even in the title page, and ſeveral other ſymptoms, mark him for a falſe, or pretended brother.—The world, by woeful experience, is now become too wiſe to be *fraternized*, and be it remembered that neither the Clergy, nor indeed any one poſſeſſed of property, need go far for an awful leſſon on this ſubject. It is well known that one of the firſt outrages committed in France, on the rights of property, was inveigling the Clergy to a conceſſion of their right to Tithes, and they were led to this act of Felo de ſe by a promiſe of an adequate compenſation. This was ſoon reduced to a bare ſubſiſtence. The ſequel we need not relate. One principal part of the policy of this concealed Jacobin, for ſuch we doubt not he is, (and not much concealed either) is to ſet the inferior Clergy againſt the ſuperior. This point he particularly labours in his Proemial addreſs. He is, without doubt, perfectly well informed that the Parochial Clergy in France were made the great engine to overthrow the higher orders. But in candour he ſhould have mentioned, that as ſoon as they had done that ſervice they were overthrown themſelves. The caſe however is, too different hereto give any effect to his inſidious attempts. We truſt that all thoſe will be baffled who write or act on the ſuppoſition, that Engliſh minds can be influenced by the fallacies which have corrupted the French.

ART. XV. *The History of the Reign of George III. King of Great Britain, &c. from the Conclusion of the Sixth Session of the Fourteenth Parliament, to the End of the Seventh Session of the Sixteenth Parliament of Great Britain in* 1790. *Vol. III.* 8vo. 5s. Printed for the Author. by T. Evans. 1794.

THOUGH the former volumes of this work were published long before the commencement of our Review, we have thought it our duty to inspect them on this occasion. They afford, indeed, a very curious example of the progress of the human mind, from youth to age, not only in a literary but a moral view. The first volume which was published in the year 1773, exhibits all the ardour and vehemence of youth. The author, in that volume, is a Whig of the most violent description, and outrageously clamorous for Wilkes and Liberty. The second volume bears the marks of more mature judgment, and is, consequently, more temperate, guarded, and cool; and in the third volume, which is now before us, we evidently discover the testiness of age. The author seems in humour with scarcely any of the parties which have appeared of late years in this country. He is decidedly adverse to the American war, and treats, we think, with too much severity, the Ministry who conducted it; yet he is equally severe on Mr. Fox and his party with respect to the famous Coalition, and the no less celebrated India Bill. The present Ministry, he has, however, treated with almost uniform respect, and has not censured them in any instances, except those of the Commutation Tax and the Spanish Armament in 1790. The author manifests, indeed, in the last volume, more of the keen and sarcastic temper of Tacitus, than of the candour and liberality of Livy. While we say this, we must, however, add, the work is executed with ability and spirit; and that the observations of the author are often solid, and always pointed and forcible. The style of this last volume is also superior, as might be expected, to that of the two former, and the history seems on the whole to be more laboured.

We have compared the facts very carefully with such documents as we ourselves have had occasion to collect, and it is but justice to say, that nothing of importance appears to have been omitted, and that the compilation is made with accuracy and fidelity, and apparently from good materials,—though we have to complain of one inexcusable deficiency, the want of proper references, which we hope, in a future edition the author will supply in all the volumes.

The

The history of the French Revolution is written, we think, with correctness, and, on the whole, with candour. The historian very judiciously censures the atrocious robbery committed on the Clergy by the first Assembly, and dates from that circumstance, all the calamities of France. The reflections of our author on this subject are, we think, too interesting to be overlooked.

"In digesting the resolutions of the 4th of August, the construction which was applied by the democratic members to one of the articles, occasioned considerable debates. They wished to consider tithes as a *feudal* tax levied upon land; and this construction was strenuously resisted by the clerical members. The Abbé Sieyes, in a debate which took place on this subject on the 16th of August, evinced, with much legal knowledge and logical precision, that tithes were not a tax imposed agreeably to the feudal system, but a simple rent-charge laid upon their estates by the original proprietors, for the maintenance of religion among their tenants and vassals; that the actual proprietors had purchased their estates, subject to this rent-charge; and that, by transferring it from the hands of the clergy to those of the landed proprietors, only the aristocratic interest would derive any benefit.—The Abbé concluded a most able speech, by the memorable sentence:—"If you wish to be free, begin by being just."

"It can only be ascribed to that unfortunate spirit of religious unbelief, which the pernicious writings of Voltaire and other Atheists had inculcated in France, that the unanswerable reasoning of the Abbé Sieyes should have produced so little effect. The clergy, who foresaw in what manner the question would be decided, determined, like Cæsar, to fall with grace; and on the following day, spontaneously desired to place the whole of their tithes under the discretion of the National Assembly, claiming only for themselves an allowance adequate to the dignity and decency of public worship, and the relief of the poor.

"So essential is religion to the support and welfare of every society, that almost the whole of those dreadful calamities of which France has become the conspicuous theatre, may be ascribed to that fatal and ruinous infidelity which all the superior orders had imbibed. If there is no religion, experience, not less than theory, assures us, there will be no morals in a nation. If the motive to purity and integrity is taken away, the practice must necessarily degenerate. The first great error committed by the French Revolutionists was this absurd and wanton sacrifice to their irreligious prejudices: and this was the first measure that raised against them a host of foreign and domestic enemies; this was the first insult upon justice that sullied the fairness of their proceedings, and alarmed and irritated mankind. So entirely indeed does an irreligious spirit deprave and derange the human mind, that even the exalted talents of Mirabeau were in this instance the dupes of his prejudices: and if he did, as is affirmed, assert, that to effect a revolution they must begin by uncatholicising France, we can only refer it to that dark cloud which ever obscures the understanding of infidels, that he did not see that the attempt would be the most

most fatal to the cause of liberty. The example of France, in this instance, will operate as an instruction to other states; and though we should blush to appear as the advocates of any thing which is contrary to the principles of liberty, either civil or religious, yet we cannot help adopting the sentiment of a late writer,—"That the most dangerous of libels are those against God; and that whoever attempts to deprive civil society of the useful restraints, and of the solid consolations of a future state, deserves exemplary punishment." P. 456.

The author has also paid a very particular attention to the affairs of India, and has made clear some facts of which we entertained before but a confused idea. The debates and proceedings on the Test Act and the Slave-Trade, are also correctly reported. The following is the account here given of the introduction of the latter business to the notice of the public:

"Perhaps there is no mark so unequivocal of the progress of mankind in civilization and intellectual excellence, as the extension of their cares and attentions beyond the narrow circle of self-interest, and directing them to the reform of those systems of oppression, which the ignorance, inattention, and inhumanity of mankind have suffered to receive the sanction of time, and the authority of law. One of the most important proofs of the influence of knowledge and literature exhibited by the present age, was the general attention which, about the period we are now recording, was excited to the cruelty and injustice of the African slave-trade. This nefarious traffic had been carried on during the course of more than two successive centuries, and had received, more than once, if not the positive, at least the virtual, sanction of the Legislature of Great Britain, without a single suspicion apparently arising concerning the unlawfulness of the principle, or the inhumanity of the practice. One of the first writers who appears to have noticed the subject, was the celebrated Bishop Warburton, who in a sermon preached before the Society for the Propagation of the Gospel, in 1766, inveighed against the traffic, with all that energy and vehemence by which his compositions are so much distinguished. The celebrated Mr. Wesley also having been, in the course of his travels in America, a frequent spectator of the miseries of the degraded Africans, much about the same period published an excellent little pamphlet, entitled "Thoughts on Slavery." Mr. Granville Sharpe, whose name will ever retain a distinguished place in the annals of virtue and humanity, was the next advocate for the negroes; and he was followed, in the years 1785, 1786, and 1787, by the Rev. Mr. Ramsay, who had long been resident in the West Indies, and by a number of able writers, who exposed equally the injustice, the impolicy, and the national disgrace of continuing to licence a commerce so injurious to human nature, and so opposite to religion.

"Among the strennous advocates for humanity on this occasion, appeared the present pious and amiable Bishop of London: Mr. Wilberforce,

berforce, alſo, one of the moſt upright and able of the independent Members of Parliament, became intereſted in the ſubject; and in the beginning of this year, he, and ſeveral reſpectable Members of both Houſes, warmly engaged in a plan to effect the abolition of the trade. While theſe meaſures were purſuing with reſpect to the agitation of the ſubject in Parliament, a ſociety was inſtituted in London, at the head of which Mr. Granville Sharpe was deſervedly placed, and ſubſcriptions were ſolicited for the purpoſe of obtaining information, and for ſupporting the progreſs of a bill through the Houſes of Parliament for the abolition. Similar ſocieties were inſtituted in other places, and petitions were preſented to the Houſe of Commons, in the courſe of the ſeſſion, againſt the ſlave-trade, from the Univerſities of Cambridge, Glaſgow, and Aberdeen; from the ſociety of Quakers; from the counties of Huntingdon, Leiceſter, Middleſex, Northampton, Stafford, Cambridge, and Hereford; and from the cities of Norwich and Briſtol, and the town of Birmingham.

"Encouraged by the general ſpirit of liberality and juſtice which appeared to pervade the whole nation, Mr. Wilberforce, early in the ſeſſion, informed that Houſe, that he had in contemplation ſpeedily to bring the ſlave-trade under their conſideration; and Mr. Fox, at the ſame time, took occaſion to obſerve, that he had formed a determination ſome time ſince to the ſame effect, but was happy to find the buſineſs in ſuch able hands. The indiſpoſition of Mr. Wilberforce, however, protracted the diſcuſſion till the 9th of May, when Mr. Pitt, in the name of his friend, propoſed a reſolution founded on the petitions, the purport of which was to declare, that early in the next ſeſſion they would proceed to the inveſtigation of the ſlave-trade. He mentioned two opinions as prevalent upon the ſubject:—the moſt general, he believed, was, that the trade ſhould be totally aboliſhed; but others conſidered it as only requiring ſome regulations. He ſaid the Houſe was not yet ripe for the diſcuſſion; but added that the inquiry which had been inſtituted in the Privy Council, would, when it was completed, be laid before Parliament, and would enable them to proceed to a deciſion equally the dictate of humanity, policy, and juſtice.

"Mr. Fox, in a manly and forcible ſpeech alluded to the declaration which he had formerly made, of his intention relative to the ſlave-trade. He alluded alſo to what the Miniſter had intimated concerning a Committee of the Privy Council. There was no information, he ſaid, which could not have been obtained with more advantage by an enquiry directly inſtituted by that Houſe. He reprobated all delay on a point of ſo much importance to ſuffering millions. The ſubject was not new; moſt men had now formed their opinions either for or againſt it. For himſelf, he did not heſitate to declare, that, in his opinion, the ſlave-trade ought not to be regulated, but deſtroyed; and it was one conſolation for the delay that might enſue, that he was convinced, the more the ſubject was conſidered, the more general his opinion would become.

"The ſentiments of Mr. Fox were ſtill further enforced by Mr. Burke, Sir W. Dolben, and Mr. Martin; and Mr. Pitt's reſolution was unanimouſly voted.

"Though

"Though the University of Oxford had not as yet petitioned againſt the ſlave-trade, they had inſtructed their repreſentatives, of whom Sir W. Dolben was one, to aſſiſt in promoting the abolition; and it is but juſtice to add, from the well-known humanity of the Hon. Baronet, that no inſtructions from his conſtituents could be more conſonant to his feelings. As there was a ſtrong probability that the reſolution which the Houſe had juſt adopted, might ſtimulate the ſlave dealers to particular exertions, which might by a temporary gain, compenſate in ſome meaſure, for the uncertainty that might hang over their future commerce, a bill was introduced by Sir William Dolben for the temporary regulation of the trade, as far as reſpected the tranſportation of the negroes. By this bill, the number of ſlaves was proportioned to the tonnage, and ſome other regulations were enforced relative to the affording them proper medical aſſiſtance, and the ventilation of the veſſels.

"If a proof had been wanting to evince that the ſlave-trade is entirely calculated to deprave the moral ſenſe, and to render callous the feelings of all who are engaged in it, that proof would have been amply furniſhed by the oppoſition which a bill ſo reaſonable in its principle, and ſo excellent in its object, had to encounter. It was ſcarcely moved for, before petitions were preſented from the merchants of London and Liverpool againſt the bill, and they were indulged in the hearing of counſel and witneſſes at the bar of the Houſe. The meaſure, however, for which they ſupplicated, only ſerved to involve them deeper in diſgrace, and to ruin their cauſe. A ſeries of facts more ſhocking to humanity never was revealed to public view, than thoſe which were furniſhed by their own evidences. It was proved, that five feet ſix inches in length, and ſixteen inches in breadth, was the whole ſpace allotted to a human being, in the cloſe hold of a ſhip, in the ſultry climates of the torrid zone. The lower deck of the ſhip was always covered with human bodies; and the ſpace between the floor of that deck and the roof, which was only five feet eight inches, was divided with a platform, alſo covered with bodies. In this dreadful ſituation, five perſons out of every hundred periſhed on the loweſt computation, in a voyage of ſix weeks; but in a voyage to the ſouthern parts of Africa, the mortality was double.

"Theſe facts were heard with a juſt abhorrence, both by the Miniſter and the majority of the Members, and Sir William Dolben's bill paſſed through the Commons with increaſed rapidity from the circumſtance. In the Houſe of Lords, the Chancellor Thurlow, diſtinguiſhed himſelf by a pertinacious oppoſition. But what effect ought to reſult from any oppoſition, which placed the loſs of profit to the merchants in competition with the lives of men? The bill was ſuffered to paſs into a law: and no circumſtance could better prove, how little adapted commercial men are to decide upon any general principles of moral or political truth, ſince it is a decided fact, that the profits of the ſlave merchants have been nearly double ſince the paſſing of that act, from the immenſe diminution in the mortality of the ſlaves. They now find that their views were in this in-

ſtance, as they are in moſt, narrow and confined, and that they were incapable of calculating upon an extenſive ſcale, or of enlarging their views to the comprehenſion of a diſtant object." P. 369.

The characters, in general, evince conſiderable knowledge of human nature, but to theſe, as well as to ſome other parts of the work, our obſervation reſpecting the ſplenetic and ſarcaſtic turn of the author, will apply.

In his political principles the author is moderate, and he very properly characterizes the modern reformers as "viſionary, violent, and exorbitant in their demands." On the whole, we may add, that this is a uſeful and reſpectable publication; the ſtyle, in many parts, is brilliant, and it is not any where offenſive.

BRITISH CATALOGUE.

POETRY.

ART. 16. *The Preſent State of the Manners, Arts, and Politics of France and Italy; in a Series of Poetical Epiſtles from Paris, Rome, and Naples, in* 1792 *and* 1793. *Addreſſed to Robert Jephſon, Eſq. By J. Courtney, M. P. The Second Edition, reviſed and augmented.* 8vo. 2s. 6d. Robinſons. 1794.

That ſlanderous book which Hamlet ſpoke of to Polonius, certainly uttered ſome things that deſerved to be moſt potently believed. The plentiful lack of wit which that author irreverently attributed to a certain age is fully exemplified in this tract, which, to a title that promiſes much, ſubjoins Epiſtles that perform nothing. They do not delineate manners, arts, and politics in France or Italy, and they moſt certainly are not poetical. The letters are ten in number, interſperſed with ballads, &c. The meaſure attempted is that of the Bath Guide, but ah! as unlike, as the author to Hercules. The very firſt letter begins with a palpable miſtake:

> "Eaſy verſe from my pen ſo ſpontaneouſly flows,
> When to Jephſon I write, that I can't write in proſe."

Were ever verſes more remote from eaſe?—The human tongue almoſt refuſes to pronounce them. If worſe can be found, they muſt be ſought in the ſame collection, Letter III.

> "Aſſociation's dear charms with new beauties ariſe,
> Enrapturing the heart, and delighting the eyes."

Theſe

These the reader will in vain labour to make into verse, unless he should hit upon the expedient of pronouncing the first word A'ffō-shā-shon. Poor Mr. Jephson! who has an ear for verse and harmony, how must he be tortured! If his friendship led him to go through these Letters, it stood a formidable test. But worse than bad verses, worse than coulness, worse than Sans-Culotism, which all prevail in this farrago, is the restless desire to introduce profane and despicable ridicule of scripture. Here we cannot but quote—

"Rerfist,—by all divine in man unaw'd—
But learn, ye dunces, not to scorn your God!"

It may be thought, perhaps, that we are unusually severe in our account of this work; but let any candid reader take up the book, and if he can by any diligence of search find ten lines together fit to redeem it from the sentence we have pronounced, we consent to own that we have decided too hastily.

ART. 17. *The Golden Age, a Poetical Epistle from Erasmus D——n, M. D. to Thomas Beddoes, M. D.* 4to. 1s. 6d. Rivingtons, London; Cooke, Oxford, 1794.

It is fortunate for the personages who are introduced in this mock-heroic epistle, that the author did not give more time to the composition, or carry it to a greater extent. Short as it is, it is calculated to make impression by the liveliness of its strokes and the elegance of its versification. On the following text of Dr. Beddoes, "May we not, by regulating the vegetable functions, teach our woods and hedges to supply us with butter and tallow?" He thus comments:

"Proceed, great days! and bring, oh bring to view,
Things strange to tell! incredible, but true!
Behold, behold, the Golden Age appears,
Skip, skip, ye mountains! forests lend your ears;
See red-capt Liberty from heav'n descend,
And real prodigies her steps attend!
No more, immers'd in many a foreign dye,
Shall British wool be taught to blush and lie;
But all our pastures glow with purple rams,
With scarlet lambkins and their yellow dams!
No more the lazy ox shall gormandize,
And swell with fattening grass his monstrous size;
No more trot round and round the groaning field,
But tons of beef our loaded thickets yield!
The patient dairy-maid no more shall learn
With tedious toil to whirl the frothy churn,
But from the hedges shall her dairy fill,
Ah pounds of butter in big drops distil!"

And soon after,

"See tallow candles tip the modest thorn,
Candles of wax the proudest elm adorn!"

The following couplet is happy:

" With pikes and guns this moral dogma teach,—
Virtue conſiſts in nudity of breech!"

The whole has equal vivacity and merit.

DRAMATIC.

ART. 18. *Fontainville Foreſt, a Play, in Five Acts, (founded on the Romance of the Foreſt), as performed at the Theatre Royal, Covent-Garden. By James Boaden, of the Honourable Society of the Middle Temple.* 8vo. 1s. 6d. Hookham. 1794.

As the incidents of this piece are in general ſerious, and the concluſion not quite bloodleſs, the author has written it in blank verſe, yet modeſtly calls it only a Play; intimating, we preſume, that it is not laboured and faſhioned with ſufficient care to entitle it to the name of a tragedy. The fable is well known to thoſe who have peruſed the pleaſing Romance on which it is founded, and as we have reaſon to believe that claſs to be very large, we ſhall not attempt to detail it. The verſification in general is eaſy and unaffected. The following ſpecimen will prove that it is alſo, on ſome occaſions, forcible.

ACT IV.

SCENE, the Hall, *(dark)*.

(Violent thunder and lightning, the Abbey rocks, and through the diſtant windows one of the turrets is ſeen to fall, ſtruck by the lightning.) Enter the Marquis, wild, and diſhevelled.

" Away! purſue me not! thou phantom hence!
For while thy form thus haunts me, all my powers
Are wither'd as the parchment by the flame,
And my joints frail as herveleſs infancy. [*Lightning.*
See, he unclaps his mangled breaſt, and points
The deadly dagger.—O in pity ſtrike
Deep in my heart, and ſearch thy expiation;—
Have mercy, mercy! [*falls upon his knee*]—Gone! 'tis all illuſion!
O no! if images like theſe are fanciful,
The griding rack gives not ſuch real pain.
My eyes have almoſt crack'd their ſtrings in wonder,
And my ſwoln heart ſo heaves within my breaſt,
As it would bare its ſecret to the day.
'Twas ſleep that unawares ſurpriz'd me yonder,
And Memory lent Imagination arms,
To probe my ulcerous ſpirit to the quick.

This is an unreal phantom: but the preceding Act cloſes with a real one ſeen by Adeline. For this circumſtance the author thus punningly accounts in the Epilogue.

" Why ſhould your terror lay my proudeſt boaſt,
Madam I die, if I *give up the ghoſt* ?"

The author who produced this play may be expected to perform yet better things.

MATHEMATICS.

ART. 19. *An Enquiry into the Laws of Falling Bodies. By Robert Anſtice.* 8vo. 2s. 6d. Arch. 1794.

This is an eſſay to prove the Leibnitzian doctrine of the percuſſion of bodies in motion, which, the reader will remember, is in direct oppoſition to the Newtonian ſyſtem, viz. that the comparative force or impetus of bodies in motion, is as the ſquare of their velocities multiplied into their quantities of matter. The author has diſcovered a conſiderable degree of ingenuity, though we cannot ſay that his illuſtrations amount to any proof that the Newtonian ſyſtem is fallacious. The treatiſe may, however, be read with advantage by all who happen to be intereſted in the conſtruction of any piece of mechaniſm.

ART. 20. *The Longitude Diſcovered by a new Mathematical Inſtrument, called Graphor.* 8vo. 1s. Hookham. 1794.

The reader will ſoon perceive that this pamphlet contains more of hardy aſſertion than of ſatisfactory proof. The inſtrument here mentioned is not deſcribed, but ſerious complaints are urged againſt the Commiſſioners of the Board of Longitude for giving the Graphor, not only not a fair examination, but, indeed, no examination at all. It may, and it will, be preſumed from this circumſtance, that the Commiſſioners did not think very favourably of the outline placed before them; yet every man is doubtleſs entitled, in a matter of ſuch moment, to have his labours carefully inveſtigated.

POLITICS.

ART. 21. *A Letter to the Duke of Grafton, with Notes. Including a Complete Exculpation of M. de la Fayette, from the Charges indecently urged againſt him by Mr. Burke, in the Houſe of Commons, on the Seventeenth of March* 1794. *By Mr. Miles. To which is annexed a Vindication of the Author from the Charge of Democracy.* 8vo. pp. 95. and 68. 4s. Owen, 1794.

It has been the lot of the Nobleman here addreſſed, to be the object of invectives written with no common degree of fire and elegance. The eloquent, refined, yet biting ſatires of Junius, will live as long as any taſte remains for the perfection of Engliſh language. Mr. Miles endeavours apparently to emulate his predeceſſor, and with much more ſucceſs than is uſually obtained in attempts ſo arduous. Faults he has which will not be found in Junius, and his invectives are perhaps, occaſionally more coarſe; but he has caught the ſpirit, and well imitates the point of his predeceſſor; and writes with a force of

of indignation which a man muſt be very innocent, or very hardened in offences not to feel. The letter bears the date of March 20, the vindication June 17th, 1794. It is evident therefore that the preſent title page has been accommodated to the addition. When we recollect what this author has lately written on the ſubject of the war with France*, and obſerve that the ground of his preſent attack is what he conſiders as a dereliction of his Country's cauſe and conſtitution, in an hour of danger, it may be ſuppoſed not difficult for him to repel any charge or inſinuation of Democratic principles. His addreſs to the Duke of Graſton has the following tendency: "You, my Lord, are above all men wrong to embark in the cauſe of democracy, becauſe, ſhould titles and eſtates once come to be examined upon thoſe principles, your own muſt be the firſt to fall." This is the plain ſtate of the caſe.—Mr. M. appears to have a perſonal friendſhip for M. de la Fayette, in his zeal for whoſe defence he falls upon Mr. Burke, with no leſs vehemence than on the perſonage principally addreſſed. We ſhall not enter into any of the controverſial parts of this performance, but ſhall produce a ſpecimen of the author's ſtyle, on the general ſubject of remonſtrance which occaſioned his letter, the neceſſity for unanimity among ourſelves in the preſent conteſt.

"Is it not an inſult to our underſtanding, that you, of all men in his Majeſty's dominions, ſhould preſume to come forward, under the maſque (maſk) of patriotiſm to embarraſs the executive Government? Are you aware, my Lord, of the conſequences of ſuch a conduct, at a period like the preſent, when the unreſerved ſupport of every man in the three kingdoms, ſhould be fully and cheerfully given to the crown? When the whole empire is called upon to reſent unprovoked aggreſſion, the object of which is to tear not only the diadem from the head of your ſovereign, but the ſhuttle from the weaver, the anvil from the ſmith, and the plough from the huſbandman? Is your Grace yet to learn that the war is of an extent unexampled in the annals of the world; that it aims no leſs to wreſt from the labourer and mechanic, the well-earned fruits of their honeſt induſtry, than to extinguiſh the power, and annihilate the commerce of your country? Are you to be informed, after the woeful proofs we have had, of the wild and execrable principles on which the French commenced this war, and have reſolved to purſue it, that it is not only the dignity of the Britiſh empire that we are defending, but our acres and our perſons. That it is a conteſt between idleneſs and virtuous induſtry, as well as between nation and nation, and that the firſt has ſworn to exterminate the ſecond, or periſh in the attempt? Is it poſſible that your Grace can be a ſtranger to the only conditions on which the French will liſten to peace? Are you to be told, that they have reſolved not to treat with any people who acknowledge a King or Nobility? and have you the indecency as well as meanneſs to abet an execrable banditti, in ſo flagrant an attack on the ſovereignty and independence of your Country?"

This is an able as well as animated remonſtrance. When the author ſays, in the next page, "*Democratic* as I am," &c. it is evident

* Britiſh Critic, Vol. III. p. 71.

from

from the context, that he means only, *attached* to the popular freedom eſtabliſhed by our Conſtitution: the expreſſion is, however, unguarded and dangerous.

ART. 22. *A Supplement to the Conduct of the King of Pruſſia, &c. inveſtigated: containing Obſervations upon the preſent State of Engliſh Politics; and a Plan for altering the Mode of carrying on the War. Addreſſed to all Ranks of Britons.* 8vo. 50 pp. 1s, 6d. Bell, 1794.

Whoever has read our account of the tract to which this is Supplemental, (Britiſh Critic, Vol. II. p. 19.) will have little occaſion to be informed how far the lady who writes it is equal to the arduous taſk ſhe has undertaken. Let us, however, permit her to ſpeak for herſelf: this is her plan.—"Let us entirely withdraw our troops from the Continent. Do not let it be ſuppoſed I mean that we ſhould take a leſs active part in the war. On the contrary, I ſhould propoſe that a greater force on the part of Britain ſhould be employed, but that it ſhould conſiſt of Royaliſts.—Whilſt our own brave countrymen return home, ready to co-operate, where occaſion may point out any expedition on the Coaſt of France; and our fleet, ſolely attended to, would ſoon annihilate their trade, cut off their ſupplies, and Britannia wield Neptune's trident over the utmoſt extent of the ocean." p. 22. Here is a little inconſiſtency.—Expeditions of troops to the Coaſt of France are not exactly compatible with a ſole attention to the navy. Beſides,—Is not Holland to be defended? But—to argue with a lady would be unpolite.

Lady W. quotes, very much at large, her own Letter to her Son in 1791, and, more ſparingly, a manuſcript tragedy, with which ſhe probably intends hereafter to favour the public. But her knowledge of verſification, and her ſtyle in proſe, ſtill remain imperfect. In page 27 ſhe tells us, that "*Every man* (Frenchman) *able* and not *willing* to carry arms, would juſtly be branded as puſillanimous *traitors*, and as *concealed enemies*."

I had rather be a kitten, and cry mew,
Than one of theſe, &c. &c.

ART. 23. *Memoirs of General Dumourier, written by Himſelf. Tranſlated from the French. By J. B. Beaumont.* 8vo. pp. 153. 4s. Allen and Weſt. 1794.

The Memoirs of Dumourier, written by himſelf, bear every internal mark of being authentic. To this tranſlation are prefixed ſome particulars of his early life, taken apparently from the letter on that ſubject, which is ſubjoined to the original. The body of the account opens with the decree of Nov. 19, 1792, becauſe Dumourier felt it moſt eſſential to his own intereſts to explain firſt the moſt recent parts of his own hiſtory. This tranſlator has omitted the prefatory obſervations of Dumourier, which yet contained ſome curious particulars; he has ſubſtituted a ſhort, but judicious, preface of his own. In tranſlating ſome paſſages, Mr. B. has loſt ſome features of the original. For inſtance, when Dumourier was endeavouring to excite

cite ſome Pariſians to ſave the King, "Un marchand raiſonable," ſays he, "fit un jour au Général cette réponſe, en baiſſant les yeux, et rougiſſant de honte. "Citoyen, je vois ce que vous voudriez nous inſpirer. Nous ſommes des laches, et le roi ſera victime. Que pouvez vous attendre d'une ville, qui ayant quatre-vingt mille hommes de Gardes Nationales, ſuperbes, et bien exercées, s'eſt laiſſé déſarmer, dans les premiers jours de Septembre par moins de ſix milles Fedérés Marſeillois, & Bretons?" In rendering this, the tranſlator has loſt the looking down and bluſhing with ſhame, attributed to the merchant, and the epithets deſcriptive of the ſtate of the National Guard, &c. and gives it thus "*Citizen, I ſee what you would have us do, but we are cowards, and the King will be ſacrificed; what do you hope from a city, that having* 80,000 *armed men, ſuffered itſelf to be intimidated in the firſt days of September by leſs than* 6000 *Marſeillois and Bretons.*"

Dumourier makes a plauſible ſtory for himſelf throughout; but, as this tranſlator ſays, a prudent reader will indulge with caution the eagerneſs of curioſity. This muſt be obſerved in his favour, that the original contains an atteſtation by the Belgian Editor, that the people of that country do, and always will, remember with gratitude, the ſervices of Dumourier to them, in protecting them from the injuſtice of the Jacobins (See p. 141 of the tranſlation). It may be obſerved, though not very important, that in the original, the name is uniformly ſpelt Dumouriez.

ART. 24. *Europe in Danger; or, an Enquiry into the Cauſes of the Misfortunes of the laſt Campaign, with the means of avoiding them in future, by the commencement of Deciſive Hoſtilities; addreſſed to Monarchs, Miniſters, Leaders of their Forces, and the People.* 8vo. pp. 81. 2s. 6d. Debret. 1794.

This alſo is a tranſlation from an important publication in French; a tract by the celebrated M. Mallet du Pan, whoſe name it ought to have borne in the front. The original was publiſhed at Leyden, and differs a little in its title. The author, who is well known as a ſound and honeſt politician, recommends things, which, alas, have not been found practicable. The attack of Liſle, a conſtant puſhing on of advantages againſt the French when gained, becauſe (as Dumourier alſo allows) no people are more influenced by temporary impreſſions; and laſtly a ſtrong and effectual ſupport of the Loyaliſts in La Vendée. The great change of circumſtances ſince theſe reflections appeared, gives riſe to new ſpeculations. This, indeed, is now perpetually the caſe. The courſe of events is too rapid for the pens of Speculators. Before their works can have had half their circulation, they are obſolete,

ART. 25. *Etat de la France au Mois de May*, 1794, *Par M. le Comte de Montgaillard, Londres chez* E. Harlow, de Buffe &c. 8vo.—
ART. 26. *State of France in May* 1794. *Tranſlated from the original of the Count de Montgaillard.* By Joſhua Lucock Wilkinſon, 8vo. 64 pp. 1s. 6d. Croſby, Owen, &c. 1794.

The work of a perſon who profeſſes to have lived in France ſecretly Eighteen Months, while his Wife and Children were Emigrants, muſt

muſt of neceſſity excite curioſity. His ſtatements are extraordinary, but ſometimes of a nature to render them ſuſpected by both parties, for his repreſentations of the Demagogues will be rejected by thoſe who are democratically inclined, while his formidable account of the power of the exiſting government in France may be attributed by others to a ſecret deſire of aſſiſting that government. That the tranſlator has hurried out his edition of it with that intent, cannot be doubted by thoſe who read *his* preface. Among the aſſertions which cannot eaſily be received is this; that Roberſpierre once attempted to poiſon Marat, and finally was the inſtigator of the enthuſiaſt Charlotte Cordè, who cut him off. It is a curious circumſtance, if exactly ſtated, that two hundred new pieces have been repreſented in the French theatre ſince Auguſt laſt. The immorality and ferocity which they breathe, ſays the author, is inconceivable.

ART. 27. *The Hiſtory of the Briſſotines; or Part of the Secret Hiſtory of the Revolution, and of the firſt ſix Months of the Republic; in anſwer to Briſſot's Addreſs to his Conſtituents. Printed at Paris, by order of the Jacobin Club, and diſperſed to their Correſponding Clubs. Tranſlated from the French of Camille Deſmoulins, Deputy of Paris, in the National Convention.* Second Edition. 8vo. pp. 68. 1s. 6d. Owen. 1794.

This pamphlet contains the ſubſtance of two ſpeeches delivered in the Jacobin Club, and intended as an anſwer to Briſſot's celebrated Addreſs. Perhaps the ruin of the Briſſotine party may, in ſome degree, be imputed to theſe ſpeeches.

ART. 28. *A Collection of State Papers relative to the War againſt France, now carrying on by Great Britain, and the ſeveral other European Powers; containing authentic Copies of Treaties, Conventions, Proclamations, Manifeſtos, Declarations, Memorials, Remonſtrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c. many of which have never before been publiſhed in England.* 8vo. 10s. 6d. Debrett, 1794.

A collection of the ſtate papers which illuſtrate the ſentiments, actions, and views of the parties in the preſent war, neceſſarily make an intereſting and important volume.—The reader will find that this has been accompliſhed in the preſent publication; in which the greateſt accuracy, fidelity, and diligence, are evidently diſplayed.

ART. 29. *A Letter to the Right Honourable William Pitt, on the Doctrine laid down by him reſpecting the Introduction of Foreign Troops.* 8vo. Robinſons. 1794.

This writer, who appears not deſtitute of talent, has taken fire at the doctrine laid down by the Miniſter, that the King has an undoubted prerogative "to introduce bodies of alien ſoldiers in time of war into this kingdom upon his own mere authority, without the previous conſent of Parliament." He truſts that there is yet virtue enough

enough left among us to reject the *wicked doctrine* Mr. Pitt has thought proper to adopt, and says he will take upon himself to prove, by fact and argument, that it is not law. He dwells very much upon *negative* proof, and seems very desirous of throwing the *onus probandi* upon the object of his attack. He does not, however, shrink from the contest, but betrays more of artifice in his mode of disputation than of cowardice. He states the whole military force of England to be threefold. 1. Military Tenants. 2. Militia. 3. Standing Army. Over these, he contends, the Military Act is the only species of controul; and, as none can be liable to the penalties of a law who do not correspond to the descriptions which its principles hold out, the Hessian troops would be liable to no law at all, as not coming under the description of British subjects.

The other part of his argument turns upon the statute of the 12 and 13 Will. III. c. 2. which states that no *alien* should be capable of holding an office of trust—And "will any man (says this writer) tell me, that a body of foreign troops, commanded by foreign officers, possessed of artillery, arms, and accoutrements, when introduced into a foreign country, do not hold *any office or post of trust* in that country?" Proceeding on this ground, he presses the Minister with pointed invectives upon what he pleases to style his ambition, "to extend the civil power of the Crown;" and considers the salvation of the country to depend upon "an immediate opposition of the people of England," and the interference of "the venerable Earl Camden."

We pretend not to meddle with the questions agitated by this writer, nor to remark upon the singular plan he advises. He addresses the *Minister;* and we suppose that the *Minister*, if he should consider the Letter of *sufficient* importance, will take some fit opportunity of *replying*.

ART. 30. *The Speech of Sir Hercules Langrishe, Bart. on the Motion of the Right Hon. W. B. Ponsonby, in the House of Commons of Ireland, on Tuesday, March 4, 1794, for a Parliamentary Reform.* 8vo. 6d. or one guinea per hundred. Stockdale. 1793.

There are some striking passages in this Report of a speech, which, however, is probably a very imperfect representation of that which was actually delivered.

ART. 31. *Addressed to the British Nation. Observations and Reflections on the Origin of Jacobin Principles; the leading Dissenters Politics; the Necessity of the present War; the Causes and Effects of the late Bankruptcies; and on a Letter addressed to the Hon. William Pitt by Jasper Wilson, Esq. By a sincere Friend of his Country.* 8vo. pp. 79. 2s. Debrett. 1794.

This pamphlet, the title page of which is thus speciously covered, cannot boast an execution equal to its sonorous pretensions. But if the repast does not strictly correspond with the bill of fare, it contains however, some healthy viands, upon which the appetite that is not fastidiously corrupted will feed with satisfaction.

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The origin of *Jacobin* principles is traced by this writer in the *boasted* progress of knowledge, and a disposition rather to detect errors in government and religion, than to suggest any rational measures of improvement.

The particular turn of the Dissenting Politics is by this writer referred to the *Non-repeal of the Corporation and Test Acts*, a measure that has thwarted those ambitious views which their general wealth and relaxed devotion, have given them leisure and licence to indulge. Though we have every respect for those who differ from us on speculative truths, and abhor every sentiment of intolerance, we cannot but think the conduct of many amongst those who dissent from the established worship of the country, very properly censured in the course of this pamphlet.

Upon the other points which this writer professes to treat, we find little that has not been anticipated. There is, however, a degree of soundness and plain reasoning in his remarks upon commercial failures, which makes amends for several imperfections.

MILITARY.

ART. 32. *Observations on the Duke of Richmond's extensive Plans of Fortification, and the new Works he has been carrying on since those were set aside by the House of Commons in* 1786. *By the Author of the Short Essay.* 8vo. 7s. Robinsons, 1794.

It happens rather unfortunately for the present work, that it should have been published at a time when the French have a second time invaded the Imperial dominions in Flanders and Brabant; for the author rests a part of his argument on the wisdom and policy which the Emperor Joseph displayed in dismantling the frontier towns of Austrian Flanders. Now we believe we shall not be contradicted in asserting that to this step his successor owes the loss of the most valuable gem in the Imperial crown; if, therefore, the relative situations of the two countries were at all similar, which we do not think they are, this instance would be the strongest argument in favour of the Duke of Richmond's fortifications that could be adduced.

Throughout the whole of this publication the author seems to reason on the supposition that the enemy had landed, and that their object was to take a permanent possession of this country. His arguments, therefore, do not apply to what we suppose to have been his Grace of Richmond's object in constructing the proposed works, and which we consider as the primary object for which we should be guarded, namely, the preventing the possibility of their effecting a landing; with this view we have always been induced to look on the plan for constructing lines of defence on the coast with a favourable eye; especially as it does *not* appear to be liable to the objection which our author makes, that it tends to diminish the strength of the active force of the kingdom; for if the inhabitants of the adjacent towns and villages were called out periodically to learn the exercise of the guns on the batteries, and allotted for, in the nature of a militia, a body of artillerymen might be formed at a trifling expence, fully efficient to all the purposes of this service, who would be

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of no other service in the field, than that of driving off the cattle, or assisting in dragging the field-pieces.

We also differ from the author when he supposes that the object of an invasion would be permanent conquest. If ever it takes place, (which we trust our late brilliant successes by sea have rendered impracticable at present) we conceive it will be carried on rather for the sake of immediate plunder than of territorial acquisition, and therefore that, by adopting the Fabian system, our country would be laid waste, and the end obtained which the enemy had in view.

In order to controvert those parts of the author's arguments in which we do not coincide with him, it would be necessary to enter more at large into the present state of the kingdom, than perhaps might be deemed proper or decent at this juncture; we shall, therefore, though with much reluctance, here take our leave of a publication which is written in exceedingly good language, and which contains many very true and very excellent observations.

ART. 33. *Instructions to Young Dragoon Officers.* 12mo. pp. 3s. Egerton.

This is a faithful description of the new mode of Exercise now in use among the Cavalry, and may consequently be useful to the new corps.

MISCELLANIES.

ART. 34. *The Visit for a Week; or, Hints on the Improvement of Time; containing original Tales, Anecdotes from Natural and Moral History, designed for the amusement of Youth. By the Author of the Six Princesses of Babylon, Juvenile Magazine, and Knight of the Rose.* Small 8vo. pp. 330. 3s. 6d. Hookham, 1794.

It is always with particular pleasure that we embrace an opportunity of recommending publications adapted to the minds, and likely to contribute to the improvement of young people. It is highly to the honour of the present period, that some of our most distinguished and exalted characters, have not thought it beneath them to exercise their talents for this purpose. The present volume is certainly of this kind. It contains a considerable portion of interest and entertainment, and it is written with much vivacity, but with a becoming regard both to the purity of sentiment and correctness of style.

ART. 35. *The Necromancer; or, the Tale of the Black Forest, founded on Facts, translated from the German of Lawrence Flammenburg.* By Peter Teuthold. 2 vol. 12mo. Lane, 1794.

A stranger farrago of Ghosts and Robbers was never put together. This work calls itself a translation from the German: out of respect to such of our countrymen as are authors, we heartily wish it may be a translation. We should be sorry to see an English original so full of absurdities. Errors of ignorance or of the press occur perpetually, such as affect for effect, adjectives used for adverbs, &c. &c.

ART.

ART. 36. *A new Introduction to Reading, or, a selection of easy Lessons, arranged on a new plan, calculated to acquire with ease a theory of speech, and to facilitate the improvement of youth, designed as an introduction to the Speaker.* The second edition with great additions compiled by the publisher, 12mo. 1s. pp. 172. Sael 1793.

This is a very useful and entertaining book for children, and its having passed into the second edition, proves that many others have thought so as well as ourselves.

ART. 37. *The Life of I. P. Brissot, Deputy from Eure and Loire, to the National Convention, written by himself, translated from the French.* 8vo. pp. 92. 2s. 6d. Debrett, 1794.

Brissot anxious to repel the attack on his *Probity* and *Honour*, wrote and published this vindication of himself, containing a brief account of his life and conduct. It is certainly written with spirit, and may be perused with advantage.

ART. 38. *Literary and Critical Remarks on sundry Eminent Divines and Philosophers of the last and present Age, particularly Sir Walter Raleigh, Cudworth, Hobbes, Locke, Newton, Bolingbroke, Shaftesbury, Bishop Butler, Dr. Blair. Dr. Gregory, Bishop Porteus, Dr. Johnson, Bishop Hurd, Mrs. M. Graham, Dr. Priestley, &c. &c. combining Observations on Religion and Government, the French Revolution, &c. with an Appendix, containing a Short Dissertation on the Existence, Nature, and Extent of the Prophetic Powers of the Human Mind; with Examples of several eminent Prophecies, of what is now acting and soon to be fulfilled upon the great Theatre of Europe. Particularly those of Bishop Newton, Baron Swedenborg, Daniel de Foe, Dr. Priestley, Dr. Goldsmith, Dr. Smollet, &c. &c.* 8vo. pp. 489. 9s. Crosby, 1794.

For the origin of this miscellaneous production, the public seems to be more indebted to the author's desire of literary amusement, than to his thirst of fame. It consists of such observations as occurred to him on the perusal of a number of celebrated authors, loosely thrown together but occasionally evincing shrewdness and penetration, as well as a considerable fund of information in the mind of the author.

We cannot avoid lamenting that the anonymous author has not adopted a more connected and systematic method of communicating his ideas and thus drawn to a focus the various lights scattered through this publication. As to the author's religious opinions, they appear very far from being settled. In the preface he seems to argue strongly for the doctrine of the Trinity, yet before he concludes it, he says, "perhaps it would be well were the *simple unity* of the Deity alone inculcated;" and in the body of the work is often very violent against orthodoxy. In page 231 he tells us: "let *sound rational religion*, founded on the rock of sense, take place;" and in that part he is strongly opposing the Divinity of our Saviour. The author seems to have much sincerity and goodness of meaning, but his book of reflections is not one which we would put into all hands.

ART.

ART. 39. *Critical Observations on the Sixth Book of the Æneid.* 8vo. 2s. 6d. London, Egerton. Re-printed, 1794.

This elegant work of criticism is known to have been written by Mr. Gibbon. Our duty, highly as we think of the book, confines us to the circumstance of thus announcing its re-publication.

L A W.

ART. 40. *A concise Treatise of the Courts of Law of the City of London, by* Thomas Emerson, *an Attorney of the Court of King's Bench, and one of the four Attornies of the Lord Mayor's Court,* 8vo. pp. 165. 2s. 6d. Nichols. 1794.

The object of this publication is to make what are called the city courts better known, and their powers better understood. These courts are four, the Court of Hustings, the Mayor's Court, and the two Sheriff's Courts. The privileges of each are discussed under their proper heads, in a plain and perspicuous manner.

DIVINITY.

ART. 41. *Addition to Art. VI. No. XI. in Vol. III. p. 269.*

☞ A learned correspondent, who at first signed himself *Græculus*, but since has taken the signature of J. T. *Sidneiensis*, having favoured us with some valuable remarks on Colossians, ii. 18. (in consequence of what we said on that subject, in the article here referred to) we have thought it right to give the substance, and in part the words of his communication, in the following manner:

Coloss. ii. 18. Μηδεις υμας καταβραβευετω θελων εν ταπεινοφροσυνη και θρησκεια των αγγελων. κ. τ. λ.

Our correspondent, though he thinks the English version of the three first words "let no one beguile you of your reward," confirmed by Krebsius, conceives that there still hangs a cloud of obscurity over the word καταβραβευω, which he attributes to the want of a sufficient number of passages containing that word, through which the connexion of its meanings might be traced. In this we do not fully agree with him. We think the word intelligible; and though, in mere respect to the authority of Jerom, we allow that it was often used by the Cilicians, we are sure that the usage was not peculiar to that people. We suspect that Jerom took refuge in the supposed provincial usage, from the difficulty he found in tracing the ramified significations of the word.

On the word θελων J. T. argues strongly and ably for its being connected with εν ταπεινοφροσυνη, and not with καταβραβευετω: so strongly, that, on further consideration of the passage, we are willing to accede to that union of the words. But we did not, as he supposes, mistake Scaliger, nor overlook the coincidence between his interpretation and the English version.

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We do not however think with our correſpondent that θελων, meaning *willingly, freely*, in an invitation, would be any proof againſt the poſſibility of its being uſed with μηδεις καλαβραβευτω. In different contexts it will have different ſenſes, all reſolvable ultimately into the radical ſenſe of *willing*. What I rejoice to hear (as in the paſſage from Æſchylus θελων δε τοιδε πυκασιλι λογων, I *will* to hear: and hence the common aſſociation of "my will and pleaſure*." Beſides, that in Herodotus it is εθελοντο θελειν, not βιαλευεσθαι, as he quotes it: narrative not hortatory. We ſhall now inſert our correſpondent's interpretation of θελων, in ſupport of the public verſion of our church; and in his own words.

"Our Engliſh tranſlators, by a bold exerciſe of manly ſenſe and unfettered ſpirit (unfettered I mean by that attention to much irrelevant erudition, which has ingeniouſly bewildered later critics) have ſtruck out at once the *only* ſenſe (ὡς ἐμοι) that the context and the words will admit—"Let no one beguile you of your reward, in a *voluntary* humility, and worſhipping of angels," &c. a verſion demanded by the εθελοθρησκια of v. 23, and ſupported by the authorities of Caſtalio † and Scaliger. For thus tranſlates Caſtalio—"Nemo vos ſupplantet, in modeſtiâ, angelorumque cultu *ſibi placens*;" which ſaid *ſibi placens* is ſufficiently near in purport and effect to εθελοντης, and ἑκουσιαζομενος, to put it beyond diſpute that our tranſlators, Caſtalio, and Scaliger, were all of the ſame mind and meaning; and yet expreſſed themſelves in language and manner ſo free and independent, that they ſhould ſeem not to have had any conſultation whatever on the ſubject. It is like the general agreement of the four Evangeliſts. By voluntary, it will not be denied that the writer meant *ſelf-impoſed, ſelf-affected*; and what is εθελοντης? voluntarius et ultroneus; and what ἑκουσιαζομενος? Scaliger could not have choſen a term more expreſſive of his agreement with the language of our tranſlation: ἑκουσιαζομαι, the verb, is *ſponte offero*; and ἑκουσιασμος, the ſubſtantive, ſtands thus in honeſt ‡ Scapula "*ſpontanea oblatio*," ex Bibl. Interpr. On ſuch argument, and

* In remarking upon the paſſages of the Septuagint produced by us, as containing the verb θελω in a ſimilar ſenſe, J. T. ſays that Pſ. xl. 12. is a miſprint, no ſuch words appearing in the *Bell* Septuagint of 1653 by Daniel. In that edition they are Pſ. xli. 11.—That reference was accidentally taken from Grabe, where, from the circumſtance of the 9th and 10th Pſalm being united into one, the ſubſequent numbers are changed. The title alſo is reckoned as a verſe, which makes it 12 for 11.

† My voice goes with Sir John Cheke, "Mehercule majorem percipio fructum in legendo Caſtalionem (ſc. Caſtaliónis Biblia) quam in evolvendis omnium ſcriptorum commentariis."

‡ We object vehemently to the application of the epithet *honeſt* to Scapula; ſince it is upon record that Scapula ſtole his Lexicon from his maſter's (Henry Stephens's) Theſaurus, while it was printing, and ruined him by ſelling it againſt him, after all that labour. The epithet probably was not meant to be particularly exact.

ſuch authority, I will repeat the reſult of my reſearches in the following free and diverſified paraphraſe: θελων εν, &c. &c. "*having his own will—purſuing his own caprice,* (the *ſibi placens* of Caſtalio) in humility, or, as we have it in our verſion (let no one beguile you) in, or by, a voluntary, (*i. e.* ſelf-impoſed and gloried in, as meritorious and ſupererogatory) humility, and worſhip of (i. e. *paid to*) angels," another act of ſupererogatory attention, to the *ſpecified* object of angels, in all others reſpects of the ſame kind with the εθελοθρησκια in ver. 23."

Our correſpondent agrees with us in rejecting the conjectural reading of αλθων for θελων, eſpouſed by Mr. Bryant, and propoſed alſo by P. Junius and Toup, though he prefers it to the interpretation of Krebſius. With ſtill more diſapprobation he diſcards the θελγων of Le Clerc, which is indeed an unhappy effort.

On the ſubject of the word θρησκια, our ingenious and learned friend unknown ſeems clearly of opinion that it cannot be interpreted as expreſſing the manner and deportment of angels: and indeed authority for ſuch a ſenſe does not preſent itſelf to our recollection. But as this part of the topic has difficulties, and as J. T. treats it with much ability, we will again inſert his own words.

"With regard to the term θρησκια, and the queſtion whether των αγγελων deſignate the object of worſhip, I have to remark, that amongſt Jews or Chriſtians, whoſe profeſſion it is to believe and adore *the one God*, the term θρησκια and its ſynonyma, expreſſive of *religious ſervice* and *adoration*, need not the ſpecification of their object, except in particular caſes of rare occurrence, where the adoration due to *the one great and true God* happens to demand mention, as transferred to *idols* or to *angels*. Η των ανωνυμων ειδωλων θρησκια, where the object is determined for a particular purpoſe; whereas εις ονειτασον θρησκιαν has no object ſpecified, becauſe it could not be miſtaken. So it is with θρησκια καθαρα, ημιαρα, τουτου—in which inſtances it ſometimes indicates *religious ſervice* in *general*, and ſometimes in a ſenſe nearer to our word, *worſhip* or *adoration*. Indeed it ſeems uſeleſs to contend for the right of θρησκια to govern an object, with the paſſage in Wiſdom and that in Herodian before one's eyes, and with the additional fact, that the verb has an object after it in the ſame Wiſdom, θρησκευων τα γλυπτα—and in Herodian, θρησκευειν την θεαν τουδε, as well as the inverſe uſe—in the paſſive, θρησκευομαι, *Color.* Herodian. Vide Scapul. in verb.

Such then being the ſtate of the caſe, the queſtion turns on theſe two points, Can θρησκια των αγγελων bear the interpretation of *cultu angelico* i. e. "tali cultu et habitu, quo angeli inſtructi ſunt, et qui "angelos præferat et mentiatur?" And, if it can, does the context and general tenor of the ſentence invite and favour ſuch interpretation in this particular inſtance?

For the firſt, I ſee no evidence whatever, ex Linguæ ratione, adduced in ſupport of the opinion by Krebſius, (and the aſſument of Wolfius, the acuteneſs of your ſight leads you to agree with Krebſius in rejecting) —And, if I rightly underſtand the language of Wolfius, which is not very remarkable for its preciſion or perſpicuity, I ſhould think he means,

means, in plain words, *the ſanctity of angelic character, as reflected in external circumſtances of conduct and demeanour*, or more briefly, *the affectation of ſuch ſanctity*—And ſo too ſhould Krebſius mean. But the language of each carries with it an ambiguity, that appears as if they were afraid at once boldly to expreſs their meaning, and to truſt it to their readers, without the ſpecious and conciliatory uſe of gradual intimation. *Firſt* comes *cultu*, uncertain in its literal or metaphorical acceptation; for if the *former, from whom* and *to whom* is that *cultus* directed?—then *habitu*, which no common ſagacity could diſcover in θρησκια;—then *quo angeli inſtructi ſunt*—which I confeſs I cannot underſtand, except *cultus* be taken in its metaphorical ſenſe as nearly equivalent to *habitus*; and if *cultus* be ſo taken, we ſorely want coincidence, that θρησκια can ever ſo ſignify;—laſtly comes *qui angelos præferat et mentiatur*, words ſufficiently indicative of Wolfius's opinion, that this ſaid *beguiler*, notwithſtanding his affected humility, aſſumed the holineſs, and ſo eventually courted the honours of angelic purity. Krebſius admirably explains ταπεινοφροσυνη, humilitatem affectatam et ad alios, ſanctitatis egregiæ ſpecie, decipiendos compoſitam; but, when he would connect the idea of *ſanctity* ſo implied in ταπεινοφροσυνη, with the following words θ. τ. α. as in them more ſtrongly enforced and ſpecifically determined, in that ſenſe which I have above ventured to give to the words of Wolfius—I muſt again repeat, that we want evidence to juſtify the interpretation of the words in a meaning ſo far deflected and diſtorted from their general and current acceptations, which are two; for according to the different nature of the genitive caſe that follows θρησκια, (I ſuppoſe that gen. caſe to be expreſſive of a *perſon* or an *agent*) it may ſignify *the worſhip which a perſon pays* (ſc. *to the Deity*), as τουτου ἡ θρησκια, *this man's worſhip* or *religious ſervice*; or, *worſhip paid to ſome being*, as θρησκια του θεου, or θρησκια των ειδωλων.

In the defence of his own opinion againſt any given argument or comment of his opponent, the critic may fairly expoſe whatever looks like the ambiguous and indeterminate language of miſconception, and betrays error by its phyſiognomy. And ſuch detection Krebſius invites even more than Wolfius. Had the former been content with talem cultum et habitum, quali angeli ornati ſunt, the ſcholar would have been but as the maſter, chargeable with excluding from θρησκια all immediate and direct idea of the agency of *others* in beſtowing *honour, reverence, reſpect*, &c. ſuch as the dignity of an angel might demand and juſtify, and in conſidering it as merely expreſſive of the *beguiler's* ſanctimonious demeanour. But by introducing the *verbal* ſubſtantive *reverentia*, which ever denotes ſome *expreſſion of reſpect*, ſome *ſentiment of awe*—relatively to a given object, and which does not ſignify *reverend appearance*, or *holineſs of deportment*—by ſuch introduction, he has exceeded the inſtructions of his maſter, and paired two different ideas, which the one term θρησκια is evidently incompetent to expreſs at once.

It would lead me into too minute and prolix a detail to conſider how far this interpretation, ſtarted by Wolfius, defended by Krebſius, and adopted by you, would bear to be accommodated to the *three* different ſenſes of θελων, and the two conjectural readings of θελγων

and ελθων: with that ſenſe of θελων for which I contend, and with ελθων, it would be moſt eaſily compatible.

I will juſt drop the hint, ere I conclude, that to determine certain parts of this controverſy, recourſe might be had to ſeveral ſimilar paſſages—in the way of caution I mean—in the writings of St. Paul. In this very chapter there are three paralleliſms of *this ſort.*

V. 4. Τουτο δε λεγω, ἱνα μη τις ὑμας παραλογιζηται εν πιθανολογια. κ. τ. λ.

V. 8. Βλεπετε, μη τις ὑμας εσται ὁ συλαγωγων δια της φιλοσοφιας. κ. τ. λ. κατα την παραδοσιν. κ. τ. λ. κατα τα στοιχεια. κ. τ. λ.

V. 16. Μη τις ὑμας κρινετω εν βρωσει. κ. τ. λ.

I muſt now conclude with my ſincere thanks for the pleaſure and inſtruction I have derived from the whole critique, and eſpecially for the elucidation of εμβατευων, the meaning of which is clearly aſcertained, *againſt* the opinion of the learned author of the obſervations."

We are perſuaded, that by inſerting this communication, we ſhall gratify our critical and learned readers, and therefore have with pleaſure introduced it, as ſupplemental to our former criticiſms on Mr. Bryant's pamphlet. We have nothing further to add but to correct thoſe errors of the preſs in that article, which the careleſſneſs of the compoſitor left or made after they had been altered on the ſheet.

P. 272.	l. 7.	r.	καλαβραβευει.
———	l. 24.	—	idem ſit.
———	l. 30.	—	interpretation.
———	l. 43.	—	inſidiari.
P. 273.	l. 21.	—	τω ενεμαλι.
P. 274.	l. 18.	—	εβελευετο.
———	l. 23.	—	καλαβραβευετω.
———	l. 29.	—	confirm our.
———	l. 35.	—	vide.
———	ult.	—	των Θρακων.
P. 275.	l. 1.	—	των Θιων.
P. 276.	l. 12.	—	decipiendos.
———	l. 17.	—	Ατινα.
P. 277.	l. 7.	—	ἀπανίων.
———	l. 22.	—	Paulino.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART 42. *Parallele des Religions.* 5 vol. in 4to. formant enſemble 4000 pages. A Paris. Prix broché 52 livres 10 ſ.

In the Preface to this work we are told, "Que l'impartialité de l'auteur eſt telle, que pourroit l'etre celle d'un phyſicien, qui ne traiteroit que des ſujets renfermés dans le cercle de ſa ſcience, & qui n'étant d'ailleurs voué à nul ſyſteme ne déguiſeroit aucun des phénomenes, qui peuvent favoriſer un ſyſteme, tel qu'il fût.—That our readers may be enabled to form ſome idea of the method obſerved by the author in this *parallel*, we ſhall here tranſcribe the table of the ſections and chapters into which it is divided.

Premiere partie. *Le Paganiſme.* Section premiere. *Le Paganiſme Moderne.* Chapitre Ier. Religion de la Perſe. II. De l'Inde en deçà du Gange. III. De l'Inde au delà du Gange. IV. Du Tiber. V. De la Chine. VI. Du Japon. VII. De la Tartarie. VIII. De la Laponie. IX. De l'Amérique. X. Des Terres Auſtrales. XI. De l'Afrique. Section Seconde.—*Le Paganiſme Ancien.* Chap. Ier. Religion des Finnois. II. Des Sarmates. III. Des Scandinaves. IV. Des Celtes. V. Des Scythes. VI. Des Arabes. VII. Des Athéniens. VIII. Des Ethiopiens. IX. Des Africains. X. Des Romains. XI. Des Illyriens, des Getes, et des Thraces. XII. Des inſulaires de la Méditerranée. XIII. Des peuples de l'Aſie Mineure. XIV. Des Grecs. XV. Des Egyptiens. XVI. Des Syriens et des Phéniciens. XVII. Des Aſſyriens et des Babyloniens. Seconde Partie. Parallele des Religions Païennes, les unes avec les autres. Troiſieme Partie. *Le Mahométiſme.* Quatrieme Partie. Parallele du Mahométiſme avec le Paganiſme. Cinquieme Parties *Le Judaïſme.* Sixieme Partie. Chap. Ier. Parallele du Judaïſme avec le Paganiſme. II. Parallele du Judaïſme et du Mahométiſme. Septieme et derniere Partie. Chap. Ier. Parallele du Chriſtianiſme avec le Judaïſme. II. Parallele du Chriſtianiſme avec le Mahométiſme. III. Parallele du Chriſtianiſme avec le Paganiſme. IV. Parallele du Chriſtianiſme et du Déiſme.

The author appears to be well acquainted with the works of moſt of the modern writers on theſe ſubjects, and has availed himſelf in particular of the Memoirs of the Academy of Sciences and Belles Lettres; the *Hiſtoire des Cauſes Premieres*, by M. Le Batteux; the *Mémoires ſur le Principe de l'Univers, et l'Origine des Dieux du Paganiſme*, by M. Bergier; the *Monde Primitif* of Mr. Gebelin; the Letters and Memoirs of Mr. Dupuis, &c. He profeſſes to take nothing, or ſcarcely any thing, on himſelf, but to make the authors whom he has cited only reſponſible for the opinions advanced by them. *Eſprit des Journaux.*

ART. 43. *Traité Elémentaire de l'Imprimerie*, ou *Le Manuel de l'Imprimeur, avec 40 planches en taille-douce, par* Antoine-François Momero. In 8vo. A Paris, chez l'Auteur, imprimeur libraire, 1793.

Though we had already in the French language some very useful elementary instructions in the art of printing, such as the *Science Pratique* of M. *Fertel*, and some articles in the *Encyclopédie*; yet, says our author, when we reflect on the improvements that have been made in it since the publication of those books, it is to be presumed that the present treatise will not be deemed unnecessary. On the contrary, he hopes, and we are persuaded, that he has rendered an important service to the public by again laying before them the substance of what had been written by others on the subject, and by the development of new processes, of which none can be supposed likely to give so satisfactory an account, as those who are themselves immediately employed in the business.

Our readers will easily conceive that a work of this kind, arranged, as it is, in alphabetical order, can hardly admit of being analysed by us. It may certainly be consulted with advantage by the learner, who wishes to acquire a practical knowledge of the art, and by the inquisitive person, who is desirous to acquaint himself with its theory. To the Philosopher also it will, on the one hand, suggest observations on the progressive industry of the human mind; whilst, on the other, he will be mortified to discover how very little even those persons who are believed to understand their own language in the highest degree, know of it from the moment that it becomes technical. Each trade and manufacture has its appropriate terms, to which Voltaire and Montesquieu would have been perfect strangers, and these idioms will likewise, on examination, be found to be much more extensive than is generally imagined. *Ibid.*

GERMANY.

ART. 44. *Sammlung von Liedern der Liebe im Geschmacke Salomo's. Neu übersetzt und mit Anmerkungen begleitet von* Ioh. Franz Beyer. *Collection of Love Songs after the manner of Solomon; newly translated, and accompanied with remarks, by* I. F. Beyer; Marburg, 120 pp. in 12mo.

There is, perhaps, no book of the Old Testament which has of late been so frequently translated, and on which so much has been written, as the Canticles. Accordingly, it has by different commentators been regarded in very different lights, some considering it as fraught with religious mystery, whilst others, on the contrary, as strenuously maintain that it is nothing more than an amatorial song in the manner of Anacreon. Mr. B. belongs to this latter class, and does not only deny that the original author was Solomon himself, but contends likewise that it is merely a collection of detached pieces composed by other persons agreeably to his manner. To establish this opinion, he compares the Hebrew

brew word שור with the Arabic *surah*, signifying, according to Golius *strues lapidum, collectio sententiarum* e. g. Coranicarum &c. to which might have been added, the Chaldaic form שור, the Hebrew שיר Isaiah III., the Syriac שור, and the Arabic *siwár* or *sowár*. One of the arguments adduced by the author to prove that this poem was neither written by Solomon himself, nor by any of his contemporaries, is taken from the number of his wives and concubines, the former of whom are stated here to have been sixty, and the latter eighty only; whereas in 1. Kings xi. 3. the latter are said to have amounted to three-hundred, as the former were likewise seven-hundred; a circumstance which has not escaped the notice of Dr. Hodgson in his translation of this poem. He conceives therefore that these pieces must have been composed at a later period, and after the division of the kingdom, when the royal revenue being considerably reduced, the number of females kept in the Harem would, of course, be proportionably diminished. At any rate he thinks that though it could hardly be expected that the poet should give an accurate account of their number, he would, instead of lessening it, have been more likely to have represented it as greater than what it really was.

However this may be, we cannot but allow that the Author has in this version proved, at least, his own intimate acquaintance not only with the Hebrew language, and those connected with it, but likewise with the relations of the different travellers into the east, both ancient and modern, from whose works he has selected such observations as might tend to throw a light on this elegant, though certainly, in many instances, very obscure, poem. Some of those taken from writers on the natural history of these countries, and among others, from Forskal, Oedman, Höst, and Arvieux, are particularly interesting, as are also his illustrations of this piece from similar passages, not only of ancient, but likewise of the modern poets. Thus, for example, he has rendered the passage, C. IV. 9. *thou hast ravished my heart with one of thine eyes;*

> "Du hast mein Herz verwundet
> Mit einem deiner Blicke:"

thou hast wounded my heart with one of thy looks, agreeably to the Vulgate, which he compares with Anacreon, Od. XVI. 6. 7.

> τρατος δε καινος αλλος
> απ' ομματων βαλων με.
> κ. λ.

So again in C. VI, 9. *The damsels saw her, and blessed her, and even the queens and the concubines praised her*, as it is here translated, appears to be paraphrased in these lines of *Hölty* on a person of superior birth, who was enamoured of a country girl:

> "Die Dame selbst muss aus dem goldnen wagen
> Nach deiner lieben Hannah seh'n,
> Und knirschend sich den platten Busen schlagen,
> Und sagen: *Sie ist wahrlich schön.*"

That is, "the Ladies themſelves muſt, from their gilded coaches, look back after thy beloved Hannah, and angrily beat their boſoms, and ſay: *She is really beautiful.*"

In his application of the Siſter dialects, Mr. B. has been very moderate, and we entirely agree with him in the opinion, expreſſed in p. 55, of the danger attending an unreſtrained uſe of thoſe languages, in which the ſame words may unqueſtionably, at a diſtant time, have acquired ſignifications, which in the original Hebrew they never poſſeſſed.

ART. 45. Anacreontis Teii *Carmina*, *græce e recenſione* Guil. Baxteri, *cum ejuſdem notis*: tertium *edidit, varietatemque lectionis atque fragmenta, cum ſuis animadverſionibus adjecit* Joan. Frid. Fiſcherus. Leipſig, 1793. large 8vo.

Since the ſecond edition of this book publiſhed in 1776, the number of critics and commentators on Anacreon has been conſiderably increaſed, from whoſe attempts Mr. F. has preſented us with what he judged moſt worthy of ſelection. In this new edition the learned author has ſtrictly adhered to the plan adopted by him in the firſt and ſecond, retaining both the text and notes of Baxter, as he ſays, *graviſſimis de cauſis*. Theſe are followed firſt by his own obſervations, and then by thoſe of Stephens and Fabre; to which are ſubjoined the fragments augmented by ſome additional paſſages, together with ſome other poems of, and concerning, Anacreon; as alſo an *Index Græcitatis*, in which, however, it appears that ſeveral words are omitted. The additions made to the notes and various readings are conſiderable, and the former, both in point of number and importance, ſuch as might naturally be expected from a perſon who has devoted himſelf to the ſtudy of Anacreon for a ſpace of nearly twenty years. He expreſſes himſelf very ill ſatisfied with moſt of the conjectural emendations propoſed by the celebrated Brunck, and ſtill leſs ſatisfied with thoſe of many other editors, to whoſe alterations of the text he generally affixes the word *malè* only. A liſt of the different editions and MSS., from which the various readings were collected, is ſtill wanting, many of the ſignatures ſubjoined to them being unintelligible without it. *Ibid.*

ART. 46. *M. Tullii Ciceronis* Brutus; *Sive de claris oratoribus liber, perpetua annotatione illuſtratus à* Io. Chr. Wetzel. *Præmittitur* I. G. Schneideri *Epiſtola critica ad E. T. Langerum V. C. Bibliothecæ Guelpherbytanæ Præfectum.* Halle, 1793; LXXXVIII. and 262 pp. in 8vo.

Among the many annotations which accompany this edition, thoſe of an hiſtorical kind are the moſt numerous, as they are indeed in their own nature the moſt intereſting; the author has, however, ſhown himſelf to be a very able exegetical commentator, and we muſt own that we have received much ſatisfaction from many of his explanations of the text. His particular attention to chronology has likewiſe ſuggeſted ſome happy emendations, as, for inſtance, where in chap. 15, he reads *annis* LXXXVI, inſtead of LXXXIII, others having likewiſe been ſupplied by a MS. with which he was furniſhed from the library

at

at Wolfenbüttel, of which the *Epistola Schneideri* &c. prefixed to this work gives an account. To the whole is added a chronological table according to the years U. C. and a very copious historical index. *Ibid.*

ART. 47. Samuelis Bocharti, *Rhotomagensis Ecclesiæ Cadmensis olim pastoris, Hierozoïcon, sive de animalibus S. Scripturæ. Recensuit suis notis adjectis Ern. Frid. Carol. Rosenmüller, Phil. D. AA. LL. M. Tomus primus.* Leipsic, 1793. XX. and 820. pp. in large 4to.

In this re-impression of a book indispensably necessary to the biblical scholar, Mr. R. has chiefly followed the edition of Clodius, generally regarded as the most perfect, in which, however, he has, with the assistance of Prof. Meissner, discovered many typographical errors, which are here carefully corrected, as are also, for the most part, the quotations of passages from other writers, and from the bible itself, to which the author refers. Mr R. has likewise availed himself of the accounts of other writers on the subject of Natural History, and of travellers who have lived since the time of Bochart, as Lorsbach, Chardin, Thevenot, Pallas, Gmelin, Niebuhr, Höst, Volney, Kæmpfer, Pocock, Shaw, Russel, Forskal, Theret, Villamont, Job Ludolf, Buffon, Faber, Bruce, Munro, Oedmann, Paulsen, Paulus, Wild, Forster, Hasselquist, Lister, Scheuchzer, &c. Several, indeed, might still be pointed out from which Mr. R. has made no extracts and with which he was probably unacquainted, as, *Wolfgang Franzii* Historia Animalium, ex ed. *Cypriani, I. H. Ursini* Animalia Biblica, G. Mulleri θεολογια biblica, *I. H. Maii* Historia animalium in sacro cum primis codice memoratorum, *Salom. van Til* Zoologia five Commentarius historico-emblematicus de animalibus quadrupedibus in sacra scriptura memoratis, to be found in his commentary de tabernaculo Mosis, *Dieterici* Antiquitates biblicæ V. T. containing likewise an Historia animalium sacra, p. 416, the works of Daniel Scheller and Frey on the animals mentioned in the bible, as well as others on the same subject, with the enumeration of which we shall not at present trouble our readers.

In regard to the editor's frequent omissions of what he judged to be of comparatively little importance in his author, and particularly of the whole of the first book, which in the old edition consists of 73 folio pages, we can only ask, *Num quod tibi inutile videtur, idem et alii? Ibid.*

ART. 48. *Aramäische oder chaldäische* und *Syrische Sprachlehre von* Joh Jahn. *Aramaean or Chaldaic,* and *Syriac Grammar, by* J. Jahn. Vienna, 1793. 134. pp. in large 8vo.

Before our author, and even before Schaaf, whom he professes to imitate in this respect, the celebrated J. Buxtorf had connected the study of these two dialects, which bear so near a resemblance to each other, in his *Grammatica Chaldaica et Syriaca. Libris III.* We may remark, however, that the existence of such works does not render the present attempt unnecessary, inasmuch as this is distinguished from them not only by the use of Syriac letters in the Syriac words, but likewise by a variety

riety of important observations made by persons who had treated either directly or indirectly on these languages, since the time of Schaaf. It may at first seem extraordinary that the author should in this grammar have placed the pronouns before the nouns, which in the original formation of every language must have existed before them; but this inversion of the usual order will be attended with no small degree of convenience to the learner, who when he comes to the chapter *de statu affixo Nominis*, will already be acquainted with the nature and signification of these affixes. Some of the idiotisms of these dialects are likewise here very aptly illustrated by a comparison of them with modern languages, as, for instance, when the *status emphaticus* of nouns is explained from the definite article in the Danish language, as in *Kongen*, the King; to which others might have been added on the changes which take place among the letters in different dialects of the same language, as in the German *essen*, in English *to eat*, *zu*, *to*, &c.; in regard to the *linea la occultans*, which indicates that some letters pronounced in one dialect are omitted in another, exemplified in the German *Magd*, Eng. a Maid; *recht*, *right*, pronounced *rite*; and lastly in regard to the Syriac pleonastic affixes corresponding with the German or English expressions *Gottes sein wort*, *God his word*, *Christ his sake*, &c. Mr. J. agrees with the modern grammarians in adding Schaphel, or, as it is here written, Schapfel, to the number of the conjugations, and we should recommend it to him in a future edition of his book to adopt some others likewise not generally acknowledged as such, namely Saphel, Taphel, Pauel, Paiel, Paral, Pali, Maphel, Ephal, and Pasal. What he has said in the preface on the radical words, or etyma, in the eastern languages, and on the origin of their verbs, taken chiefly from the observations of Aurivillius and Anton, is particularly worthy the attention of the oriental scholar. *Jena Litteraturzeitung.*

We take this opportunity of pointing out the republication of several Romances by the Greeks residing at Vienna, as Eustathius, Longus, &c. and last of all, Xenophon Ephesius *de amoribus Anthiæ, & Abrocomæ* in 8vo. in Greek, with an Italian translation by Salvini. The editor is named Πολυζωης, ιερευς, a learned Greek, who has lived here for some time as professor of the Helleniſtic language to his countrymen at this place, and who is soon to return to his native land Epirus. He is likewise the author of a poëm in Greek Hexameters on the murder of the late King of France, entitled: Τα κατα την αδικοθανατον απολομενη λουδοβικου δεκατου εκτου Βασιλεως Γαλλιας, with a dedication to Prince Czartoriſky. Mr Fortunatus Durich has also announced here, in a prospectus written in the Servian language, a very curious work to be printed in that idiom, in 5 volumes, under the title of *Bibliotheca Slavica antiquissima* &c., from which we shall here select the superscriptions of some of the most remarkable chapters. Vol. I. Cap. I. will contain the words of the most ancient Sclavonic language collected from Greek and Latin writers, as far as the XI century; chap. VI. the Sclavonic Alphabet before the time of Cyrillus; *Antiquissima Bohemo-Slavicæ dialecti monumenta Biblioth. Palatinæ Vindobon. nunquam edita* 1. *fragm. membranceum dimidii folii.* Passionalis *pseudorhythmi* &c. *XIII.* 2. *Evangeliarium Bohemicum, cujus septem tomuli seu pensa hic proferuntur, glossemata vero ex toto MS. chartaceo collecta*

collecta observationibus illustrantur; Vol. II. c. V. *Natura et indoles linguæ* literalis *Slavorum, et connexio quædam cum linguis Græca, Latina, atque Gothica, de antiquis interpretibus Slav.* c. XI. *de Scholis* c. *Sl.* Vol. III. c. XVI. *de Restitutoribus linguæ literalis Sl. characteribus* Glagoliticis *utentium.* Vol. IV. c. XVIII. *de Bibliothecis Europæ in quibus MSS. codd. Slavonici Cyrillico et Glagolitico charactere exarati servantur.* C. XX. *de libris prohibitis Slavorum.* C. XXII. *Specimen popularis philosophiæ Slavorum in lingua liter. et Bohemica observatæ.* Lastly, in Vol. V. will be found an account of the entire apparatus of Scalvonic literature, whether printed or in MSS., preserved in the Palatine library at Vienna, together with specimens of the language from MSS and printed works, as also a collection of inscriptions in that language.

ART. 49. *Handbuch der biblischen Literatur, enthaltend I. biblische Archäologie, II. Geographie, III. Chronologie, IV. Genealogie, VI. Naturlehre u. Naturgeschichte, VII. Mythologie u. Götzengeschichte, VIII. Alterthümer, IX. Kunstgeschichte, X. Nachricht von den biblischen Schriftstellern von* Joh. Joach. Bellerman *Dritter Theil; fortgesetzte biblische Geographie. Uebriges Asien. Manual of biblical literature containing biblical Archæology, Geography, Chronology, Genealogy, History, Physics, and Natural History, Mythology, with the history of Idolatry, Antiquities, the history of the Arts, and Accounts of Biblical writers, by* J. J. Bellerman. *Third Vol. the continuation of Biblical Geography; the remainder of Asia.* Erfurt, 1793. 493 pp. in 8vo.

The first volume of this book which appeared in 1787, contains the Archæology of the Bible in four parts. 1. The Archæology of the Earth, together with an account of its revolutions, from the first origin of things, 2. The Archæology of Man, as a commentary on Gen. i. 3. and according to the principles of Kant. 3. Archæology of literature; of Writing, Letters, the Vowels &c. 4. The Archæology of Arts, in which the author treats of the cultivation of corn, wine and oil, the different kinds of habitations, with the materials of which they were constructed; houses, towns, and fortified places; the different articles of dress, with the several mechanical arts &c. In the second and third vol. an account is given of the geography of the bible. The former of these, published in 1790, contains, besides a general introduction concerning the sources from which the knowledge of biblical geography is to be derived, and some other matter connected with the subject, the topography of the bible antecedent to the time of Noah, and, after several very ingenious remarks on the Mosaic geographical chart, a summary description of the countries of Europe; and in Asia, of Asia-minor, Syria, and Phœnicia; of Palestine what is generally known, including Galilee and Samaria. In this third volume we are presented with a further account of Palestine and particularly of Judæa and Peræa, as also of Arabia, Mesopotamia, &c. It is evident therefore that the geographical part is not completed in these two volumes, no account having yet been given by the author of Africa; and we cannot but observe that he has dwelt longer on the subject of geography, than was consistent with the nature of his undertaking, and likewise that the book contains many things not strictly belonging to the department of biblical geography.

We

We ſhall however be anxious to ſee the continuation of a work, which, at all events, certainly abounds with uſeful information collected from the moſt approved writers on the ſubjects of which the author profeſſes to treat. *Goetting. Anz.*

ART. 50. Memorabilien, *eine philoſophiſch-theologiſche Zeitſchrift, von* H. E. G. Paulus, *der Philoſophie und morgenländiſchen Literatur Profeſſor zu Jena; 5tes Stück.* Memorabilia, *a philoſophico-theological journal, by* H. E. G. Paulus; *5th Vol.* Leipſic, 1793. 203 pp. in 8vo.

In this new volume of a work already deſcribed in the *Britiſh Critic, are contained the following articles. 1. On the Mythology, Hiſtorical Traditions and Philoſophical Opinions of the moſt ancient People; an Eſſay by Mr. Fr. Wilh. Joſeph Schelling, who has diſtinguiſhed himſelf, by a very learned and ingenious Diſſertation, entitled *Antiquiſſimi de Prima Malorum Humanorum Origine Philoſophematis Gen. III. Explicandi Tentamen.* 2. Objections to the Aſſertion (of Prof. Bruns, in the Second Volume of the *Neues Repertorium,*) that there is no paſſage relative to the origin of mankind, in the book of Geneſis, from which, properly rendered, it can be proved that they were all derived from one pair only, by L. J. C. Juſti. 3. Specimens of a Commentary on Iſaiah, by the Editor, conſiſting of ſome new remarks on the firſt five chapters. 4. Fragments of Job, tranſlated and illuſtrated by C. W. Juſti; to be continued. 5. Further Remarks on the Appendix to, or laſt Chapter of, the Goſpel of St. John. 6. Account of Biblico-Oriental Literature, conſiſting of, 1. A deſcription of certain oriental MSS. in the library of Schwachheim, at Vienna; among which ſome are remarkable, as Cod. XIII. an hiſtory of the princes, generals, vizirs, and learned men in Aſia, Egypt, and Africa, in the 6th and 7th centuries of the Hegira, in Arabic, by Ibn al Furat, 9 voll. Cod. XVI. the lives of all the phyſicians and philoſophers, from the creation of the world to the year 630; together with a liſt of all the Greek and Latin works, that were rendered into Arabic, under the Abbaſſidae, tranſcribed from a MSS. at Cairo, regarded as the only exiſting copy. Further account, p. 193, of an Armeno-Tataric Pſalter, by Mr. Alter, who has before given a ſpecimen of it at the end of the firſt volume of his Homer. 2. On the Arabic Edition of the Pſalter, with a Commentary, by the Patriarch Anthimus, printed at Vienna, in 1792, and noticed in the †Britiſh Critic. According to the account given by Parthenius, the tranſlation was made by Abdal Faſil, and corrected from the Hebrew original by different perſons. 3. Enquiry into the critical Remains of J. A. Bengel, on the N. T. *Ibid.*

* Number I. VOL. II. p. 114. &c.
† Number II. VOL. III. p. 220.

ART.

ART. 51. *Handbuch einer vollſtändigen Erdbeſchreibung Polyneſiens, oder des fünften Erdtheils. Zwey Bände, nebſt einer Karte, von* Joh. Traugott Plant. *Erſter Band, Weſt-Polyneſien.—Complete Geography of Polyneſia, or of the fifth Diviſion of the World. Two Volumes, together with a Chart, by* J. T. Plant. *Firſt Vol. Weſt-Polyneſia.* Leipſic, 1793. 640 pp. in large 8vo.

In this work it appears that nothing is omitted which could be deemed of any importance relative to the phyſical ſtate, the commerce and navigation, the ſtatiſtics, the hiſtory, the characters of the inhabitants, &c. of theſe countries, to which the author conceives that the general name of Polyneſia, from the number of its Iſlands, is better adapted than that of Auſtraſia, or South-Indies. The firſt volume, in the compilation of which Mr. P. has availed himſelf, not only of every thing which had been printed on the ſubject, but likewiſe of manuſcript accounts, takes in the Weſtern part of thoſe Iſlands, or, as it is here likewiſe called, Ancient Polyneſia, including the countries bordering on Aſia, as far as New-Guinea, and, of courſe, Sumatra, Java, the Molucca Iſlands, Celebes, Borneo, together with the adjacent ſmaller iſlands, ſuch as thoſe of Suluh, Magindanao, and the Manilla iſlands. In the ſecond volume will be deſcribed Middle and Eaſt Polyneſia, and in the laſt, New Zeeland, New Caledonia, and Oweyhi. The work is accompanied with a new general map. *Ibid.*

ART. 52. *De Dramate Græcorum Comico-Satyrico, imprimis de Sofitbei Lytierſa, ſcripſit* H. C. A. Aichſtedt *A. M.* Leipſic, 1793. 153 pp. in 8vo.

Though the ſpecies of dramatic compoſition denominated by the Greeks Σατυροι had often given occaſion to learned diſquiſitions, and though it had by ſome perſons before been conjectured that it might have been divided into tragic and comic, this opinion had, however, never been directly and expreſsly maintained. It is the object, therefore, of this eſſay, among other things, to eſtabliſh this diviſion, and at the ſame time to throw ſome light upon two fragments of the Lytierſes, which our author looks upon to have been a comico-ſatyrical drama.

The hiſtory of the tragico-ſatyrical drama ſhould, according to Mr. A. be diſtinguiſhed into four periods. The firſt of theſe takes in the age of Theſpis, during which this ſpecies of dramatic exhibition was in its rudeſt ſtate. In the ſecond appear the reſpectable names of Chœrilus, Æſchylus, and Pratinus of Phlius, by whom the ſatyric drama was reduced to a more perfect form. The third compriſes the age of Sophocles, Achæus, Jon, Euripides, and ſome of the moſt eminent theatrical Poets among the Greeks, whilſt in the fourth is included the Alexandrine period, in which, though it was ſtill the cuſtom to write *ſatyrs*, they were, however, never repreſented.

Eſſentially different from this tragic ſatyr was the comico-ſatyrical drama, in which not only the writers of the ancient, but likewiſe thoſe of the middle and new comedy, ſo much excelled. The following were the characteriſtic traits of the comic ſatyr: the ſubjects were borrowed

borrowed partly from common life, and partly from the mythic cyclus, in which latter case they were not so much parodies of tragic dramas, like the middle comedy, as travesties of tragic subjects; as, for instance, in the Hercules of Rhintho, and others of the same description. Besides, in regard to the method of treating the subject, it was usual for the comic satyr to adopt the scurrilous and farcical, language to which the tragic satyr rarely chose to descend. Moreover, the chorus of the former did not consist of satyrs, as in the latter, from which circumstance it would follow, that the scene would not in this, as in the tragic satyr, necessarily be placed in forests, or in the open air. Lastly, whereas the tragic satyr was always represented after and in the form of an appendage to some tragedy, the comic satyr, on the contrary, was brought upon the stage merely on its own account.

With respect to the two fragments of the Lytierses, on which so much had already been said by Casaubon, Dalecamp, Arnaldus, St. Amand, and more recently, by Prof. Heeren, the author contends that this piece was neither a comedy nor a tragedy, but that it appertained more properly to the species of the satyric drama. The first and longer fragment is here considered as the prologue of the piece, from which Mr. A. takes occasion to insert a dissertation on the use of the prologue in the ancient drama, which might itself be regarded as a separate essay. Several of his emendations of the text are very ingenious, and all of them, in our judgement, perfectly consistent with the idiom of the language. *Ibid.*

ART. 53. *Mahlerische Prospecte von Italien.*—*Picturesque Views of Italy, by* Messrs. Dies, Reinhart, and Mechau. Nuremberg, 1792-3, in oblong folio. Price of each *Livraison*, consisting of six plates, 4 rix dollars.

Of this work there have already appeared four *livraisons*. The execution of the Plates is as beautiful as the subjects are well-chosen. MM. Dies, Reinhart and Mechau, during their residence at Rome, had agreed to seek for the most picturesque points of view, of which no designs had yet appeared, and to devote their time to them. The publication was undertaken by Mr. Frauenholz, who engaged for this purpose a very able engraver from Paris, and he has paid every attention to this object that its importance could demand. The 24 plates which have already appeared, represent the following views:

1. The Fountain of Egeria. 2. *Ponte Molle*, with the environs. 3. Part of the Galleries of the Coliseum. 4, Part of the *Villa di Mecenate*, near Tivoli. 5. *Ponte Lupo*, near Tivoli. 6. The great Cascade at Tivoli. 7. *Castello* Gandolfo. 8. *Pallanzuola*. 9. The Entrance of the Forest of Marino. 10. *Castello Gandolfo*, viewed on another side. 11. The great Cascades of Tivoli, seen at a distance. 12. The Lake of *Nemi*. 13. and 14. *Subiaco* and its environs. 15. *Ponte Salaro*. 16. Views of the Aqueducts bearing the names of *Aqua Martia*, and *Claudia*. 17. and 18. Two Views of the *Villa Borghese*. 19. Ruins of the *Villa di Ventidici*, near Tivoli. 20. A part of the Coliseum. 21. *Nemi*. 22. The Temple of Vesta, near Tivoli, with the Rocks below it. 23. *L'Ospizio di S. Francese*, near Subiaco. 24. The Environs of *Subiaco*.

We are promised eight more *cahiers* of this elegant work, forming in all 72 plates. *Oberdeutsche Littz.*

ART.

SWEDEN.

ART. 54. *Om Upfyſning*, &c.—*On the Advantages reſulting from the proper Inſtruction of the People: a Diſcourſe pronounced by* M. de Roſenſtein, *Preceptor of the young King of Sweden, &c. as Preſident of the Academy of Sciences at Stockholm.* Stockholm. 1793. 8vo.

We know of very few occaſional works that have been written with more prudence and moderation, and which are therefore calculated to produce more ſalutary effects, than this which is here announced by us.

To inform the People—This expreſſion is become the ſignal of revolt againſt all lawful authority. The abuſe of reaſon has inſpired us with a fear of its real progreſs. M. Roſenſtein proves that deſpotiſm and anarchy, thoſe two monſters of which the people are alternately the victims, are the terrible fruits of ignorance ſeduced by egotiſm. The more clear, therefore, the ideas of the people concerning their ſocial obligations and their true intereſts are rendered, the leſs they will have to apprehend from theſe two monſters.

This diſcourſe is divided into two parts. In the firſt, the author makes enquiries into the nature of the information which it may be expedient to diſſeminate among the people; and in the ſecond he points out the happy conſequences that are to be expected from it. He demonſtrates the ſtrict union which ſubſiſts between the information, the morals, and the proſperity of a State, and proves, that the ſureſt method of protecting the people from being miſled, is a well-regulated public inſtruction. *Stockholms poſten.*

DENMARK.

ART. 55. *Benta ruris otia Fungis Danicis a* Theodoro Holmſkiold *impenſa. Topſvampene ſom indbefalte Kölle og Grœnſvampene.—Coryphæi, Clavarias Ramariaſque complectentes cum brevi Struſturæ interioris Expoſitione.* XXIV. & 118 pp. and in folio, in divided columns, Daniſh and Latin, with 32 illuminated plates.

On this work, which equals both in ſplendour and accuracy any thing which we have ever ſeen in this department of literature, the author informs us, that he has ſpent 23 years. Of the illuminated copies, from 35 to 40 only are publiſhed.

Kiöbenhavnſke lærde Efterretninger.

RUSSIA.

ART. 56. *Puteſcheſtwie po oſeram Ladoſchkomu i Oneſchkomu* N. Oſeretzkowſkago.—*Travels on the Coaſt of the Seas of Ladoga and Onega, by* Mr. Oſeretzkowſky. *With* 13 *Tables.* Peterſburg. 335 pp. in 8vo.

We are here preſented with many excellent ſtatiſtical, œconomical, and technological remarks on the different towns of this part of the Ruſſian Empire, together with an account of their ſeveral fabrics, manufactures, mines, &c. by an author who is already known to the public by other valuable works of a ſimilar kind.

GEOLOGICAL

GEOLOGICAL LETTERS

LETTER IV.

To Professor BLUMENBACH.

By M. DE LUC.

The History of the Earth, from the formation of the Sand-Stone Strata, *to the last period in which the Sea remained in its first Bed; the Space of time in which the* Volcanic Eruptions *began, and the* Strata *of* Coals *and of* Rock Salt *were formed.*

IN my former Letter I entered upon the detail of operations belonging to the *fifth* of the *Periods* into which I have divided the ancient history of the Earth: and I stopped at that point in which the *Volcanic Eruptions* were to be introduced into the scene; with this Phænomenon therefore, I shall resume the series of these operations.

Continuation of the Fifth Period.

1. *Volcanic Eruptions* are among those of the terrestrial Phænomena that have most excited the curiosity of former Geologists, both because they indicate some great cause, and because their characters have for a long time been misunderstood. The number of ancient *Volcanic Cones* which are to be met with on our *continents*, as well as of *Volcanic Islands* scatter'd in the *Sea*, gave rise to many systems, in which it was attempted to explain the formation of our *Continents* themselves, by materials forced up from the bottom of the *Sea*. I had shown in my *Letters on the history of the Earth and of Man*, that all this class of systems proceeded only from a want of knowledge of Facts, and a forgetfulness of the principles of Physics and *Mechanics*; nevertheless *Dr. Hutton* had returned to them, in the Edinburgh *Philosophical Transactions*, under a new form which required a particular examination. This I made in the *Monthly Review*; and I believe that the Geological Facts are now too evident, for this cause, so visibly disproportioned to the greatness of the effects, ever more to be thought of.

2. The Phænomenon of *Volcanic Eruptions* is doubtless a very considerable one, when we consider it separately; but it is very small, when we take in the whole assemblage of Revolutions that must have happened to the surface of the Globe; and its products bear but an insensible

inſenſible proportion to the maſs of *ſtrata* produced by *Chemical* proceſſes, in *a liquid*, where *marine animals* lived and propagated in great abundance, and the bottom of which conſequently could not be *hardened* in the manner of *Bricks*. Theſe *ſtrata*, which conſtitute the greateſt phænomena on our Globe, have certain characters, that indiſputably connect them with all the *general* cauſes that have acted on it; while, the *Volcanic ſubſtances*, raiſed here and there in *patches* on theſe ſame *ſtrata*, indicate certain *local* cauſes only; and it is in this point of view that I ſhall conſider them.

3. The problem concerning *Volcanic Eruptions* involves the three following Queſtions—1. *Whence* is it that theſe *Eruptions* have iſſued?—2. By what *acting force* have the *fuſed Matters* been driven out and accumulated on the ſurface?—3. At what *time* did thoſe *Eruptions* happen, of which we have no accounts in hiſtory?—I ſhall not treat theſe Queſtions here at large, becauſe I have already done it in my *Letters on the hiſtory of the Earth and of Man*, and ſince that time in the 11th and 27th of thoſe I addreſſed to M. de la *Metherie* in the *Journal de Phyſique*.

4. *Firſt Queſtion.*—Many Mineralogiſts have ſought to diſcover, what the *ſtrata* were that have furniſhed the ſubſtances of *Lavas*, and by what means they have been brought into *fuſion*; but I have reaſon to think, that we muſt ſeek for theſe below all our *ſtrata*. The quantity of *Pyrites* found in our *ſchiſtoſe* and *argillaceous ſtrata*, led ſome naturaliſts, and particularly M. Pallas to fix the focus of *Volcanoes* in theſe. But *Pyrites* do not decompoſe and burn, but as they become expoſed to the *Air*; and each maſs of *Pyrites* being perfectly ſhut up in the part of the *ſtratum* it occupies, is entirely ſecluded from the action of the *Air*. The *Coal ſtrata* have alſo engaged the attention of ſome naturaliſts in this line of enquiry; but beſides that they do not lie deep enough to anſwer the phænomena of *Volcanoes*, and eſpecially the prodigious *re-action* of *Lavas* raiſed to a great height, they are alſo ſurrounded by other ſubſtances, which prevent their communication with the *Air*, without which they cannot *burn*. Accidents many times have ſet *Coals* on fire, in certain mines, where they have even burned for many years; but that has been owing to not having taken the precaution in time of cloſing all the openings which allowed a ſupply of *Air*. This method of checking the conflagration is, beſides, not practicable till after a certain time, owing to the multitude of crevices that are produced in the ground under which the Coals have been got; but the combuſtion only takes place in the rubbiſh, and in the pillars that are left to ſupport the *ſuper-incumbent* ſoil, and it ſtops of itſelf as ſoon as it arrives at the ſolid body of *ſtrata*.

5. And this is all that has been with any plauſibility advanced relative to the *focus* of *Volcanoes*, by thoſe who would place it in our *ſtrata*; while a known circumſtance obliges us to look beyond theſe; namely that in their violent eruptions Volcanoes ſometimes throw out fragments of *Granite*, which is the ſubſtance that lies the loweſt of all we have a knowledge of. Further, if we conſider the immenſe effort that muſt have taken place, to raiſe the *Lava* to the ſummits

of such *Volcanos* as the *Cordeliers* or *Ætna*, we shall find that the whole mass of our *strata* will not have been too much to resist its *reaction*, capable, as we know, of producing the most tremendous *Earthquakes*. Lastly, we see that *Volcanic Islands* have been produced by eruptions happening at the bottom of the *Sea*; a circumstance which excludes every idea, of *subterraneous fires* being owing to the same causes that occasion *combustion* at the surface of the Earth.

6. I therefore think myself authorized to fix the *place* from which *Voltanic Eruptions* have issued, in the mass of that sort of *Mud*, which was originally separated from the *liquid* with which our Globe was at first entirely covered, and on which our *strata* were afterwards accumulated. Perhaps I may be told, that this is only to remove the difficulty further. But this is not a case to which this kind of objection will apply; for after having excluded our *strata*, that is, the substances immediately known to us, we must of course pass to other substances below them, indicated besides by various phænomena. As to the manner in which the *Lavas* have been formed in these regions, it will not be expected I should assign the *specific* causes; I have sufficiently shown in my former Letters, that though we certainly cannot give any solid explanations of the great phænomena that formerly took place in our globe, or which now take place beyond our view, except by reasoning from analogy with those we are instructed in by experience, we cannot expect in this respect more than *general* analogies. Now chemistry supplies us with many cases, in which, by operations very different from *combustion*, a quantity of fire is disengaged from substances which before showed no symptom of its presence: it is then by analogy with these cases, that we may conceive how, by some *chemical* process, certain soft and moist substances, inclosed in our *strata*, have been converted into *Lavas* such as we see them issue from the bowels of the Earth.

7. *Second Question.* When this *thick* and *glowing liquid* was formed at the depth pointed out by the preceding considerations, what was the *agent* which could drive it out and raise it to the summits of such *Volcanic Cones* as *Ætna* and the *Cordeliers*? In general it was the *elastic fluids*; and we have already the proof that they were formed in the *caverns* beneath the whole of our *strata*, in the abundance of fragments of the lowest order of *strata* which have been every where thrown up to the surface. But those of these *fluids* that we call *permanent* or *aëriform*, are not sufficient to explain our phænomenon, it is the *aqueous vapour* or *steam* which has been the principal *agent*; which will appear by attending to the nature of this *fluid*.

8. The *aqueous vapour* is an *elastic fluid*, produced at all *temperatures* by the *evaporation* of *water*. If a sufficient quantity of *water* is any where confined, this *fluid* becomes there more and more *dense*, in proportion to the increase of *heat*, and it is capable by this of acquiring an immense power of expansion: it is destroyed inversely as the heat diminishes; either by degrees, if no pressure is exerted upon it; or suddenly and entirely, from the first sensible diminution of the heat, if the same pressure continues to be applied to it. I have shown these *laws* of *vapours* and their *causes* in my *ideas* on *Meteorology*.

9. Now

9. Now it is a fact, that in the interior parts of the Earth, quantities of matter are formed, which are fused by *fire*, and that they are forced up through some openings: nothing more then is wanting, than that a sufficient quantity of *water* should be poured into the same *cavern*, to produce suddenly such a supply of *vapour* as may be capable of the most violent efforts, if it has no means of escaping; for then, if the way through some crevice of the ground be obstructed by the matter in fusion, the *vapour* will extend its force against these matters, and force them up to the surface, till at length, clearing the passage it will issue out itself; for as long as it is confined, and that there is any water remaining within, these will be no limits to its action, (which is always proportional to its density,) but that of the quantity of *Fire*.

10. It is thus that heaps of *Lava* of a prodigious height have been formed. A passage has been preserved through these masses, by each eruption of *Lava*, (that is of that quantity of fused matter which at any certain time has risen to the inferior opening) having terminated generally by *explosions*, or, violent discharges of the *elastic fluids*, making their way through the last matter that was raised; which explosions produce the *showers* of incoherent matter which we call *Volcanic ashes*. The subsequent eruptions, produced by fresh accumulations of *liquid matter* at the opening below, as soon at least as any great quantity of *vapour* comes to be formed, pursue the same *route*, and terminate in the same manner; thus lengthening the canal or passage: provided it does not become obstructed by some demolition, or by the *Lava* cooling or hardening within it. In these cases the *vapour* being pent in, acquires very considerable force, it shakes the soil, and at length produces an eruption of *Lava* in some part of the sides of the former *cone*. As long as the *Lavas* continue to pass upwards through the same channel, which only suffers an increase of its length, and that the explosions of *Volcanic ashes*, issue forth by the same passage, these different matters, spread over the outside, are accumulated in the form of a *cone*; in the same manner as the earth is accumulated round the holes that Moles make in the ground, as they dig their subterraneous galleries. But if these accumulations increase considerably, on some base which in time becomes incapable of supporting the weight, or which from any cause within, subsides, the *cone* falls to ruins in the inner parts; and nothing remains externally but the irregular circumference of the base, marked by the extremities of the Lava that had flowed from the summit or the sides; a representation of which we have in miniature in the decayed stumps of trees that have rotted and become excavated. I have given some striking instances of these catastrophes, in the ancient *Volcanos*, among which we find vast circular ridges of hills, which are the remains of *Lavas*, mingled with *ashes* and *scoriæ* sections of which appear within on every side; and we have an example of this, (in little) in *Vesuvius*, the present *cone* of which has been raised on the ruins of an ancient cone, much more considerable, to the base of which belonged *Mount Somma*. This phænomenon, which is to be traced in all countries abounding in Volcanic matters, would alone be sufficient to show, how forgetful

systematic

ſyſtematic men muſt have been of the principles of Phyſics and Mechanics, when they ſuppoſed, that ſubterraneous fires could have raiſed our *continents* themſelves above the ſea, and left them, through their whole extent, immoveable at this height (ſupported as it were by ſome deſcendant of *Atlas*.)

11. We may recogniſe, in another phænomenon, the *fluid* which raiſes *Lavas*; for, to the greatneſs of the ſudden effects, to which no other fluid can be conceived equal, we are to add the ceſſation of his effect, without any other outward appearance; I ſpeak of *Earthquakes*. How can it come to paſs, that ſuch extenſive tracts of Land, traverſed by immenſe chains of mountains, ſhould be ſhaken at one inſtant, by the production underground of a ſufficient quantity of ſome *fluid*; and that the effect ſhould ceaſe, without this *fluid* making its eſcape above, with a violence capable of overthrowing the mountains themſelves? This *fluid* ſometimes ſtrikes the bottom of the Sea, heaves the water, and throws it with violence upon the coaſt; why does it not paſs through the maſs of water, as a column of Air, acting with a ſimilar force, would do? Becauſe this fluid is not an *Air*, but the *aqueous vapour*, which is deſtroyed as ſoon as it loſes that portion of *heat* by which it had been produced.

12. And thus the ſolution of the phænomena of *Earthquakes* embraces ſome of the greateſt of our Geological problems. To produce theſe effects, it is firſt requiſite that our Continents ſhould cover large *caverns*, which through a great extent, communicate with each other; now I have already ſufficiently ſhown, that the production of a ſucceſſion of different *ſtrata*, and the cataſtrophes they have undergone, prove that *caverns* muſt have been ſucceſſively formed beneath them: ſo that the *caverns* now exiſting, are ſome of the remains of thoſe. It is neceſſary alſo that there ſhould be, in ſome parts of the interior of the Globe, *Heat* capable of producing ſuddenly a prodigious quantity of *aqueous vapour* conſiderably denſe; and we know, by the preſent *Volcanoes* that there muſt be in ſome of the *caverns*, certain ſubſtances *in fuſion*.—We have only to conceive then a great quantity of *Water* ſuddenly flowing in upon theſe ſubſtances: and the number of *caverns* we find in our Mountains and Hills, ſufficiently ſhow us in what confuſion our *ſtrata* are, ſo that we cannot be at any difficulty to comprehend how quantities of *Water* may be gathered in the interior parts of the Globe, which from time to time will be breaking their dikes, and flowing into theſe furnaces. By this an *Earthquake* is produced; which ceaſes without any outward manifeſtation of its cauſe, from the vapour penetrating into other *caverns*, or *fiſſures* of the *ſtrata*, there loſing its *heat*, and ſo becoming condenſed into Water.

13. *Third Queſtion.* At what *period* was it, that thoſe grand *Eruptions* began, and principally happened, the monuments of which remain, but of which we have no hiſtorical account? I refer theſe events to the *period* I am treating of, becauſe we find a number of *Volcanic cones* and diſperſed *Lavas*, which have been enveloped by *Calcareous ſtrata* abounding in *marine bodies*, and afterwards by *ſtrata* of *ſand ſtone*. Theſe *Eruptions* therefore took place while the *Sea* covered

covered our *Continents*, and the *Volcanic cones* were raiſed, as, in our time, *L' Iſola Nuova*, the new *Iſland* in the *Archipelago*.

14. I ſhall not now ſtop to notice the idea of thoſe who, from obſerving the alternations of *Lavas* and *calcareous* ſtrata, to be found in ſome places, and from the *calcareous ſtrata* that envelope ſome *Volcanic cones*, have ſuppoſed, that the *Sea* has many times overflowed our *Continents*; having already ſhown in my other works, that this is an uſeleſs ſuppoſition, and contrary to every Geological phænomenon. Neither ſhall I return, and for the ſame reaſon, to the notion of thoſe, who, taking the *Volcanic aſhes* which they find interpoſed between the Lavas of ſome Volcanic *cones*, for decompoſitions of theſe *Lavas* in the *Air*, and ſo counting, in the abrupt ſections of certain cones, (ſuch for inſtance as Ætna) the ſucceſſive returns of this phænomenon, and calculating the time required to produce them, have concluded, in contradiction to all the phænomena which irreſiſtibly prove our *Continents* to be very *Modern*, that they are of a *prodigious Age*. I therefore ſhall only repeat; that theſe large *cones*, began to form in the Sea; and that then alſo, when the *Lavas* ceaſed to fill their *channel*, and the elaſtic fluids began to iſſue out, there followed exploſions of *Volcanic aſhes*, which ſpread over the *Lavas*, and extended far beyond them. I have given a deſcription of part of the plains in the environs of COBLENTZ, the ſoil of which conſiſts of beds of *Volcanic aſhes* and ſmall *pumice ſtone*, formed by the *Sea*, like our beds of Gravel.

15. I hope that this abridged diſcuſſion of what relates to *Volcanoes*, may ſuffice to ſhow, that this is a phænomenon, however great in itſelf, that is to be conſidered as a particular one: that it is without doubt connected with the general cauſes of the events that have happened on our Globe, but only by the intervention of local cauſes (of which we ſhall have other kinds of inſtances in the ſequel) and that if it were not for the heaps of *Volcanic matters* that we find here and there among the ruins of our *ſtrata*, which however are not more in diſorder there, than everywhere elſe, we ſhould have been ignorant of any other *ſubterraneous fuſion* having taken place, than what is manifeſted in our preſent *Volcanos*. It even appears that the time when the *calcareous ſtrata* containing *marine bodies*, (ſucceeded in many places by *ſtrata* of *ſand ſtone*,) were formed, was one of the moſt tranquil periods with reſpect to the bottom of the *Sea*: which ſuppoſes that the *cruſt of ſtrata* reſted again on the ſolid ſupports which had been formed by concretion in the maſs of incoherent matters. But vaſt caverns were forming between theſe ſupports, by the ſubſiding of theſe ſubſtances; and when this ſubſiding extended beneath the ſupports, they ſunk, and the maſs of *ſtrata* underwent afreſh a very conſiderable cataſtrophe, pointed out by its effects, on all our continents. The greater part of the *cruſt* then ſunk down in different portions, and what remained on the props, which forms at this day moſt of our *Mountains* of ſecond rate, and of our *Hills*, bears all the characters of *Ruins*.

16. I have already had frequent occaſion to obſerve, that as the *caverns* were formed, they became filled with different kinds of

elaſtic

elaſtic fluids: ſo that, when the ſuperincumbent *ſtrata* ſunk down, and the *liquid* penetrated to the bottom of the *caverns*, theſe *fluids* ruſhed out with violence, driving before them the fragments of the *ſtrata* they met with in their paſſage. This effect, was, at the epocha I am ſpeaking of, very conſiderable, and to this we muſt refer the phænomenon I deſcribed in my firſt Letter, of the *blocks of Granite* and other primitive ſtones that we find on our *calcareous* and *ſand ſtone* Mountains, and more particularly in the infractions that form their Vallies: the abundance of leſſer fragments and Gravel of the ſame ſpecies of ſtone that we find in the ſucceeding *ſtrata* are alſo to be accounted for in the ſame manner, but by ſubſequent exploſions.

17. Hitherto, in each revolution, the *elaſtic fluids* as they iſſued from the *caverns*, impregnated the *liquid* with ſome freſh ingredients and ſo produced a change in the nature of the *precipitations*: which ſerves to explain the ſuperpoſition of *ſtrata* ſucceſſively different, one of the greateſt of the Geological phænomena. During theſe *precipitations* alſo, the *elaſtic fluids* which were diſengaging from the *liquid*, ſucceſſively varied in their nature; and thus it was that our *Atmoſphere* that confuſed aſſemblage of *fluids* which aſtoniſhes none but Naturaliſts, was formed; and it aſtoniſhes them, in proportion as they have ſtudied with more attention, what is going on in the Earth. In truth, whoever carefully ſtudies the meteorological phænomena, and their connection with the operations that are ſucceſſively taking place on the ſurface of our Globe, will ſoon perceive, that we are yet only in the infancy of our knowledge of that laboratory of nature; that a great number of the *fluids*, that are employed in operations, of which we are witneſſes, are as yet totally unknown to us, and that we even know but very little of thoſe that fall immediately under the cogniſance of our ſenſes. This I have pointed out in my *Thoughts on Meteorology*, and in many others of my works.

18. If next we come to conſider the conſequences that theſe ſucceſſive and correſpondent changes in the *liquids* and the *atmoſphere*, muſt have produced with reſpect to the *organized beings*, to the ſubſiſtence of which, as they ſeverally were the inhabitants of either, they contributed, we ſhall be no longer ſurpriſed at the changes which not only the *marine animals* but the *land animals* and *vegetables* have undergone, any more than at the total extinction of ſome of their ſpecies, in one and the other of the elements. On the contrary, what our *ſtrata* unfold to us of the hiſtory of *organized beings*, naturally connects with the cauſes already ſet forth, and ſerves as another proof of them. I ſhall not enter into any details on this ſubject, as they are to be found in my other works, but ſhall confine myſelf to a particular point of the hiſtory of *terreſtrial vegetables*, neceſſary to the explanation of another great Geological phænomenon, which I am now about to mention.

(To be concluded in our next.)

ACKNOWLEDGMENTS TO CORRESPONDENTS.

On the ſubject of Mr. D'Iſraeli's heavy charge againſt Mrs. Macaulay, of defacing thoſe parts of the MSS. in the Britiſh Muſeum, that contained Evidence favourable to the Stuarts, we have received more than one Remonſtrance. It may be found in the Britiſh Critic for Jan. 1794. i. e. Vol iii. p. 40. In this part of our Review for March, we expreſſed our wiſh to ſee it diſproved. A Correſpondent who ſigns himſelf "A Conſtant Reader of the B. C. now ſends us the following Evidence on the Subject. "In Examining the Harleian MS. to which Mr. Iſraeli refers, the following Memorandum is to be found. *Nov.* 12, 1764. *Sent down to Mrs. Macaulay, (Signed) E. Morton.* Upon applying to to Dr. Morton for Information on this Subject (who is at preſent, I thank God, alive and well) he was kind enough to ſend the following very ſatisfactory Anſwer.

To the Rev. WILLIAM GRAHAM.
No. 72, *St. Martin's Lane, Long Acre, London.*

"REV. SIR, *Twickenham, Aug.* 9, 1791.

"Having received your letter of the 8th inſtant, and having alſo examined the Harleian Manuſcript, No. 7379, together with the preſent worthy Keeper of the Manuſcripts, I find that the Note inſerted at the end, dated November 12, 1764, does not contain any Evidence that the three Leaves wanting at the End were torn out by Mrs. Macaulay:—and, on the contrary, it rather appears to me, that the ſaid three Leaves were already wanting, when the Manuſcript was ſent down to the Reading-Room for the Uſe of Mrs. Macaulay.

Your obedient Servant,

(Signed) "E. MORTON."

We ſhall only obſerve, that Dr. M. does not attempt to charge his Recollection with what he thought of the matter at the time, and therefore only ſpeaks from preſent Appearances as any other Inſpector might.

A Subſcriber has our Thanks for his favourable Expreſſions. We hope, and doubt not, he will find the preſent Number as ſatisfactory, in the Point he mentions, as any other preceding, if not more ſo.

Philalethes will find that his wiſh has been complied with.

We ſhall be very ready to attend to the Requeſt of *Britannicus*, as far as may be in our Power. To tranſlate every Quotation would much injure the Effect of many Paſſages; and, in our Accounts of foreign Books, the Extracts are often given for the ſake of conveying ſpecimens of the Style, which would be loſt in tranſlation. Our general Character of a foreign Work is uſually intelligible without the Citations; and they who cannot read the original Languages will probably not ſeek for the Books.

Cleros may be aſſured, that we are inclined to gratify him; but with reſpect to a certain Mode of Argument, of which he profeſſes to have heard, we can aſſure him that we never knew, nor have heard of, a ſingle Inſtance of it. With reſpect to the *Britiſh Critic*, a little Enquiry would ſatisfy him that the Notion is abſurd.

We have received, with great ſatisfaction, the Compliments of different Correſpondents on the Subject both of our moderation and conſiſtency. We ſhould ill deſerve the great and increaſing ſupport, with which we have been honoured, if we did not preſevere in the former; and our adherence to the latter is bound upon us, both by a regard to our own feelings, and by thoſe Sacred Principles, which it is alike our Pride and our Duty to vindicate. With regard to the very few who may either think us more or leſs tenacious than we ought to be, we reply that, regardleſs of both, we ſhall continue to preſerve the golden mean, which neither riſes to intemperate zeal, nor ſinks to puſillanimous ſupineneſs.

THE

BRITISH CRITIC,

For SEPTEMBER, 1794.

Ὀρθὸν ἡ ἀλήθεια αεί. SOPHOC.

Truth ever wears a free and upright front.

ART. I. *Lieut. Edward Moor's Narrative of the Operations of Capt. Little's Detachment, and the Mahratta Army under Purseram Bhow, in 1790, 1791, and 1792.* Quarto. 524 pp. 1l. 11s. 6d. Johnson. 1794.

THE value of this narrative is not to be estimated from the inferior importance of the facts it contains, when brought into comparison with the operations of the grand army, under Lord Cornwallis, so ably detailed by Major Dirom; but it is a recital at once curious and instructive, containing a variety of matter well digested;—Geographical information of high importance, if ever the arms of Britain should again be summoned to act above the Ghauts; and the whole expressed in language, though not faultless, clear and perspicuous; neither debased by vulgarisms, nor embarrassed by ostentation or false refinement.

It is remarkable, that the gentlemen employed both in the civil and military departments of the East-India Company, usually acquire the faculty of expressing themselves on all public occasions, with peculiar propriety;—their papers, documents, and dispatches testify this truth; and if, from the early period of life at which they enter the service, this cannot be deemed the effect of education at home, we must suppose that constant

ſtant employment in tranſactions of importance, correſpondence with ſuperiors, upon whom their advancement depends, and intercourſe with ſuch of the natives as are poſſeſſed of extenſive or ſovereign power, expand the mind, enlarge the underſtanding, and furniſh them with an aptneſs for buſineſs, a preciſion and readineſs of expreſſion, which the beſt education can rarely produce, unleſs perfected by practice and experience.

An abſtract of the narrative may be compriſed in a narrow compaſs. The Mahratta Chief, Purſeram Bhow, in conſequence of a treaty formed with Lord Cornwallis, for the purpoſe of humbling Tippoo Sultan, moved from Poonah at the head of 20,000 * horſe, and 10,000 foot, with the deſign of invading Tippoo's dominions on the North, while Lord Cornwallis advanced from the Eaſt: both armies were to meet at Seringapatam. A detachment from Bombay was to join the Bhow on his march. This detachment conſiſted of 1600 Sepoys, commanded by Britiſh officers, one company of native artillery, and one of Britiſh. It joined the Mahratta army at Darwar, and was afterwards increaſed by the 2d regiment on the Bombay Eſtabliſhment, and a battalion of the 9th; the whole under the command of Col. Frederick. Upon the death of Col. Frederick, the command devolved upon Capt. Little, who, at the head of this ſmall force contributed eſſentially to the reduction of Darwar, a fortreſs of importance, bravely defended for ſix months; and in December 1791, defeated one of the largeſt armies Tippoo had in the field, at Gadjnoor, inducing a loſs which the Sultan never recovered.

The army of Purſeram Bhow, it is well known, did not reach Lord Cornwallis till after his retreat from Seringapatam in 1791; but it ſaved his army, by the ſupplies it afforded. During the Monſoon, while Lord Cornwallis continued at Bangalore, the Mahrattas returned to the North, and never joined him again, till the negotiation with Tippoo was approaching to its concluſion. Such is the outline of the narrative. The author of it was a Lieutenant in the Company's ſervice, and Quartermaſter to the Battalion of Native Grenadiers; he was twice wounded, and had the ſatisfaction of joining his countrymen in the grand army only once, which was during their retreat to Bangalore; the ſecond opportunity, upon the reduction of Tippoo, he miſſed, by being under cure of his wound, and when recovered, returned to Bombay by the route of Poonah. For ſervices of this kind, officers naturally expect, not in theſe times, perhaps, to accumulate a fortune, but ſome extraordi-

* Increaſed afterwards to 25,000 horſe and 15,000 foot.

nary

nary compenſation. So far different is the author's caſe, that he appears to have been incapable of obtaining a paſſage to Europe without aſſiſtance from the Preſidency at Bombay: this was ſolicited and granted. We can only add our wiſhes, that as his ſervices in both capacities are highly meritorious, he may be better rewarded as an author than as a ſoldier.

In the variety of fortunes and ſituations during two years ſervice of this kind, dependent upon the caprice of a Mahratta commander, and perplexed by the inconſiſtency of an irregular army, Lieut. Moor appears to have maintained that equal temper of mind, which is remote from exaggeration on the one hand, or intemperate complaint on the other; he drops a generous ſentiment over the bier of every brother officer who fell, without indulging in panegyric; he relates the tranſactions of the little corps he ſerved in without exaggeration, and extracts the praiſes due to the victory of Nadjoor from Major Dirom, in preference to the encomiums, which, without a breach of modeſty, might have flowed from his own pen. He ſpeaks without contempt of his allies, without bitterneſs of the enemy; and if there is a ſtrain of complaint any where throughout his work, it is only on account of the œconomy of the Company, or, with ſtill greater propriety, directed againſt the injuſtice of his countrymen at home, who conſtantly impute ravage and oppreſſion to the Britiſh armies in India; and who, from a few inſtances of wealth brought to England, conceive that every ſoldier is a robber, and every merchant a monopolizer or an uſurer. The truth is, that the few fortunate excite envy, and the many unfortunate are never heard of. By the account of Lieutenant Moor, the Britiſh faith never ſtood higher in the eſtimation of the natives, than during theſe campaigns; and the many inſtances he gives of forbearance, moderation, and generoſity, in the detachment he belonged to, want little further atteſtation of their truth, than the general poverty of the officers who ſerved in it.

In addition to a mind properly tempered for forming a juſt eſtimate of men and manners, the author poſſeſſed a ſtrong ſpirit of reſearch and enquiry into the nature of the country itſelf, its ancient and modern ſtate, its ſoil, and productions, natural and artificial; its geography, architecture, arts, commerce, and policy. If theſe ſubjects are not deeply inveſtigated, there is at leaſt much new matter; and, from the author's knowledge of the language, we conclude it to be highly authentic.

It is with pleaſure we advert to the author's moderation in ſpeaking on religious ſubjects, and the decency of language he has employed in treating the indecent ſuperſtitions of the natives; but, unfortunately, the ſame reſerve has not been

maintained in the notes, which is apparent in the body of the work; neither is a qualifying preface * ſufficient to atone for the introduction of a ſeries of reaſoning, at once vicious and fallacious. As we intend, however, to examine both theſe ſubjects in the concluſion of our animadverſions, we ſhall omit them for the preſent, and call the attention of our readers to the remarks of the author upon men and things.

On the former he ſpeaks with great propriety, moderation, and diſcernment; and with extracts relating to theſe ſubjects we ſhall cloſe our account for the preſent.

The following account of a Mahratta camp is replete with curious circumſtances:

"Although the tope khana, or park, the Britiſh detachment, and moſt of the different chiefs, have their own bazaars attached to them; the grand public bazaar of the army is of vaſt extent, regularly diſpoſed in ſtrait ſtreets, if the ground will admit of it, and each ſhop in the ſame relative ſituation.

"Leading from the Bhow's tents is the principal ſtreet, in which the ſurrafs and rich merchants pitch, each man in his place; in this ſtreet are ſold, European broad-cloths, and various merchandizes from all parts of the world;—rich ſilks, ſatins, damaſks, brocades, ſhawls, kumk-habs, velvets, pearls, gems of all kinds, &c. &c. are here diſplayed in large quantities. A great variety of trifling articles are alſo expoſed in their proper places; for inſtance, pen-knives, ſciſſars, razors, cork-ſcrews, ſnuffers, &c. &c.; theſe are mentioned to ſhew to what trifles the variety extends; for, indeed, it would be, perhaps, more difficult to ſay what there is not, than what there is.

"The ſurrafs are bankers, brokers, and negociators of bills on every part of India, and can, at a very ſhort notice, produce immenſe ſums. The ſtreet, where the rich and principal merchants reſide, we have mentioned to be in general covered by our line: ſometimes, when it has been at too great a diſtance on either flank, we have been moved to cover them more fully; once, near Chittledroog, we recollect this to have been the caſe, and we heard ſome of the merchants jocularly obſerve, that the Bhow could not ſleep but under our wing. Leading from the main ſtreet are others in which grain, cloths, &c. of all kinds are ſold. Every trade and profeſſion is carried on here as in a great city; the goldſmiths, ſilverſmiths, blackſmiths, braziers, carpenters, taylors, embroiderers, diſtillers, bakers, cooks, ſadlers, and, indeed, all vocations are ſeen proceeding with as much earneſtneſs, on the part of their profeſſors, as in a well regulated city in time of peace, which it more reſembles than a market moving with a mob, bearing the name of an army, in the centre of an enemy's country.

"Every tent is pitched in the ſame relative ſtation—the butchers' ſhambles, the oil market, vegetable market, &c. encamp in their pro-

* See note viii. p. 392.

per

per places; even the Cyprian corps (which is more than can be ſaid of any other corps in the army) pitch regularly, ſo that no one is at a loſs where to go for the commodity required.

"The park is ſometimes in the centre, and ſometimes on the flanks of the camp, and the cavalry are picketed without order or regularity, around the ſtandards of their reſpective Chiefs. As to the infantry, we know not how they were diſpoſed of, for they are, in general, ſo contemptible, as ſoldiers, that they hardly deſerve notice.—The beſt of them are called Gardees, of whom the Bhow has five or ſix thouſand, armed, cloathed, and diſciplined, in imitation of Tippoo's, at leaſt ſo attempted, after the European manner; their coats are of red ſerge, with a blue collar and cuff, cut in the country taſte, to lap over before and tie with ſtrings. Their arms, it is true, are, for the moſt part, Engliſh, and out of twenty, two will be found without locks, ſix without cocks, and, perhaps, not a flint among the remaining twelve. Their diſcipline is in much the ſame ſtate as their arms and appearance. In addition to the muſket, moſt of the Gardees carry a ſword or a piſtol, and ſuch as have bayonets, keep them conſtantly fixed, which, as well as having a more warlike appearance, ſaves the incumbrance of a ſcabbard and belt. Theſe troops, being eſteemed the beſt, have aſſigned to them the important poſt of defending the park with, and near which, we believe, they generally march and pitch. The Gardees were ſaid, originally, to have amounted to twelve thouſand, but many of them have been left to garriſon forts taken by the Bhow: from which, and other reductions, about half that number would, we conjecture, be nearer their preſent ſtrength.—They are commanded by Gopal Punt, who is Buckſhee, or Paymaſter to all the infantry, and, to give our own terms to their officers, Deputy Treaſurer: Chinto Punt Phirnavees, being Caſh-keeper, and ſecond to the Bhow in Council; Hurry Punt Tantea, his aſſiſtant—they are all Bramins, as their names denote.

"The remainder of the infantry is compoſed of ſmall corps of Mahrattas, Rohillas, Arabs, and *motley* corps; one of which, and by far the moſt reſpectable, has already been mentioned in the occurrences before Darwar, commanded by the brave, but unfortunate, Mr. Yvon. The irregular corps of Rohillas and Arabs are, in our eſtimation, by far the beſt infantry in the Mahratta ſervice: they are armed with matchlocks, ſwords and targets, or both; ſome with ſpears, ſome with bows and arrows, and ſome with altogether,"—P. 82.

The eighteenth Chapter contains ſketches of the character of Tippoo Saib, in which the author appears very judiciouſly to avoid all prejudice, either againſt or for the ſubject of his delineation, and to take that middle line which is generally the neareſt to truth. After premiſing that the arbitrary nature of the Monarchy is frequently objected as the crime of the Monarch, Lieut. Moor replies to the opinion, which even Major Rennel has countenanced, that Tippoo is deteſted by his own ſubjects.

"Impreſſed with the ſame ſentiments that Tippoo was, in his own country, utterly deteſted, many highly reſpectable perſons at the commencement of the late war, doubted not the defection of his whole army would be the immediate conſequence of the approach of the confederate forces: but, in the very reverſe*, have been ſeen of his army, ſuch inſtances of attachment and fidelity, as excite our admiration, or perhaps can ſcarcely be equalled. Without attempting to draw a compariſon that might have an invidious appearance, let it be aſked what troops, under ſuch highly diſadvantageous circumſtances, would have ſhewn an attachment ſuperior to thoſe of Tippoo?"

After purſuing this argument ſtrongly, from the circumſtances of conſtant diſcouragement under which Tippoo's ſoldiers, continued to fight for two years, with perſevering courage and fidelity, the author proceeds to his character as a ſtateſman; which, as he obſerves, ſeems to be rendered queſtionable by his raſhneſs in provoking the Engliſh when he did: to this he anſwers:

"From every circumſtance that has come to light, we have reaſon to conclude that Tippoo expected from France very powerful ſuccours to ſupport him in his late enterpriſe: the diſtracted ſtate of that kingdom precluding the poſſibility of ſending any, may therefore be deemed the dawn of Tippoo's inauſpicious fortune; for had five thouſand French been added to his army, it would have rendered the operations in the field more precarious, and the ſhips attending the expedition might materially have affected our means of forwarding ſupplies to different parts by ſea, which, throughout this war, we did uninterruptedly. Deprived by chance of his European Ally, fortune frowned alſo upon his endeavours of attaching any of the native powers of the Peninſula to his intereſt; and from the great abilities of the Britiſh ambaſſadors at the principal courts, the war commenced with a general confederacy in our favour; an inſtance unparalleled in the annals of our hiſtory in the Eaſt. Had not our negociations at the court of Poona ſucceeded, in gaining to our party the powerful nation of the Mahrattas, the war would have been carried on under circumſtances comparatively unfavourable: or had not the fluctuating councils of Hydrabad by addreſs been fixed in our intereſt, we ſhould have found the effects of the Nizam's alliance with Tippoo more ſevere than will at firſt be imagined probable, when their inactivity as friends is only ſeen, which will admit the Nizamites to no greater ſhare of credit in the war, than having been of negative aſſiſtance; it is an indulgence to allow them even that, for ſometimes they were doubtleſs felt as an incumbrance."

Lieut. Moor then proceeds to ſhow, that notwithſtanding theſe circumſtances ſo inauſpicious to Tippoo, and though "never was more head in planning, or heart in executing, diſ-

* This is a faulty ſentence.

"played,

played, than by our generals and armies in this war," yet ſtill we were much indebted to fortune. Inſtances of this truth are then produced. Afterwards he proceeds to another part of the Sultan's character.

"We will now conſider Tippoo, not as a general, or a ſtateſman, but as the guardian to his people. When a perſon travelling through a ſtrange country finds it well cultivated, populous with induſtrious inhabitants, cities newly founded, commerce extending, towns increaſing, and every thing flouriſhing ſo as to indicate happineſs, he will naturally conclude it to be under a form of government congenial to the minds of the people. This is a picture of Tippoo's country, and our concluſion reſpecting its government."

This the author aſſerts further from his own obſervation. One more circumſtance is ſubjoined.

"Tippoo yet remains to be noticed under another character; in his political capacity we have perhaps detained him too long; but as a meſſenger from God, we have leſs to do with, and leſs to ſay of him. Tippoo, not content with the reputation he muſt have acquired as a general, and a ſtateſman, and not finding in military or political views, objects ſufficiently exalted to bound his ambition, has, it is ſaid, aſſumed the ſpecious authority of a prophet.

This although apparently ſuperior to worldly concerns, is perhaps only a ſecondary conſideration, and meant to be totally ſubſervient to ſublunary projects. His ſubjects, he may poſſibly think, will with more reverence liſten to his mandates, when ſanctioned by the authority of religion; and his armies will with more awe contemplate the power and dignity of their Sovereign and General, when the abilities they admire, are annexed to the ſpiritual ſanctity of his character." P. 203.

The following account of the Bandjarrahs, who ſupply the armies with proviſions, is worthy of notice.

"This very uſeful claſs of Hindoos, generally, but we think improperly, called Brinjarries, have cuſtoms and manners peculiar to themſelves; it is not however in our power to give any ſatisfactory particulars concerning them. They aſſociate chiefly together, ſeldom or never intermixing with other tribes; they ſeem to have no home nor character, but that of merchants, in which capacity they travel great diſtances, to whatever parts are moſt in want of their merchandize, which is, the greateſt part, corn. In times of war they attend, and are of great aſſiſtance to armies, and being neutral, it is a matter of indifference to them who purchaſe their goods.

We obſerved the Bandjarrahs ſeldom, either in the march, or in the camp, mixed with the Bhow's army, but they marched and formed their own encampments apart, relying on their own courage for protection, for which purpoſe all the men are armed with ſwords, or match-locks. The women drive the cattle, and are the moſt robuſt we ever ſaw in India, undergoing a great deal of labour, with apparent eaſe;

eaſe; their dreſs in particular, and all their ornaments ſo ſingularly choſen, that we have, we are confident, ſeen women who (not to mention a child at their backs) have had eight or ten pounds weight in metal or ivory, round their arms and legs. The favourite ornaments appear to be rings of ivory from the wriſt to the ſhoulder, regularly increaſing in ſize, ſo that the ring next the ſhoulder will be immoderately large, ſixteen or eighteen inches, or more perhaps, in circumference. Theſe rings are ſometimes dyed red. Silver, Lead, Copper, or Braſs, in ponderous bars, encircle their ſhins, ſometimes round, others in the form of feſtoons, and truly *we have ſeen ſome ſo circumſtanced, that a criminal in irons would not have much more to incommode him than theſe damſels deem ornamental and agreeable trappings on a long march, for they are never diſpenſed with in the hotteſt weather. A kind of ſtomacher, with holes for the arms, and tied behind at the bottom, covers the breaſt, and has ſome ſtrings of cowries, depending behind, dangling at their backs. The ſtomacher is curiouſly ſtudded with cowries, and their hair is alſo bedecked with them. They wear likewiſe ear-rings, necklaces, rings on the fingers and toes, and we think the nut, or noſe-jewel. In contradiſtinction to moſt Eaſtern females, the Hindoos in particular, the Bandjarrahs pay little or no regard to cleanlineſs; their hair once plaited, is not combed or opened perhaps for a month; their bodies or clothes are ſeldom waſhed; their arms indeed are ſo encaſed with ivory, that it would be no eaſy matter to clean them. They are chaſte and affable; any indecorum offered to a woman, would be reſented by the men, who have a high ſenſe of honour on that head, and are ſaid in general to be honourable in their dealings; they ſeem to be ſomewhat reſerved and grave. Some of them are men of great property: it is ſaid that droves of loaded bullocks, to the number of fifty or ſixty thouſand, have at different times followed the Bhow's army; and two days before we croſſed the Toombudra, Mr. Twiſs informed us of a drove *paſſed light* from Appah's Sahib's army, conſiſting he was aſſured, of eighty thouſand. The men, though in general well knit, are not in appearance robuſt in proportion to the women; the latter are by no means handſome: we never ſaw more than two or three who would, even with the aid of clean linen (an advantageous point of view, by the way, in which we never ſaw one) have been reckoned attracting." P. 531.

The twenty-firſt chapter, which gives hiſtorical and deſcriptive particulars of Canara and the Canareeſe, compriſes ſome very remarkable accounts of their women, contraſted with thoſe of the Teatees. In this part the author (at p. 289.) ſeems to quote the hiſtory of the Caliph Vathek as a genuine oriental narrative, which we have always underſtood to be only a jeu d'Eſprit of a young Engliſhman, much more commendable for genius, than for other good qualities. We cannot

* We cannot refrain from remarking that this conſtant uſe of *we*, in a work profeſſedly written by an individual, has often a very ludicrous effect, and is altogether injudicious. Reviewers have a better excuſe for it.

at preſent allow ourſelves to make any further extracts; but reſerve what we have yet to ſay on this publication for a future article.

(To be continued.)

ART. II. *The Engliſh Anthology, Vols. II. and III.* 8vo. 12s. Egertons. 1794.

IF the reader will give himſelf the trouble to look back to our firſt volume, p. 95, he will ſee the account which we gave of the introductory part of this elegant work. Our objections, however, yet remain, if not to the propriety of calling it a Selection of Engliſh Poetry in a *Chronological Series*, yet certainly to the editor's profeſſing to have borrowed the idea from the Anthologie Francoiſe.

The chronological order is broken, we think, unneceſſarily, for the ſake of putting thoſe authors apart, the exact date of whoſe birth happens to be unknown. This brings Sir John Harrington after Chatterton, &c. The third volume, which is called Extracts, and which gives large portions, firſt from the works of Chaucer, then of Langelande, Spenſer, and others, diſmiſſes this overſcrupulous exactneſs, and places Langelande and Fletcher in their own age, though their exact period of birth is unknown.

It undoubtedly ſeems difficult to imagine how the Anthologie Francoiſe could poſſibly ſuggeſt the idea of the Engliſh Anthology. The French Anthology is a collection of ſongs only, with which the muſic is given in the manner which the ingenious editor of the preſent work has adopted in a preceding publication. The name *Anthologia* was common enough, if that was all that was borrowed. Setting, however, the objections apart, the Engliſh Anthology is entitled to much commendation from the correct taſte with which the ſelection is made, for the careful accuracy with which the whole is printed, for the extreme elegance and beauty which diſtinguiſh it as a ſpecimen of typography. It is, indeed, an ornament to the Engliſh preſs, and very few who are lovers either of Poetry or Printing will conſent to be without it. We anxiouſly looked for ſome original compoſition, which, as we know the author to be converſant with, and to have acceſs to curious manuſcripts, we hoped to have ſeen, for the firſt time, printed in the Engliſh Anthology. Not finding this to be the caſe, we muſt ſatisfy our readers and ourſelves with the inſertion of a piece eminent for its merit, but probably of leſs public notoriety than many others;

THE

THE COMPLAINT OF A LOVER.

BY MISS ANN KILLIGREW.

" Seeſt thou yonder craggy rock,
Whoſe head o'er-looks the ſwelling main,
Where never ſhepherds fed his flock,
Or careful peaſant ſow'd his grain ?

No wholeſome herb grows on the ſame,
Or bird of day will on it reſt ;
'Tis barren as the hopeleſs flame
That ſcorches my tormented breaſt.

Death underneath a cave does lie,
Th' entrance hid with diſmal yew,
Where Phœbus never ſhew'd his eye,
Or cheerful day yet pierced through,

In that dark melancholy cell,
(Retreat and ſollace to my woe)
Love, ſad diſpair, and I do dwell,
The ſprings from whence my griefs do flow,

Treacherous love that did appear,
(When he at firſt approach't my heart)
Dreſt in a garb far from ſevere,
Or threat'ning ought of future ſmart.

So innocent thoſe charms then ſeem'd
When Roſalinda firſt I ſpy'd,
Ah ! who would then have deadly deem'd ?—
But flow'rs do often ſerpents hide.

Beneath thoſe ſweets concealed lay,
To love the cruel foe, diſdain,
With which (alas !) ſhe does repay
My conſtant and deſerving pain.

When I in tears have ſpent the night,
With ſighs I uſher in the ſun,
Who never ſaw a ſadder ſight,
In all the courſes he has run.

Sleep, which to others eaſe does prove,
Comes unto me, alas ! in vain :
For in my dreams I am in love,
And in them too ſhe does diſdain.

Sometimes, t'amuſe my ſorrow, I
Unto the hollow rocks deſpair,
And loudly to the echo cry,
Ah ! gentle nymph, come eaſe my care.

Thou

Thou who, times paſt, a lover wer't,
Ah! pity me, who now am ſo;
And by a ſenſe of thine own ſmart,
Alleviate my mighty woe.

Come flatter then, or chide my grief;
Catch my laſt words, and call me fool;
Or ſay ſhe loves for my relief;
My paſſion either ſooth or ſchool."

ART. III. *Inquiries into the Origin and Progreſs of the Science of Heraldry in England, with explanatory obſervations on Armorial Enſigns, by James Dallaway, A. M. of Trinity College Oxford, and Fellow of the Society of Antiquaries.* 4to. pp. 424. Appendix pp. cxii. 3l. 6s. Cadell. 1793.

SOMETHING ſimilar to armorial bearings may be traced in the cuſtoms of all nations; to decorate the ſhield with a device expreſſing the ſentiments of the wearer, was almoſt as obvious, as to form that kind of armour for defence. Accordingly we fixed the bearings of the ſeven chiefs who aſſailed Thebes, exactly deſcribed by Æſchylus. But theſe devices among ancient nations were merely perſonal. It was a contrivance of the Gothic ages to make them hereditary marks of honour, and the means of diſtinguiſhing, for any number of generations, the alliances and intermixture of families. The contrivance was certainly ingenious: and, though tainted, in many reſpects, with the barbariſm of the ages in which it aroſe, has branched out into an extenſive ſyſtem, not wholly unworthy of the name of a ſcience.

In later times however, the increaſe, the variety, and the diviſion of property, together with the various modes of entail and ſettlement unknown in ruder ages, made it neceſſary to deviſe a manner of recording family connections at once more clear and more permanent than the fading ornaments of the ſhield. That which had before been truſted to the perhaps careleſs hand of the painter, became now the buſineſs of the ſcribe, and the genealogies of illuſtrious families were collected in manuſcripts and carefully continued by each ſucceeding inheritor. The precaution of placing theſe important documents under the protection of government, and of ſanctioning their authenticity, by making them public records, ſoon after occurred: the wars of York and Lancaſter had ſcarcely ceaſed, when the Engliſh heralds were incorporated by charter, appointed the keepers of thoſe records, and impowered by commiſſions of viſitation, iſſued from time to time under the great ſeal, to require perſons bearing arms to regiſter their pedigrees. Thus the

uſeful

uſeful and ornamental parts of heraldry became combined, and were rendered neceſſary to each other, and to theſe regulations we owe that extenſive, and truly valuable body of family evidences which is preſerved in our college of arms.

The object of Mr. Dallaway being only the origin and progreſs of Heraldry in England, he has but briefly touched its general hiſtory; deducing it from its infancy, progreſſively, to its maturity; and though, as he ſays, "Some errors may be detected, and ſome conjectures refuted," yet his book may juſtly be conſidered as a work compriſing much information, and evincing indefatigable attention in the author to the ſubject of Heraldry.

Section I. treats of the antiquity of Heraldry, or the origin of bearing armorial diſtinctions, in which Mr. D. is of opinion that they who have traced the ſcience to the Egyptians, to the Greeks, to the Romans, &c. have carried it beyond the proper point. He admits that the Patricians of Rome had the peculiar privilege of erecting ſtatues, and of preſerving other reſemblances of their great anceſtors, in a regular ſeries; but affirms that there was no other analogy between this and the ſubſequent uſe of armorial enſigns, than the circumſtance of hereditary appropriation: that the family enſigns of the Corvini, Cincinnati, and Torquati were confined to their ſtatues, and in no inſtance adopted as a peculiar badge in the field. In ſhort, the origin of armorial diſtinctions is referred by him, in great meaſure, to thoſe enſigns which were adopted by the ſtipendiary bands of German ſoldiers, whoſe chiefs having the power of inventing them, conſidered them not ſolely as *Gentilitial diſtinctions*, but as *perſonal appendages*, and as ſuch appropriate them to themſelves, and this in very early centuries. To the Croiſades, he attributes the moſt intereſting period in the hiſtory of Heraldry, and adds that, to the Saracens and to Gothic fancy we are indebted for gryphons, mermaids, wyverns, congenial with the enchanted groves and habitations of magicians, in a clime where theſe romantic images were nurtured or encouraged.

Heraldry, like moſt human inventions, was, doubtleſs, gradually introduced and eſtabliſhed.—In ſome ſenſe it may be ſaid, that, according to Sir William Dugdale, its *origin* is in *nature* and *neceſſity*; but in ſtrictneſs, the opinion of George Mackenzie is more juſt, "that Heraldry did begin and grow into an *art* with the *Feudal Law*;" becauſe the connection of the one with the other, evidently proves them parts of the ſame ſyſtem, in confirmation of which, as it appears to have eſcaped Mr. D.'s notice, we here inſert a few inſtances.

In the reign of the Conqueror, or ſhortly after, arms were individually worn by the nobility. In the ſame reign the feu-

dal law was generally introduced into England. In the feudal ſyſtem, the only *honourable* employments were of a *military nature*; and they who were employed in the offices of trade and huſbandry, were conſidered as men of an inferior order, and objects of contempt. So in Heraldry (Ferne, p. 9.) Villani, Mercatores, Burgenſes, et Servi, were accounted unnoble and ungentle, and incapable of bearing arms. In the feudal ſyſtem, if the feudatory married the daughter of his vaſſal, he diſparaged himſelf.—So in Heraldry, if a gentleman holding by the noble ſervice of Knighthood, ſhould marry the daughter of a yeoman, merchant, burgeſs, or bondman, though ſhe were formed of a moſt excellent proportion of body, her years tender, her portion rich, yet for all this, ſays Ferne, it would be diſparagement; and the reaſon he gravely gives for it is, that it is the unequal coupling the clean ox with the unchaſte aſs.—To judicial combat were ſubmitted the claims about property: to the ſame tribunal were ſubmitted all appeals in reſpect to bearing arms. However, be the origin of Heraldry what it may, Mr. Dallaway is of opinion, in which we perfectly coincide with him, that the ſplendid aid that Heraldry derives from Blazonry is derived from the French. "Theirs are the arrangement and combination of tinctures and metals, the variety of figures effected by the geometrical poſitions of lines, the attitudes of animals, and the groteſque and almoſt inexplicable delineation of monſters."

This Section contains alſo quotations from Arioſto, Taſſo, &c. relative to the dreſs and armory of the Engliſh nobility in the Croiſades, with ſome account of the ancient manner of bearing ſhields, the introduction of painted glaſs, &c.

Section II. treats of tilts and tournaments, in which, after giving the particulars of the manner and method of combat, which, as they are to be found in Blackſtone, Spelman, &c. we forbear to introduce, Mr. Dallaway makes the following comment:

"The ferocious animoſity with which theſe conflicts were carried on, was characteriſtic of the fierce ſpirit of chivalry which admitted none of the palliative virtues, its reſentments were ſanguinary, and its generoſity loſt much of its utility by extravagance and injudicious direction. Upon the inſeparable prejudices under which the mind of man then laboured, all their opinions and conduct were formed, and there were many interferences, which ſenſibly wounded the pride of our anceſtors, which modern refinement have taught us to overlook and deride." P. 60.

This Section treats alſo of the more general introduction of Heraldic blazonings, which in their origin were depicted on the ſhields of warriors, in a regular ſeries, down to the time

time in which they gradually became the diſtinguiſhing ornament of dreſs, of houſehold furniture, of public ceremonies, and of architecture. But as we cannot follow him, through all theſe graduations, we ſelect only the article relating to the *Opus muſivum*, or Moſaic pavement:

"The moſaic work, or opus muſivum, invented and practiſed by nations of remoter antiquity than the Romans, was applied to the ornament of floors. Amongſt other reliques of the Roman art, are the teſſelated pavements, which have been ſo frequently diſcovered.—The deſign is generally a ſeries of circles, ſometimes diverging from the centre, but rarely connected with it, intermixed with, or incloſing flowers, birds, beaſts, and fiſhes; the whole compoſed of glazed bricks, of a ſquare form, various colours, and very diminutive ſize.

"It is a notion not very uncommon, although without foundation, that the Romans ſpread conqueſt and deſolation only through their provinces; but, in fact, many years of peaceful reſidence, introduced their cuſtoms and inventions in a great degree; and when they relinquiſhed their acquired territory, complete veſtiges remain to prove that the fine arts had flouriſhed both in France and England. In the Norman centuries we have abundant proof that Moſaic work was adopted as an embelliſhment of the high altar, and before ſhrines; at firſt exhibiting ſcriptural ſtories, painted upon glazed bricks and tiles of an irregular ſhape, fitted together as the colour ſuited, and upon the ſame plan as the ſtained glaſs in windows. As an improvement in the ſucceeding ages, the bricks were made equilateral, and about four inches ſquare; which, when arranged and connected, produced an effect very *reſemblant* of the Roman deſigns, yet wanting their ſimplicity and taſte. The wreaths, circles, and ſingle compartments, retain marks of Gothic incorrectneſs, and of as groſs a deviation from the original, as the Saxon mouldings. At what period Heraldic devices were introduced, cannot, I believe, be aſcertained with preciſion; but it is probable, that after they were carved or painted upon eſcocheons, or ſtained in glaſs, the floors received them likewiſe as a new ornament. The arms of founders and benefactors were uſually inſerted during the middle centuries, after the conqueſt (though, doubtleſs, there are earlier inſtances) when many of the greater abbeys employed kilns for preparing them; from which the conventual and their dependent parochial churches were ſupplied. Some have conjectured, that the painted tiles were made by Italian artiſans ſettled in this country; and it has been thought, that monks, having acquired the art of painting and preparing them for the kiln, in the manner of porcelain, amuſed their leiſure by deſigning and finiſhing them. Exquiſite delicacy and variety (though ſeldom of more than two colours) are particularly diſcernible in thoſe of a date, when this branch of encauſtic painting had reached its higheſt perfection. It ſhould be remarked, in ſupport of my aſſertion, that the uſe of theſe painted bricks was confined to conſecrated places, almoſt without exception, and that all of them, diſcovered ſince the Reformation, have been upon the ſites of convents; preſerved either in churches or in houſes, to which ſtrong tradition confirms their removal." P. 106.

Section

Section III. treats of Genealogies:

"The desire of tracing an original from the most remote founder," says Mr. D. "seems to have been one of the earliest inclinations in the mind of man. Genealogy was certainly the first pursuit of a scientific nature that occurred to the minds of our primæval ancestors, after the conveniences of life had been procured by mechanical inventions.—The use of arms was closely connected with this study. —By the fully quartered escocheon a compendious scheme of connections was presented at one view, and a general idea communicated of the comparative claims of each family in the scale of hereditary dignity.—To determine the right of introducing the arms of others into the escocheon, and to distribute them, when allowed, in their proper gradation, opened a field of professional ability which required the most diligent application to the laws and confirmed practice of arms." P. 114.

We here find also an account of the *marks* used by merchants and others not entitled to bear arms, of which, Mr. D. says, "nothing can be more fanciful than their form, composed of lines joined together in a shapeless figure which defies description, but in which the distorted initial letters of the merchant's name who used them may sometimes be decyphered." Our ingenious antiquarian then treats of the rebuses common in the 15th century—of the origin of the establishment of the Herald's College—of their perquisites of office—of their visitations, and of the analogy of Gothic architecture with Heraldic ornaments. On the latter subject the author thus speaks:

"I know not if I shall be indulged in so much conjecture as the following analogy between the progress of Gothic architecture and that of Heraldic ornament. The æra of both in their state of the greatest purity and perfection, was the 15th century.

"In the Norman reigns the Baronial fortresses were massive, of square or circular form, and the implements of fortification and war were vast and rude. The escocheons were then occupied by the simple ordinaries. When the more minute and florid embellishments of masonry were introduced, a greater variety of charges was borne in the shield, and both were progressively increased, till taste originated in the necessity of the selection. During the 15th century the escocheon enriched with numerous quarterings, had that air of chastenes and profusion at the same time by which those beautiful structures are distinguished. And when that style, under the auspices of the succeeding Princes, degenerated into filligraine by the multiplication of small parts, and was made incongruous by the intermixture of the members of Grecian architecture, the idea of beauty seems to have consisted in redoubling the elements and loading them with the ornamental particles. Thus in the grants of arms before mentioned, every possible variety was sought by employing all the changes of which the system of Heraldry is capable. Such were those given by King Henry VIIIth to his Queens, Anne Bulleyne and Jane

Jane Seymour; of the ſame æra likewiſe are the augmentations of honour granted to the family of Howard, after the victory of Flodden Field." P. 175.

Section IV. contains the Biography of the principal perſons who have written in elucidation of the ſcience of Heraldry, with copies of a few of the certificates of the funerals of noblemen, &c. preſerved in the Herald's College, it being amongſt the laws of chivalry that the Heralds ſhould attend to regulate, among others, funeral proceſſions, at the ſame time that it was one of the moſt important of their modern duties to regiſter the heirs of the deceaſed.

Section V. relates to the origin of ſurnames, and the ſtate of Heraldry under the reign of Charles I. part of which is too curious and intereſting to be omitted.

"The royal cauſe was very generally ſupported by the nobility and gentry, who held the Republican party in the higheſt diſparagement, as compoſed of the meaneſt of the people. Where ſo much was reſted upon the claims of gentility, the great eſtimation in which the enſigns of it were held, was a natural reſult, and upon no cuſtomary occaſion was the uſe of them omitted. In the contempt for thoſe who either neglected, or had no pretenſions to them, originated a ſtronger attachment and a more oſtentatious diſplay. Deſpoiled of their property or eſtates by the victorious Republic, many of remote anceſtry had nothing to tranſmit to their ſucceſſors but the ſatisfaction of innate nobleneſs, which is known to reſide in ſome minds after the deprivation of external ſupport, and which thoſe only will ſcorn who has never required ſuch conſolation, or who being totally diſqualified by their parentage, could never receive it.

"It was only by many of the latter deſcription among the Republicans, that Genealogical inquiries and pretenſions were held in ſo low a degree of eſteem, for in the grand diviſion of the Engliſh ſubjects in that important cauſe, thoſe of the nobility and gentry who from motives of intereſt or opinion embraced the popular queſtion, were ſtill ambitious of their due rank, and that they might repel the aſperſions of the oppoſite party, adduced every proof of their former recognition in the regiſters of the Heralds. Of this inclination Cromwell himſelf gave the moſt public demonſtration, for no ſooner had he gained the ſupreme command of the army, than his bannerols exhibited his paternal bearings, amplified with numerous quarterings; and when he obtained the Protectorate, the national enſigns were ſubſtituted for thoſe of royalty, but the ineſcocheon of Cromwell was invariably placed in the centre both upon his ſtandards and coins.

"With whatever contempt Cromwell, before he became Protector, had treated royalty, and ſpurned at every ceremony and enſign by which it was denoted, no ſooner was he inveſted with the power but he aſſumed the pageantry of a King. Whether he had a perſonal attachment to armorial bearings and family honours, or conſulted thoſe modes which were moſt conſonant to the opinion of the

the people, whose esteem he was anxious to conciliate, may admit of some doubt, but should be rather attributed to the latter motive. His peers of parliament were created by patent, in the margin of which, amongst other ornaments, are a portrait of him in regal robes, and his paternal escocheon with many quarterings." p. 279.

This section treats also of the decline of the Courts of Chivalry, an institution which in the early times was purely and impartially administered, and, in the opinion of our author, contributed very essentially towards the improvement of society and the refinement of manners.

Section VI. Treats of the Investiture of Heralds. Ceremonial of their Creation, &c. with accounts of heralds not taken notice of in Sect. 4th.

Section VII. Treats of the compilation of Pedigrees, modes of marshalling Arms, Cognizances, Crests, &c.

It is fair to allow every man to speak well of his favourite pursuit, and as Mr. Dallaway has done it with ingenuity we will lay his recommendation of heraldry before our readers. We cannot indeed agree with this author that the misapplication of classical learning, to the erroneous illustration of heraldry, is any proof of the connection of that study with literature; but of the use which may be derived from it by the antiquarian, and occasionally even by the historian of the latter ages, we are fully sensible.

"It has been a general, but ill-founded censure, that heraldic knowledge is unconnected with classical learning, or philosophical utility; and that because some of otherwise very limited powers have been eminently versed in such subjects, [that] it is unworthy the acquirement of more enlarged minds. To refute this opinion, I hazard an observation. Few enquiries have employed more classical information, however it be misapplied by several authors, who have referred the origin of heraldry to hieroglyphics, or Roman antiquities, and have been ambitious to display all their stores of literature, in quotations not always of the aptest analogy. Bolton and Philipot were so well versed in mythology that we see them perpetually tracing the common heraldic figures, which are known to have been invented in the fourteenth century, to prototypes which are peculiar to Ægypt, or to Greece; and, however their pedantry may deserve ridicule, it must be allowed, that their learning was applied to investigations which were then thought sufficiently important.

To extend the powers of memory, considering them merely as mechanical, no pursuit will so effectually serve as that of heraldry. The mnemonic art has been formed upon various elements; but few are to be preferred before that universal acquaintance with armorial bearings, which some memories are able to retain. By an immediate recollection of the component parts of the heraldic symbol, we are led to the history of the family to whom it is appropriate; and various circumstances recur to the mind, of which the former knowledge would by no other

means have ſo forcibly recalled. To keep alive the fleeting images of things, and to lighten intellectual burthens, nothing has been diſcovered more conducive than the artifices of memory. If the hiſtory and antiquities of our own country be worthy attention, a complete knowledge of heraldry will, by ſtrengthening the retentive faculty, teach us to be ſcrupulous both in chronology, and identity of perſons, and by its inſeparable relation to them, furniſh that deciſive information concerning both, which conjecture, or philoſophical reaſoning, could never ſupply.

To the young ſtudent of Engliſh antiquities, heraldry affords conſtant information and amuſement. When he ſurveys the repoſitories of the illuſtrious dead, how many an uninſcribed monument will he be enabled to diſcover and appropriate! Amidſt the pomp of elder days, and the proud reliques of feodal magnificence, he will recogniſe the ſymbol by which thoſe who founded or improved the ſtructure are notified to poſterity: he will inveſtigate with principles, which reſt, not upon ingenious conjecture, but certain proof. Theſe are the means by which topography is rendered intereſting: for, however neceſſary the embelliſhment of learned commentaries, or philoſophical inquiries may be to its perfection, ſimple facts, incontrovertibly aſcertained, muſt form the ground work.

As to the extent of the ſtudy, there have been few who have purſued it with every advantage of longevity and perſeverance, who could boaſt that all its reſources were exhauſted by them: there are abundant opportunities of gaining information in our public libraries, and in many public collections, and perhaps no field of literature offers greater inducements of novelty and entertainment. But to thoſe who have had acceſs to the library of the College of Arms, I need only refer for a confirmation of my opinion, whilſt I indulge ſentiments of the trueſt reſpect for that liberal and well-informed ſociety, whoſe urbanity I am proud to acknowledge." p. 352.

Subjoined to the ſeventh ſection, and in the ſame type as the notes to the work, are ſome ingenious obſervations and conjectures on the origin of many armorial bearings, or as the author terms them, heraldic enſigns, which he very properly ſtyles the elements of heraldry. A large appendix, printed alſo in ſmall type, contains many curious articles of illuſtration to the body of the work.

This book is printed with every advantage of typographical elegance, and is a proper book to be ſo adorned. It is addreſſed to purchaſers who are able to indulge themſelves in expenſive curioſities. It contains, beſides vignettes and other ornaments, near thirty plates, which muſt of themſelves have made it a book of high price. Among the plates we ſhould not omit to diſtinguiſh the portrait of Sir William Dugdale, engraved by Burché from an original picture in the College of Arms. It is a ſpirited and excellent Head, and the inſertion of it is ſurely a proper teſtimony of reſpect to a herald ſo illuſtrious.

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The book is in all reſpects deſerving of commendation, It is not only well printed, and drawn up with judgment, but written in general with ſpirit and elegance, and certainly has abundant claim to attention from all connoiſſeurs in heraldry, and every lover of that ſtudy.

ART. IV. *Domeſtic Anecdotes of the French Nation during the laſt Thirty Years, Indicative of the French Revolution.* 8vo. pp. 443. 6s. 6d. Kearſley, 1794.

THIS is a very intereſting and entertaining Volume and were we but ſatisfied that the documents which it has followed are authentic, we ſhould have little heſitation in aſſerting, that its contents would be of material uſe to ſome future hiſtorian. Theſe anecdotes are taken from the moſt popular publications which for the laſt thirty years have been circulated in France. But, unhappily both for the cauſe of truth and hiſtory, there is in the greater part of ſuch publications, abundant reaſon to ſuſpect the honeſty, accuracy, and motives of the writers. It was the buſineſs of thoſe who were hoſtile to monarchy, and who meditated its ruin, to ſelect and to amplify all thoſe incidents which might tend to render it odious; while on the other hand corrupt as the French court, and the higher orders indubitably were, the purity of thoſe alſo who vindicated the ariſtocratic cauſe, can hardly be exempted from ſuſpicion. The writer of the book before us is evidently a friend to the revolution, perhaps to the democracy, though that partiality never intemperately obtrudes itſelf; nevertheleſs the pains he has taken to concentrate from a variety of ſources, circumſtances and anecdotes, unfavourable to the nobility, the clergy, and the court, ſufficiently ſhow the complexion of his prejudices.—The volume is not unſkilfully arranged, and the order he purſues is this. He commences with a kind of hiſtory of the French philoſophers, ſome of whom might, and each of whom profeſſed, only to have in view the happineſs of their fellow citizens. From the philoſophers he proceeds to the clergy, from the clergy to the court, and with no lenient hand expoſes the vices, and deſcants on the corruptions of both. The tyranny of the miniſters, and the audacious conduct of their ſubalterns, are now placed before the reader, who certainly cannot peruſe this ſection, without a juſt mixture of aſtoniſhment and indignation. The national levity, and particularly as diſplayed in the ſubject of the Pariſian theatres, and the favourite actors, are next in ſucceſſion; and at this particular portion

among ſeelings of contempt and ſcorn, the gravity of our countenances has ſomething been relaxed into hearty laughter at vanity far beyond all parallel, at the follies of the wiſe, and puerilities of the great. The next diviſion is occupied on the ſubject of books, and conſidering the great importance aſſigned to books, in accelerating the criſis of the revolution, ſeems to us too ſhort. Sketches of the characters of Louis XV. the late Queen, and Louis XVI. conclude the book.

After what has been ſaid, the curioſity of our readers will neceſſarily expect to be gratified with two or three ſpecimens. The prodigality and vices of the higher order of clergy in France, before the revolution, are ſufficiently notorious, and the leſs to be wondered at, when we conſider that the only requiſite to the higher eccleſiaſtical dignities, was noble birth, and ſplendid connections. Yet this remark is not to be applied wholly without exception, and the following anecdote is alike reputable to the individual of whom it is related, and to the candour of the author who here records it.

"M. de la Motte d'Orleans, was a prelate of the moſt diſtinguiſhed merit, and the moſt exemplary life. Vice itſelf did homage to his virtues. When the concerns of the French Clergy called him to Paris, he was accuſtomed to viſit the king at Verſailles. Louis XV. and the Dauphin his ſon, when they heard he was in the anti-chamber, would come and ſeek him out in the throng of courtiers, and lead him into their apartments. After their converſation, which the princes prolonged as much as poſſible, the king himſelf would reconduct the prelate, and uſed to ſay, embracing him when he took leave; pray God for me, biſhop, for you are a ſaint on earth. To a piety truly angelic, and auſtere manners, this good prelate joined a gaiety of mind and amenity of character, which won him all hearts. One day his purſe, which was truely that of the poor, being exhauſted, he learnt that the Intendant of Amiens, was to give a ſuperb ball to the ladies of the city, his induſtrious charity availed itſelf of that circumſtance to repleniſh it. Inſtead of retiring to reſt, at ten o'clock in the evening, he orders the horſes to his carriage, gets into it, and bids his ſervants drive him to the hotel of the Intendant. The ball was commenced when the biſhop arrived, at his ſight the women, all ſuperbly dreſſed, fled on all ſides, to different parts of the hotel. To ſtop this diſarrangement, the Intendant intreated the biſhop to ſtep into another apartment, to ſettle the matters which brought him there. I have no buſineſs to treat on ſaid the good man. I am eighty years of age, and have never ſeen a ball; I am come therefore to yours; ſo I beg you will reaſſemble the ladies. The diſperſed and aſtoniſhed troop are collected with trouble. At laſt they ſurround the biſhop, his gaiety encourages them, he is invited to dance: You dance ladies, ſays he, and I rejoice at it, but in the mean while, my poor are without bread and drowned in tears. It is for thoſe who divert themſelves, to dry up their griefs; behold their purſe, ſays the worthy biſhop, you ſee it is empty. We will fill it, my lord, reply the ladies, but on condi-

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tion that you dance. Willingly cries the prelate. The collection goes round, and the ſubſcriptions were conſiderable: the biſhop is ſummoned to the dance. It is true, ſays he, that I have promiſed, but I forgot to tell you, that there are two days in the week that I cannot dance, let me ſee *what day are we.* Tueſday, my lord. Sure I am very ſorry, but that is preciſely one of my excepted days, I muſt therefore put off my engagement, but purſue yours, and I wiſh you good night." P. 104.

The following may be added on account of its humour.

"There was commonly a company of the king's body guards at Amiens. One of them laid a wager, that he would ſwallow a half-crown, and did ſo; but he fell ſeriouſly ill. The faculty could not ſucceed in making him bring forth the piece, and ſomebody mentioned the matter to the biſhop of Amiens. They do not know, ſays he, the means to cure him, but I could tell them an excellent one; let them ſend the ſoldier to the Abbé Terrai, (then miniſter of finances) he knows how to get out money from every where." P. 107.

The following is related of the *famous* Biſhop of Autun.

"A biſhop, of whom we muſt ſay a word, is the famous biſhop d'Autun. If birth formed a title to epiſcopacy, no one could claim it with more right, nevertheleſs, whether it be that the unhappy Louis XVI. foreſaw the evils which he would occaſion in the ſtate, or that he did not wiſh to introduce into his higher clergy, an intriguing being whoſe merit conſiſted in an acquaintance with the ſtock jobbing of the *Rue Vivienne*, he refuſed a long while to nominate him, but the ſee of Autun becoming vacant, the king was again perſecuted, it was repreſented to him that the ſeat in queſtion, required a man acquainted with finances, becauſe the biſhop there, was of right preſident of the States of Burgundy, and the king gave a reluctant conſent. We have ſeen the part which this prelate acted in the conſtituent aſſembly. His intimacy with Mirabeau, whom he attended at his death, proves the delicacy of his morals, and as he was the only biſhop who, in the aſſembly, oppoſed the catholic religion's being declared the religion of the ſtate, by this we may judge of his.

This prelate took the civic oath, and conſecrated the firſt biſhop *intrus*; it is reported in Paris, that he received 100,000 crowns for each of theſe operations; but theſe are accuſations to which his well-known avidity for money may have given currency, and from which, time alone can draw the veil which ſtill conceals from us a multitude of dark manœuvres." P. 119.

The Tyranny of the Miniſters is exemplified thus;

"In Bachaumont's Memoires Secrets, is the following dreadful anecdote of miniſterial vengeance, dated 25th February, 1781.—There was lately in the caſtle of Ham, in Picardy, a man who has been there confined above twenty-ſeven years. He was placed in a dungeon of eight-feet ſquare; there laid on ſtraw, ſurrounded by inſects, reptiles, and the moſt loathſome animals, without fire, without light, without cloaths,

cloaths, he curſed his exiſtence. Two priſoners, having learnt the fate of this unhappy perſon, who was known to be a man of quality, wrote a pathetic letter to Mr. Necker. The next poſt brought an order to releaſe this child of misfortune, and to reſtore him to light and life. He was conducted to a chamber, ſhaved, dreſſed, and his crime was to be inveſtigated. But there is hardly a crime which could merit a puniſhment ſo cruel and lingering; and above all executed in ſo clandeſtine a manner. The fact appears afterwards, that he was a young officer related to the Mazarine family, but who having expreſſed himſelf freely, at the inconſiderate age of twenty-four years, diſappeared ſuddenly in the night! and afterwards paſſed twenty-ſeven years in the moſt excruciating manner it is poſſible to imagine!

One more inſtance may be given in the following mode in which the government paid its debts. The Sieur Cleynman (a foreigner, and probably a German) a venerable father of a large family, aged 63, was a creditor of France, to the amount of 1,800,00, livres, having furniſhed proviſions and forages during the war. In 1768, he came to Paris to ſolicit payment for this large ſum. After repeated applications and a continued reſidence at Paris till the year 1778, he flattered himſelf that the government were preparing to ſatisfy his juſt claims. But on the night of the 13th April, 1779, the old man was transferred to the Baſtile. There he remained for three years, without knowing the occaſion of his detention, though it is pretty clear, that the miniſter, weary of his repeated ſolicitations, reſolved in this manner, to get rid of the venerable creditor." P. 216.

The ſection which diſcuſſes the ſubject of the national levity, is perhaps the moſt entertaining of the whole, inaſmuch as it is more agreeable to ſmile at the fooleries of Vanity, than to animadvert on the atrocity of Vice. We think, with the author of the preſent work, that the following anecdote is too amuſing to require an apology for its minute detail.

In January 1769, an important cauſe was brought forwards in the higheſt court of judicature. This cauſe was of a moſt extraordinary nature, and the prevailing topic of converſation. It was bought with great avidity, and was at once to be found on the duſky deſks of the lawyers, and the brilliant toilettes of the ladies. It was entitled, "For the *coeffeurs de dames* of Paris, againſt the corporation of maſter-barbers, hair-dreſſers, and bagnio-keepers." It is proper to obſerve that the bagnio-keepers generally dreſſed the ladies' hair after bathing.

Thoſe hair-dreſſers, who preſumed to dreſs both ſexes, in this caſe, maintained that it was their excluſive privilege to dreſs the ladies; and indeed they had ſeveral of their adverſaries impriſoned or fined, &c. Theſe, in their turn defended themſelves, and pretended that the excluſive privilege was in their favour; becauſe, firſt, the art of dreſſing ladies' hair is a *liberal art*, and foreign to the profeſſion of the *maitres perruquiers*; ſecondly, that the ſtatute of the *perruquiers* does not give them the pretended excluſive right; and, thirdly, that they have hitherto oppreſſed them, and are indebted to them in conſiderable damages and intereſts.

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It is probable that ſome able pleader amuſed himſelf in drawing up this memoir. This frivolous caſe is conducted with art and elegance, and every where diſcovers the playful hand of a maſter, who perhaps thus unbended himſelf in the midſt of more painful avocations. It will gratify the reader's curioſity to extract ſome of theſe brilliant paſſages.

In his firſt diviſion the orator, who makes his clients ſpeak in their own perſons, maintains that the art of dreſſing the ladies' hair is a liberal art: and compares it to thoſe of the poet, the painter, and the ſtatuary. "By thoſe talents," ſay they, "which are peculiar to ourſelves, we give new graces to the beauty who is ſung by the poet; it is when ſhe comes from under our hands that the painter and the ſtatuary repreſent her; and if the locks of Berenice have been placed among the ſtars, who will deny that to attain this ſuperior glory ſhe was firſt in want of our aid?

"A forehead more or leſs open, a face more or leſs oval, require very different modes; every where we muſt embelliſh Nature, or correct its deficiences. It is alſo neceſſary to conciliate with the colour of the fleſh, that of the dreſs which is to beautify it.

This is the art of the painter; we muſt ſeize with taſte the variegated ſhades; we muſt employ the *chiar' oſcuro*, and the diſtribution of the ſhadows, to give more ſpirit to the complexion, and more expreſſion to the graces. Sometimes the whiteneſs of the ſkin will be heightened by the auburn tint of the locks, and the too lively ſplendour of the fair will be ſoftened by the greyiſh caſt with which we tinge the treſſes."

In another place, to prove that the art has claims to genius, the *coeffeurs de dames* add.

"If the arrangement of the hair, and the various colours we give the locks, do not anſwer our intention, we have under our hands the brilliant treaſures of Golconda. To us, belongs the happy diſpoſition of the diamonds; the placing the pearl pins, and the ſuſpending of the feathers. The general of an army, knows what reliance he can make on a *half moon*, (a term of the then faſhionable dreſs) placed in front; he has his engineers, who are diſtinguiſhed by their titles; and we with a ſparkling croſs advantageouſly placed, know how difficult it is for an enemy not to yield. It is we, indeed, who ſtrengthen and extend the empire of beauty."

Several legal diſcuſſions now follow, the aridity of which, *do* not permit our gay pleader to take his happy flights. But he appears with all his felicity of imagination in the peroration.

After having informed us that there exiſt above 1200 *coeffeurs de dames* at Paris, he thus cloſes his oration.

"Some rigid cenſurers will, perhaps ſay that they could do very well without us, and that, if there were leſs art and ornaments at the toilettes of the ladies, things would be all for the better. It is not for us to judge, if the manners of Sparta were preferable to thoſe of Athens; and if the ſhepherdeſs who gazes on herſelf in the glaſſy fountain, interweaves ſome flowers in her treſſes, and adorns herſelf with natural graces, merits a greater homage than thoſe brilliant citizens, who skilfully employ the refinements of a faſhionable dreſs. We muſt take

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the age in the ſtate we find it. We feel a congenial diſpoſition to the living manners, to which we owe our exiſtence, and while they ſubſiſt we muſt ſubſiſt with them."

Shortly afterwards, the caſe in favour of the *coeffeurs*, was ordered to be ſuppreſſed, as unworthy of the majeſty of the tribunal to which the ſuit was brought. The *coeffeurs* however, gained their cauſe againſt the Perruquiers, and the Graces triumphed over the Monſter of Chicanery, The ladies had taken a warm intereſt in their favour, and formed for them moſt powerful ſolicitations. This important trial was crowded by a moſt brilliant aſſemblage, and when the grave deciſions of the court were finally made, it was approved by a ſudden clapping of hands from the anxious beauties of Paris, who conſidered the affair of their *coeffeurs*, as of the moſt national conſequence."—P. 251.

Notwithſtanding what is here related of the Queen, we are ſtill inclined to the opinion which we have before avowed, that ſhe was thoughtleſs, but never vicious, and that though ſhe might occaſionally loſe ſight of diſcretion, her honour was immaculate. This volume does not preſume to criminate that unfortunate princeſs on the ſubject of the necklace, the great handle of her enemies againſt her, and the guilt of which, if any exiſted, they have had it in their power to prove. The verſes which follow are highly to the honour of her good nature, She deſired a wit of the court to collect in one ſong, all the defects aſcribed to her by her enemies. He did ſo, and in this form.

Voulez-vous ſavoir les *ondit*,
Qui courent ſur *Thémire* ?
On dit que par fois ſon eſprit,
Paroit être en délire.
Quoi! de bonne foi ?
Oui, mais, croyez moi,
Elle ſait ſi bien faire,
Que ſa déraiſon,
Fuſſiez-vous Caton,
Auroit l'art de vous plaire.

On dit que le trop de bon ſens
Jamais ne la tourmente ;
On dit même qu' un grain d'encens
La ravit et l'enchante.
Quoi! de bonne foi ?
Oui, mais croyez moi,
Elle ſait ſi bien faire,
Que même les dieux
Deſcendroient des cieux
Pour l'encenſer ſur terre.

Vous

Vous donne-t-elle un rendez-vous,
De plaiſir ou d'affaire,
On dit qu'oubliant l'heure et vous,
Pour elle, c'eſt miſere.
Quoi! de bonne foi?
Oui, mais croyez moi?
Se revoit-on près d'elle,
Adieu tous ſes torts,
Le tems même alors,
S'envole a tire-d'aîle.

Sans l'egoiſme rien n'eſt bon
C'eſt-là ſa loi ſupreme;
Auſſi s'aime-t-elle, dit-on,
D'une tendreſſe extrême.
Quoi! de bonne foi?
Oui mais croyez moi,
Laiſſez-lui ſon ſyſtême;
Peut on la blâmer,
De ſavoir aimer
Ce que tout le monde aime?

Of Louis the ſixteenth nothing is related, we preſume, because nothing could be diſcovered but what relates highly to the honour, of his integrity, humanity and love of juſtice. He was ſometimes duped by others, but his intentions were invariably good.

The author concludes this volume with a few ſummary remarks on its contents, and with declaring *himſelf* or *themſelves*, for it profeſſes to be the production of more hands than one, attached to genuine Liberty, and therefore hoſtile to licentiouſneſs. We cannot diſmiſs our obſervations without expreſſing our ſtrongeſt diſapprobation of the almoſt innumerable inſtances of incorrectneſs and Galliciſms which deface this volume. We inſtance a *very* few. P. 37. "The Doctor preſented his grandſon to Voltaire *in ſolliciting* for him his bleſſing."

P. 40. The difference is great betwixt ſuch philoſophers as Mirabeau, Boulanger, and La Mettrie * *to* Rouſſeau, &c.

P. 62. Speaking of a diſpute betwixt a Biſhop and one of his Clergy, this latter is called Dioceſan, "The intriguing Biſhop reſolved to puniſh the indignant *Dioceſan* who had dared."

The following has much the appearance of *a Bull*, p. 71. "The biſhop of St. Brieux, *who*, as he is ſtill living, I ſhall not give his preſent title" P. 101. "The Proteſtants have contributed towards the Revolution, and *it is them*, &c,

The ſame anecdote is related at p. 74, and at P. 112, of the Abbe Maury. P. 120. "It was him" P. 156. "Under a coarſe point *was* concealed hard truths." P. 170. "The Prince of Soubiſe, *ſince the fatal announce.*" P. 185. "But *I have* only 20 years."

* It ſhould be La Métherie.

P. 191, "He will finiſh to diſſipate all." P. 244, "He did not chooſe that a foreigner ſhould, as I have done, *diſcovered*, &c." P. 289, "The ſervility which glared on his contemplation *at every regard* the philoſopher caſt about him." P. 314, "Some perſons who refuſes." P. 318, "The money was returned, and *the public iſſued*."

Theſe ſpecimens may ſuffice to juſtify our remark concerning the inaccuracies of the work; but we are not unwilling to repeat our affirmation, that it nevertheleſs abounds with much agreeable as well as entertaining matter.

ART. V. *Philoſophical Tranſactions of the Royal Society of London. For the Year* 1793. *Part II.* 4to. 8s. Elmſly, 1793.

THIS ſecond part of a work which ought to convey the annals of our national philoſophy compriſes only eight articles; and conſequently announces either little preſent activity in our men of ſcience, or great caution of the Society in ſelecting what ſhall be brought forward. The names of Rennel and Herſchel, however, happily appear among the few that are preſented to us. The ſubjects are various, tending partly to the improvement of the inſtruments of ſcience, and partly to the communication of new facts in different branches of knowledge. We ſhall notice the papers, as we have accuſtomed ourſelves in ſuch caſes, in the order of their arrangement in the volume. The numbers being continued from the former part, the firſt article is,

Art. XII. Deſcription of a Tranſit Circle, for determining the Place of Celeſtial Objects as they paſs the Meridian. By the Rev. Francis Wollaſton, *L. L. B. and F. R. S.*

An inſtrument capable at once of obſerving tranſits, and of aſcertaining the right aſcenſion and declination of celeſtial bodies, is undoubtedly deſirable to aſtronomers; and the Rev. author of this paper has evinced conſiderable knowledge and attention to the ſubject. Whether he is entitled to all the merit of an inventor which he ſeems to take to himſelf, may admit of a doubt: and it is a doubt which deſerves to be conſidered; ſince to aſſign the honour of invention rightly is an important point of juſtice. With reſpect to the method of reading off the diviſions of an inſtrument by means of a microſcope, having a micrometer in the field of view, Mr. W.

freely confeſſes that he drew his information from Mr. Ramſden. He doubts indeed of the originality of that invention, and ſeems inclined to give it rather to the Duke de Chaulnes or Roëmer, but perhaps without ſufficient attention to the difference of their ſeveral contrivances.

We conceive, however, that more of this inſtrument than the part here allowed, may be claimed by the ſame artiſt as his own invention: and we will ſtate our reaſons for ſo thinking. In 1790, Mr. Vince, in his treatiſe on Practical Aſtronomy, publiſhed a deſcription of an inſtrument, conſtructed by Mr. Ramſden, for Trinity College, Dublin; to which inſtrument, though at firſt made for obſerving paſſages over the meridian and altitudes only, azimuth circles had afterwards been added, and were accordingly noticed in the deſcription. Now it ſeems that the inſtrument here deſcribed in the Philoſophical Tranſactions has no eſſential difference from that ſpoken of by Mr Vince, excepting ſuch as are to its diſadvantage; as may be ſeen by a reference to Mr. Vince's book, or to the inſtrument there deſcribed, which happens to be ſtill in London. Had the author of this paper never ſeen either Mr. Vince's account, or the inſtrument that was the ſubject of it, his contrivance might indeed be original; though not to the world, yet as to his own conception of it; but this we have the ſtrongeſt reaſons for believing he will not allege.

As the particulars of the inſtrument here deſcribed cannot be underſtood without the plate annexed, we muſt refer our readers for it to the Tranſactions themſelves. We ſhall briefly notice the defects that ſtrike us in its conſtruction. The axis which ſupports the circle, though very proper for a circle of the dimenſions to which it was firſt applied, is by no means ſo for one of only two feet in diameter. The rollers for taking off the weight of the circle from the pivots ought alſo, in ſo ſmall an inſtrument, to have been applied differently. The contrivance of performing the horizontal movement, by means of two plates rubbing on each other, though attributed to the ingenious Mr. Smea[illegible]on, has ſo many imperfections, and has therefore been ſo long exploded by correct inſtrument-makers, that it muſt have been an effort of great compliance in any one to undertake it. When, therefore, we are told that the adjuſtments are *both* at the ſame end of the axis, we can only underſtand it thus: that, on account of the ſtiffneſs and irregularity of the plates rubbing on each other, Mr. W. has been obliged to apply an extraordinary adjuſtment horizontally to one end of the axis of this circle. Yet nothing ſurely can be more evident, than that the moment this adjuſtment is touched, it muſt totally deſtroy the adjuſtment

adjuſtment of the microſcopes, and of almoſt every part of the inſtrument; and the ſame will be the caſe at whichſoever end of the axis this adjuſtment is applied.

Nor can we allow, that the claims to originality in the ſubordinate parts are more valid than in the principal. The perforation of the axis to admit light, and the uſe of a pale green glaſs to cloſe the aperture, are inventions at leaſt twelve years in uſe. The ſeparate motion of the horizontal and vertical wires, the ſtrokes and cuts, together with the A and B on the micrometers, may be found in General Roy's deſcription, in Sir George Shuckburgh's, immediately preceding this, or both.

The difficulties Mr. W. encountered in making his circle give the ſame altitudes when moved in oppoſite directions, would have been fully obviated, had he conſented at firſt, as he was obliged at laſt, to make his angles as others do. The approach of his angles to round holes was not the cauſe of the error; for in Sir George Shuckburgh's inſtrument the pivots turn in round holes; yet, whether his circle is turned one way or the other, there is not the leaſt ſenſible alteration.

It will be collected from our account, that we are not altogether ſo well ſatisfied with this inſtrument as the conſtructor of it appears to be: yet we think he does not do it juſtice in propoſing to fix it between piers, in the manner of a tranſit inſtrument; ſince it is obvious, that by ſuch a poſition ſome of its moſt important uſes would be loſt.

Art. XII. Deſcription of an extraordinary Production of Human Generation, with Obſervations. By John Clarke, *M. D. Communicated by Sir* Joſeph Banks, *Bart. P. R. S.*

This deſcription of a monſtrous birth, in which ſome of the parts moſt eſſential to the perfect animal, as brain, nerves, and lungs, were wholly wanting, is calculated to illuſtrate and confirm an opinion held by that acute phyſiologiſt, the late Mr. John Hunter, that, in all caſes, a fœtus is a very ſimple animal. The whole of the actions of this monſter muſt have been thoſe of the vaſcular ſyſtem alone; yet thoſe, ſays the reporter, ſeem to have been capable of forming bone, ſkin, cellular ſubſtance, ligament, cartilage, inteſtines, &c. Deſcriptions of monſters, unleſs they illuſtrate ſome part of the animal œconomy, are, as Dr. Clarke obſerves, of little uſe. This account may be conſidered in a more important light.

Art. XIV. Deſcription of an Inſtrument for aſcertaining the ſpecific Gravities of Fluids. By John Godfrey Schmeiſſer. *Communicated by Sir* Joſeph Banks, *Bart. P. R. S.*

The inſtrument here deſcribed conſiſts of a bottle, not of the moſt advantageous ſhape (becauſe any thing more approaching to a ſpherical form would have been much preferable) with a thermometer inſerted through a ground-ſtopper. The contrivances by which it differs from a common bottle ſeem only calculated to accumulate imperfections. The ſcale attached to the thermometer muſt of courſe be an obſtacle to the wiping of the inſtrument; and, by ſuffering the fluid to inſinuate itſelf between it and the tube, or by abſorbing it, if made of ivory (which we are not told) muſt increaſe the weight of the inſtrument, and give erroneous ſpecific gravities. Forcing in a ſtopper with more or leſs force, muſt, as the fluid has no means of eſcaping, conſiderably alter the internal capacity of a veſſel ſo ſhaped, from the elaſticity of the glaſs: and laſtly, the poſition of the thermometer muſt in itſelf occaſion conſiderable error. In uſing thermometers, they who are verſed in experiments generally contrive to have the whole of the thermometer, or at leaſt the whole of the mercury, immerſed in the fluid whoſe temperature is to be tried: or they take care to have ſuch data as may enable them to calculate what would have been the temperature denoted, could the whole of the mercury have been immerſed. But, by the drawing of this inſtrument, a quantity of mercury, ſeldom leſs than 40 or 50 degrees, muſt be above the ſurface of the fluid, of which no account is given, or correction attempted. The direction marked, 1. A, beſides the difficulty of obtaining an accurate cubic inch, is wholly irrelative to the purpoſe of the ſpecific gravity; and the method is, beſides, of longer ſtanding than the Royal Society itſelf. The mode of bringing the fluid to the temperature of 60 degrees is certainly no great diſcovery; and the illuſtration of the comparative gravities too obvious to be preſented to ſo learned a body. On the whole, we cannot perceive that this paper contains any thing worthy of its place, or of the public attention.

Art. XV. Extract of a Letter from Sir Charles Blagden, *Knt. Sec. R. S. to Sir* Joſeph Banks, *Bart. P. R. S. giving ſome Account of the Tides at Naples.*

The information contained in this very ſhort article is merely, that it is extremely difficult to make obſervations on the tides

tides near Naples, where the quantity of riſe and fall is ſo little: but that, according to the beſt the learned Secretary could make, he thought himſelf authorized to conclude, that the time of high water, at full and change, in the Bay of Naples, is between nine and ten o'clock.

Art. XVI. Obſervations on Viſion. *By* Thomas Young. *Communicated by* Richard Brockleſby, *M. D. F. R. S.*

Mr. Young, after giving a ſummary account of the opinions of Kepler, Deſcartes, De la Hire, Dr. Pemberton, Dr. Porterfield, Dr. Jurin, Muſſchenbroek, and others, reſpecting the power the eye has of accommodating its viſion to different points within a certain diſtance, and ſtating his objections to them, delivers his own ſentiments. On examining the cryſtalline humour of an ox's eye, he diſcovered a ſtructure which ſeemed to explain ſufficiently this difficult queſtion. This ſtructure is accurately deſcribed, and illuſtrated by a plate: it exhibits a combination of muſcular fibres, by which, as Mr. Young thinks, the cryſtalline may be brought nearer to a ſpherical form, and the rays of near objects thereby brought to foci on the retina. This theory, which we underſtand was adopted likewiſe by the late Mr. J. Hunter, is undoubtedly very ingenious; but ſeems to require much further inveſtigation before it can be eſtabliſhed. The following objection, in particular, is made to it, which we confeſs ourſelves unable to refute. That the muſcular fibres, which are to act from the central tendons to the circumference, are of very unequal lengths, and muſt be exerted in very different directions, ſo as to render it hardly poſſible for the combined effect to give a regular curve to the external ſurface of the cryſtalline lens, or a regular increaſe of denſities, from that to the centre, both of which are neceſſary for an uniform refraction of the rays of light. The ſtructure itſelf is ſo minute, that it requires to be examined with the greateſt nicety by thoſe verſed in anatomical inveſtigations, before any accurate opinion can be formed upon it. We cannot undertake ſo difficult a taſk; and therefore, for the fact of this ſtructure, are contented for the preſent to rely on the ſtatement given by the author of this paper. Should it be hereafter confirmed by further obſervations, it certainly will rank as a very important and uſeful diſcovery. Should the appearance, as is not impoſſible, turn out to be the effect of deluſion, the idea and the uſe made of it are both very ingenious, and mark a conſiderable talent for enquiries of this nature, from which the public may expect future inſtruction and advantage.

Art. XVII.

Art XVII. Obſervations on a Current that often prevails to the Weſtward of Scilly, endangering the Safety of Ships that approach the Britiſh Channel. By James Rennel, *Eſq. F. R. S.*

The name prefixed to this paper might ſafely be conſidered as a ſufficient voucher that its contents would be found valuable; and examination proves that this preſumption would not be erroneous. Major Rennel attributes the loſs of Sir Cloudeſly Shovel, with other ſhips of his fleet, in the beginning of the preſent century, that of the Nancy packet in our times, and ſeveral other caſes equally melancholy, but of leſs celebrity, to an unobſerved current prevailing to the Weſtward of Scilly. The exiſtence of this current this writer deduces from the tracks of two ſhips, in one of which he was himſelf. This was the Hector, in the beginning of the year 1778, when, in ſteering for the entrance of the Britiſh Channel, the ſhip was carrried fifty-four miles North of her reckoning, ſo as with difficulty to lay a courſe between the Northern part of the Scilly Iſlands and the Land's End, inſtead of paſſing, as her intended way was, on the South of thoſe Iſlands, nearly in mid-ſea between them and Uſhant. The ſecond inſtance is that of the Atlas, in 1787, which, in ſailing out of the Channel, met with violent South and Weſterly winds on the 27th of January, in lat. 48. lon. 9. 20. from Greenwich; and between that and the 3d of February, being chiefly *lying-to*, was ſet no leſs than 2 degrees 32 minutes of longitude to the Weſt of her reckoning. This account was rendered particularly accurate, becauſe the Atlas had time-keepers on board. From theſe circumſtances, and from a fact generally allowed, and confirmed to Major Rennel by the authority of Capt. Mendoza Rios of the Spaniſh navy, and F. R. S. that there is always a current ſetting round the Capes of Finiſterre and Ortegal into the Bay of Biſcay, it is here concluded, that there is a current, the continuation of that in the Bay of Biſcay, ſetting off from the coaſt of France, to the Weſtward of Scilly and Ireland. This current, occaſioned originally by the Weſtern winds in the Atlantic, and carried round the Bay, by the ſhape of the coaſt, may be expected particularly to be felt during the prevalence of ſuch winds, and ſhould be calculated for accordingly, and provided againſt, by veſſels entering the Britiſh Channel. This very ſenſible and ſcientifical account is illuſtrated by an excellent map, exhibiting the courſe of the two ſhips, the Hector and the Atlas, with the tendency and ſuppoſed breadth and extent

extent of the current. The author confeſſes one or two difficulties, ariſing from the accounts of the two ſhips, making ſome little modification of his theory; but by no means invalidating the important fact. Among the reflections ariſing from this ſtatement, the following is particularly important:

"5. It would be worth the attention of Government (in my humble opinion) to ſend a veſſel, with time-keepers on board, in order to examine and note the ſoundings between the parallels of Scilly and Uſhant, at leaſt; from the meridian of the Lizard Point, as far Weſt as the moderate depths extend: * I mean ſuch as can be aſcertained with exactneſs, in the ordinary method of ſounding. I have reaſon to ſuppoſe that our chart of ſoundings is very bad; and, indeed, how can it be otherwiſe, conſidering the imperfect ſtate of the art of marine ſurveying at the time when it was made? A ſet of time-keepers will effect more, in the courſe of a ſummer, in the hands of a ſkilful practitioner, than all the ſcience of Dr. Halley, during a long life; for who could place a ſingle caſt of ſoundings, in the open ſea, without the aid of a time-keeper? The current in queſtion muſt have diſturbed every operation of this kind. It ſhould be the taſk of the perſon ſo employed, to note all the varieties of bottom, as well as the depths; the time of high and low water; ſetting of the tides and currents, &c. Such a ſurvey, ſkilfully conducted, might enable mariners to ſupply the want of obſervations of latitude and of longitude; and of courſe, to defy the current, as far as relates to the power of miſleading them."

Major Rennel of courſe recommends, that ſhips approaching the Channel with light Southerly winds, after experiencing a continuance of ſtrong Weſterly gales in the Atlantic, ſhould either make Uſhant, in time of peace, or, at all events, ſhould keep in the parallel of 48° 45′ at the higheſt. Enquiries of this nature are of the greateſt public benefit, and in them this valuable writer is always occupied.

Art. XVIII. Obſervations on the Planet Venus. By William Herſchel, *L. L. D. F. R. S.*

The diurnal rotation of the planet Venus, her atmoſphere, her real diameter, and permanent appearances, ſuch as might be occaſioned by, or aſcribed to ſeas, continents, or mountains, have been the objects of this diſtinguiſhed Aſtronomer, from April 1777 to the preſent time. The reſults are, as might be expected, curious and intereſting; though, with reſpect to the diurnal motion of the planet, it has hitherto eluded his conſtant attention, both as to its period and direction. *Caſſini* ſtates it at 23 hours, *Bianchini* at 24 days. To which of theſe very different accounts Dr. Herſchel more nearly inclines,

* We are happy to learn, that accurate ſurveys are now going on in the vicinity of Scilly, under the countenance of the Admiralty.

ſeems

ſeems rather doubtful. He ſays, "We may be aſſured that this planet has a diurnal motion, and though the real time of it is ſtill ſubject to conſiderable doubts, it can hardly be ſo ſlow as 24 days." But how much more rapid it may be, we are not told. The atmoſphere of Venus, Dr. Herſchel concludes, from his obſervations, to be very conſiderable. Her real diameter, from meaſures taken on the 24th of November 1791, he makes a little larger than that of the Earth, the apparent diameter being 18″ 79. He ſays that, on the niceſt ſcrutiny, he cannot find fault with the meaſures: yet he adds, "the two planets (Venus and the Earth) however, are ſo nearly of an equal ſize, that it would be neceſſary to repeat our meaſures of the diameter of Venus, in the moſt favourable circumſtances, and with micrometers adjuſted to the utmoſt degree of preciſion, in order to decide with perfect confidence, that ſhe is, as appears moſt likely, larger than the Earth." As to the mountains, Dr. H. has not, in any of his obſervations, been able to diſcover the leaſt trace of them; and he ſneers, with a good deal of dry humour, at thoſe obſervers (Philoſ. Tranſ. 1792, p. 337, &c.) who have ſeen ſuch as *exceed four, five, or even ſix times the height of Chimbo-raço, the higheſt of our mountains*; which laſt eſtimation would make them above 23 miles perpendicular, and that on a globe very near the ſize of our own. For his own part, Dr. H. declares, that no eye, *which is not conſiderably better than his, or aſſiſted by much better inſtruments*, will ever obtain a ſight of the mountains in that planet, though, from analogy, he is inclined to believe that they exiſt. A ſuppoſed jagged border to Venus, and certain *flat ſpherical* forms on Saturn, alſo afford our great Aſtronomer ſome amuſement: theſe two terms, he ſays, very coolly, *ſeem to me* to contradict each other. It is to be regretted, he alſo tells us, that the gentleman who ſaw the *flat ſpherical* forms on Saturn did not attend to the revolution of that planet on its axis, which could not remain an hour unknown to him when he ſaw theſe forms. It is ſcarcely neceſſary to add, that this paper is important.

Art. XIX. Abſtract of a Regiſter of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland. By Thomas Barker, *Eſq. With the Rain in Surrey and Hampſhire, for the Year* 1792; *and a Compariſon of Wet Seaſons. Communicated by* Thomas White, *Eſq. F. R. S.*

By theſe obſervations it appears, that the year 1792, though very wet, was not ſo much ſo as 1782 and 1774. In 1774, by

by this writer's obſervations, the total quantity of rain was 35 inches, and 235 thouſandths; in 1782, little more than 32 inches; in 1792, only 29 inches, and leſs than a half. September 1774 is pointed out as the wetteſt month in fifty-ſeven years. There fell in that month rather more than 8 inches and a quarter of rain. Mr. Barker mentions at the end of the paper, his ſurpriſe to ſee, in the Supplement to the Gentleman's Magazine, 83 ½ inches of rain, ſtated by Mr Gough as the quantity that fell at Kendal in 1792. "This," he ſays, "is an aſtoniſhing quantity, though it is a hilly country: it is almoſt four times my common year, and above double the greateſt; and I ſhould have thought it enough, in latitude 54°, to have made the whole country a marſh." This, however, would depend upon whether it could ſtagnate there or not; but the quantity is extraordinary, and perhaps there is ſome error of a figure in the printing.

The volume concludes, as uſual, with a liſt of the preſents made to the Royal Society, within eight months.

ART. VI. *Icones Pictæ Plantarum Rariorum; or, Coloured Figures of rare Plants; with Deſcriptions and Obſervations. By James Edward Smith, M. D. F. R. S. Preſident of the Linnæan Society.* Folio. No. I. II. III. 3l. 3s. Davis and White. 1793.

THE happy art of engraving on copper, which has preſerved the forms at leaſt of ſo many precious remains of antiquity, and has immortalized the labours of Painters and Sculptors, has been applied with peculiar ſucceſs to the ſcience of Natural Hiſtory at large, and of Botany in particular.

The works of the ancients have loſt a conſiderable part of their importance from their being unacquainted with this moſt uſeful art, and the brief deſcriptions which they have ſo frequently given of plants which were conſidered as of high conſequence in Phyſic, are abſolutely unaſcertainable, from the want of figures expreſſive of the plants themſelves. It is true indeed, that the rude wooden cuts with which the works of Fuchſius, Dodonæus, and ſome of the older Botaniſts, have been illuſtrated, ſerve admirably well to convey a general idea of the more common plants, but, as we grow more refined, we become faſtidious, and ſhould ſcarcely be induced to regard with patience ſuch productions, if revived and circulated at the preſent day.

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The great oracle of modern Botany, whoſe dogmata have, perhaps, in ſome inſtances, been rather too implicitly complied with, has not ſtrupled to ſpeak with ſome degree of diſapprobation of coloured engravings in Botany, as if incapable of conveying the degree of information neceſſary for the purpoſe of ſcience. "Herbarium præſtat omni iconi."—"Ex icone enim quis poteſt aliquid argumentum firmum adducere?" &c. &c. Now, though we perfectly agree with Linnæus, that a well-preſerved herbarium is, in general, preferable to any ſet of engravings, yet, ſurely, there needs but little reflection to diſcover, that well-engraved and well-coloured figures are alſo, in numerous inſtances, preferable to any dried ſpecimens; and if it be contended, that a dried plant can ſometimes convey an idea of particulars which no figure can repreſent, we muſt, on the other hand, ſtill inſiſt that a figure can, and often does, convey ideas which no dried ſpecimen can poſſibly exhibit. Linnæus was, however, in ſome degree, excuſable for his want of reſpect for figures in general, on more accounts than one: firſt, becauſe the art of engraving, and the manner of colouring ſuch figures was not arrived, in his earlier days, to the degree of perfection in which we now ſee it; and ſecondly, becauſe in the northern region in which he (perhaps from a particular ſpecies of patriotiſm) was contented to reſide, the more elegant productions of the pencil and the graver, with their reſpective concomitant expences, could hardly be ſuppoſed to meet with the neceſſary degree of encouragement, which animates the endeavours of the artiſts of richer and more favourable climates.

As a further argument in favour of engravings, we may add, that a Herbarium is, from its own nature, liable to accidents (unfortunately, too often experienced by Botaniſts) which are not likely to have any effect on collections of drawings and engravings.

We now with pleaſure turn our attention, from the general topic, to the very elegant and ſplendid publication announced at the head of the preſent article, and which may, perhaps, be conſidered as at leaſt equal to any thing of this nature hitherto ſeen in Europe. The aſſiduity with which the ingenious author has ſo ſucceſsfully cultivated the ſcience of Botany, has entitled him to the warmeſt thanks of all the ſcientific admirers of ſo uſeful as well as pleaſing a branch of natural knowledge.

It is, indeed, ſcarcely poſſible to ſurvey without a kind of rapture the numerous vegetable beauties which are in our own country preſented to our view, in the ſtoves and conſervatories of the principal patrons of Botany, and, above all, in the

magnificent collection of the Royal Gardens at Kew, where, in the elegant language of a Botanical Poet—

> " In one bright point admiring Nature eyes
> The fruits and foliage of diſcordant ſkies:
> Delighted Thames thro' tropic umbrage glides,
> With flow'rs antarctic bending o'er his ſides."

We are tranſported in idea to the ever-blooming regions of both the Indies, where

> " ——— Lofty trees to ancient ſong unknown,
> The noble ſons of potent heat, and floods
> Prone-ruſhing from the clouds, rear high to heav'n
> Their thorny ſtems, and broad around them throw
> Meridian gloom."

From repoſitories of this nature the repreſentations given in the preſent publication are engraved, and the rareſt and moſt beautiful vegetables are of courſe ſelected for the purpoſe.

In the firſt Number we are preſented with the Paſſiflora lunata, or Creſcent-leaved Paſſion-flower; the Antirrhinum reticulatum, or Reticulated Toadflax, remarkable for the reticulated or anaſtomoſing red veins on its flowers: the Euphorbia punicea, or Scarlet Spurge; a moſt elegant and ſplendid ſpecies of the arboreſcent kind, with yellowiſh flowers, and the partial involucra growing beneath them, of the moſt vivid ſcarlet or carmine colour; Hedera capitata, or Cluſter-flowered Ivy; Wachendorfia paniculata, or Panicled-flowered Wachendorfia, an elegant plant, which is a native of the Cape of Good Hope; Portlandia grandiflora, or large-flowered Portlandia; this is a highly elegant vegetable, and is named in honour of that celebrated patroneſs of Natural Hiſtory, the late Dutcheſs Dowager of Portland; it is a moderately large ſhrub, a native of America, and the Weſt-Indian iſlands; the flowers are very large, white, and deeply bell, or funnel-ſhaped.

Number II. preſents us with the Oxalis verſicolor, or ſtriped-flowered Woodſorrel, a native of the Cape; Juſticia coccinea, or ſcarlet-flowered Juſticia, a South American ſhrub, with rich red flowers; Siſyrinchium ſtriatum, or yellow-ſtriated Siſyrinchium; Tradeſcantia diſcolor, or purple-leaved Spiderwort;—this is an extremely ſingular and beautiful plant, which is now frequently ſeen in our hot-houſes; the leaves are of a fine green above, and of a deep purple beneath; the flowers, which are white and pretty numerous, are imbedded in a purple ſpathe or guard, conſiſting of very large, approximated, concave bracteæ, or floral leaves—this plant is a native of South America; Liguſticum cornubienſe, or Corniſh Lov-

age; this is a native of our own country, and, as the name imports, is found in Cornwall, where, though not extremely rare, it has had the fate to be very little obſerved, and has never before been well repreſented. The next plant is Hydrangea hortenſis, or Chineſe Guelder-roſe; a favourite plant at preſent in our conſervatories, and poſſeſſed of a great ſhare of beauty; it is a ſhrub, which is cultivated in the gardens of China and Japan, and in the appearance of its flowers bears a near reſemblance to the Guelder-roſe, or Viburnum Opulus flore pleno of Europe; the flowers are of a moſt beautiful roſe-colour.

The third Number contains a very curious ſpecies of Pelargonium, (*ci-devant* Geranium) called the ſamphire-leaved Craneſbill, a native of the Cape of Good Hope, and which flowered in the year 1792 in the garden of the Marquis of Rockingham. The next is the Epidendrum tripterum, or triangular-fruited Epidendrum, a native of Jamaica, and remarkable for the appearance of the green bulbs of its root, which appear above ground, and bear a conſiderable reſemblance to green-gage plumbs. The ſucceeding figure is another ſpecies of this genus, namely the Epidendrum Barringtoniæ, or large-flowered Epidendrum, which flowered in the collection of the Hon. Mrs. Barrington. The next plant is Pergularia odoratiſſima, or Chineſe Creeper, a climbing ſhrub, with yelloviſh-green flowers, nearly of the ſize of primroſes, and of a very fragrant ſmell, eſpecially in the evening. It highly reſembles another ſpecies known by the name of the *Weſt Coaſt-creeper*, an Eaſt-Indian plant. We have next a very large and auguſt ſpecies of Convolvulus, which in its general appearance reſembles much the Convolvulus purpureus, or great purple Convolvulus, but greatly exceeds it in ſize. It is named Convolvulus ſpecioſus, or broad-leaved Bindweed. The laſt plant in this Number is the Exacum viſcoſum, or clammy Gentianella, a native of the Canary Iſlands; it is a ſubfruteſcent ſpecies, and in habit greatly reſembles the elegant Engliſh plant known by the name of the Yellow Willow-herb, or Lyſimachia vulgaris of Linnæus.

We ſhould add, that the ſpecific deſcriptions, &c, which are given in Latin and Engliſh, are executed with that degree of preciſion and exactneſs ſo neceſſary in all works of modern Botany.

The drawing, engraving, and colouring, is conducted by Mr. Sowerby, whoſe talents as a Botanical Painter are well known to the public. They are engraved with great elegance, and coloured in a very ſplendid manner; perhaps, in ſome few inſtances, rather too highly; if, however, in theſe inſtances, nature

nature does not quite match the colours that proceed from the pencil of Mr. Sowerby, we may ſtill apply the compliment paid to the pictures of a celebrated artiſt:

"Cupit eſſe ſuum quod videt artis opus."

ART. VII. *Medical Advice to the Inhabitants of Warm Climates, on the domeſtic Treatment of all the Diſeaſes incident therein; with a few uſeful Hints to new Settlers for the Preſervation of Health, and the Prevention of Sickneſs. By Robert Thomas, (late of the Iſland of Nevis) Surgeon. To the Work are prefixed, ſome Obſervations on the proper Management of new Negroes, and the general Condition of Slaves in the Sugar Colonies. Alſo are annexed, a Liſt of the Medicines recommended in the Treatment of the Diſeaſes, and an explanatory Table of the Weights and Meaſures uſed by Apothecaries.* 8vo. 6s. Johnſon. 1793.

THIS work is intended as a domeſtic companion to the inhabitants of the Weſt Indies, where, from the diſtance of many of the eſtates from the reſidence of the Surgeon, ſuch a guide ſeems peculiarly neceſſary. It is written in a familiar manner, but apparently with ſufficient accuracy. The deſcriptions of the diſeaſes are, in general, clear, and the method of cure rational, and eaſy of adoption. The author has given ſome rules for the conduct of Europeans on their firſt arrival in any of the iſlands, which they ſhould contrive to effect, he ſays, in the months of January, February, and March; the air, during theſe months, being more dry and temperate than at any other ſeaſon of the year. They ſhould chooſe for their habitation a ſituation that is high, well ventilated, and not incommoded with damps. But as moſt of the towns, he ſays, are built on low grounds, and in the neighbourhood of ſwamps, there ſeems to be little power of ſelection. The reſt of his obſervations conſiſt in general maxims of prudence, that are equally neceſſary in all places. Perſons reſident in theſe climates, he ſays, ſhould not indulge in the uſe of ſpirits or ſtrong drinks before dinner, nor drink large draughts of cold liquors, or expoſe themſelves to a ſtream of air, when heated with violent exerciſe. Particularly he reprobates an inordinate paſſion for dancing—an amuſement, not likely, we ſhould have thought, to be carried to exceſs in ſuch warm countries. On the general treatment of negroes he has ſome uſeful obſervations. Planters who buy full-grown negroes are rarely repaid the purchaſe-money by their labour. Such

negroes

negroes are leſs docile and tractable than young ones, and frequently retain ſuch an affectionate remembrance of their country and families, as induces deſpondency, which often terminates in ſome fatal diſeaſe.—They ſhould be choſen from ten to fifteen years of age. He recommends removing the women, when near the period of parturition, from their own miſerable huts to the ſick houſe, for the management of which he propoſes ſome uſeful regulations. The women would then, he ſays, be better taken care of, and a greater number of the young negroes preſerved, than by the preſent cuſtom of leaving the management of them entirely to the mothers, who are extremely careleſs and inattentive to their welfare. The miſeries of the negroes have been much exaggerated, he ſays, by thoſe who favour the ſyſtem of aboliſhing the Slave-trade, which, if carried into effect, will, he thinks, in the end, ruin the iſlands. In the courſe of nine years reſidence, during which time he has had upwards of three thouſand negroes annually under his care, Mr. Thomas was never called upon to adminiſter aſſiſtance to a negro, in conſequence of any violence or cruelty exerciſed over him either by the maſter, manager, or overſeer. We ſhall conclude this article with the author's account of the Jaw-fall.

"This diſeaſe is evidently a ſpecies of tetanus. Negro children are more apt to be attacked with it than white ones. In many of the Weſt-India iſlands it carries off great numbers in the firſt month of their birth.

"CAUSES.—A neglect in purging off the meconium, or that dark-coloured ſubſtance which is lodged in the bowels of new-born children, has generally been ſuppoſed to be the chief occaſional cauſe of this complaint, and it no doubt, may ſometimes prove ſo; but expoſure to cold and currents of air, *dividing the navel-ſtring with a blunt, lacerating inſtrument, and making ſtimulating applications afterwards to the wound, are, in my opinion, more frequent cauſes.*

"PROGNOSTIC.—It proves fatal in almoſt every inſtance.

"TREATMENT.—As no effectual means have yet been diſcovered for the cure of the Jaw-fall, all that can be adviſed is, to avoid as much as poſſible, ſuch cauſes as are known to give riſe to it.—Every lying-in woman ſhould, therefore, be lodged in a comfortable apartment, which is annoyed neither by ſmoke, rain, or any partial currents of air. On the birth of the child, the navel-ſtring ſhould be divided with a pair of ſharp ſciſſars; after which, the portion that remains ſhould be wrapped up in a piece of ſcorched linen. No force whatever ſhould be uſed to bring on a ſeparation of it, which ſhould take place ſpontaneouſly. To carry off the meconium, two tea ſpoons full of caſtor oil may be given to the infant on the day of its birth, which may be repeated as often as ſhall be judged neceſſary, ſhould the mother's milk not prove ſufficiently purgative."

Doctor

Doctor Moſes Bartram, of South Carolina, in his account of the Triſmus naſcentium,* to which he appears to have paid conſiderable attention, found the diſeaſe to be principally owing to the rough and careleſs manner of treating the navel-ſtring, which is peculiar, he ſays, to the negroes, who put no bandage upon the belly of the new-born infants, to prevent its being torn or injured, as the Europeans univerſally do. This coincidence in opinion, relative to the cauſe of the complaint, by two gentlemen living at a great diſtance, and having no communication with each other, gives credibility and ſtrength to their doctrine, ſo that we may hope that this diſeaſe, hitherto ſo fatal and deſtructive, will be hereafter in a great meaſure prevented.

ART. VIII. *Scripture Characters; or, a Practical Improvement of the principal Hiſtories in the Old and New Teſtament. By Thomas Robinſon, M. A. Vicar of St. Mary's, Leiceſter, and late Fellow of Trinity College, Cambridge.* The Second Edition†. 4 vols. 8vo. 1l. 4s. or 12mo. 13s. Mathews, for the Author, 1793.

IT is not an unuſual, and ſeems to be an unexceptionable proceeding with Reviewers, to let an author explain his intentions and views in his own words. From the preface, therefore, we give the following extract:

"The following practical reflections on Scripture Characters were originally drawn up for the inſtruction of a plain congregation, and delivered to them in the form of ſermons. The author preſumes not to ſolicit the attention of critical readers, who are pleaſed with novelty of ſentiment, literary remarks, or the embelliſhments of ſtyle and language. For ſuch perſons he does not write. But he hopes that the ſerious enquirer after ſacred truth, and the humble Chriſtian, who laying aſide fruitleſs controverſy, is anxious to advance his own ſpiritual edification, *will* hereby be inſtructed, confirmed, and comforted, "in the way of righteouſneſs."

"The deſign is, to point out the proper improvement of the inſpired hiſtory, and to offer ſuch reflections upon the various occurrences as a pious mind would wiſh to indulge. To this end, plainneſs of ſpeech is ſtudied, curious reſearches are avoided, nor is any new infor-

* See Account of the Tranſactions of the College of Phyſicians at Philadelphia, p. 108 of our laſt Number.

† The Firſt Edition, on a ſmaller ſcale, we believe was never completed.

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mation aimed at, as being entirely foreign from the plan. Thoſe doctrines which have been generally received in the Chriſtian church are taken for granted, and a practical application of them is addreſſed to perſons of different deſcriptions."——

On this paſſage we muſt remark, that "critical readers," if they are alſo friends to religion, will undoubtedly be at leaſt as well pleaſed with piety, as with novelty of ſentiment; with edifying, as with literary remarks; and with the embelliſhments of zeal and ſound devotion, as with thoſe of ſtyle and language: and in theſe reſpects we have frequently been gratified in the peruſal of this work.

In another part of the preface, the author ſpeaks of "ſeveral of the characters here delineated." This account is not altogether accurate. *Delineation of Characters* is a very different undertaking from any thing we have here met with. We do not recollect any attempt of this ſort. It is poſſible, indeed, that our memory may have failed us, or that our attention may ſometimes have been relaxed. In turning over the prodigious number of theſe pages (more than two thouſand! the Reviewer muſt claim for himſelf the indulgence which he concedes; "Operi longo fas eſt obrepere ſomnum."

The purpoſe of the book is expreſſed with more exactneſs in another paſſage of the preface—"to deduce uſeful inſtructions from the principal events recorded in the Scriptures."

We proceed to ſet before our readers ſome extracts, from which a fair judgment may be formed of the work in general.

"This divine perſon teſtified his approbation of *Abraham*'s character and conduct, and, as if he had been an equal, communicated to him the determination to deſtroy Sodom, and the cities around it. Such an awful deſolation in his own neighbourhood, the good man could not hear of without extreme diſtreſs; and with anxious deſires to ſave his fellow-creatures from impending wrath, he undertook to become their interceſſor. Emboldened by the condeſcenſion of God towards himſelf, he prayed earneſtly that the place might be ſpared, if but a few righteous perſons ſhould be found. This interceſſion of the Patriarch with God is deſcribed with inexpreſſible ſimplicity. To enter into the proper ſpirit of it, the whole paſſage ſhould be read and ſtudied with attention. To comment upon it, would be to weaken its force and elegance. Come, and learn from Abraham, what compaſſion you ſhould have for ſinners, and with what importunity you ſhould put up your prayers for them! Come, and carefully obſerve, that you may copy after, the deep humiliation and the holy boldneſs of Abraham before God! For ſurely the ſame kind of addreſs becometh us:—"Behold now, I am but duſt and aſhes: O let not the Lord be angry, and I will ſpeak!" Come, and admire the rich mercy of God, who is "ſlow to anger," and declares that judgment

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is "his ſtrange work." He was pleaſed with Abraham's charitable petitions, and, in anſwer to them, engaged to ſpare the wicked for the ſake of fifty righteous, if ſo many ſhould be found there. *The terms were brought lower and lower,* till at length he promiſed, "I will not deſtroy it for ten's ſake." It appears throughout this interview, that "the effectual fervent prayer of a righteous man availeth much." Abraham, indeed, failed in his requeſts for the whole place; but in conſequence of them, Lot was miraculouſly delivered. Be encouraged, then, to expect, by your importunate interceſſion, the bleſſing of God upon your families, your friends, your neighbourhood. To this end, you muſt not only pray, but you muſt live, like Abraham."—*Vol. I. p.* 113.

"Thoſe ſhould be eſteemed as the beſt friends of their country, who exert their influence for the ſuppreſſion of ſin, and the encouragement of holineſs. Nor is this the buſineſs of Magiſtrates alone: there is not one entruſted with a family, who is not bound to ſay with *Joſhua*, "As for me and my houſe, we will ſerve the Lord." May ſuch a determination be formed in the heart of every maſter, and of every parent, who ſhall caſt their eyes upon theſe pages! How elſe will you give account of the important charge which is committed to you? O let not your children and your ſervants be witneſſes againſt you! Nor let the careleſs and prophane conduct of others direct your practice. Though you ſhould be derided and deſpiſed as preciſe and ſingular, be not afraid or aſhamed to pray with and inſtruct all thoſe who are under your care; for thus only will you prove that you feel the worth of your own ſouls."—*Vol. I. p.* 516.

"It has often been urged, that by ſuppoſing a change in the mode of ſpeech, which is uſual in the Hebrew language, the *imprecations* are no other than *predictions* of evil. And when it is ſaid, [Pſ. 109] "Let it be thus done," it may be fairly tranſlated, at leaſt in many places, It ſhall be accompliſhed."—*Vol. II. p.* 197.

We apprehend that a far more ſatisfactory account of theſe imprecations has been given by other divines; particularly by Mr. William Green, in his New Tranſlation of the Pſalms, printed at Cambridge, 1762: from which excellent performance we extract the following note on Pſ. 109: "Dr. Sykes, in the Introduction to his Paraphraſe on the Hebrews, p. 32, has obſerved, that the following imprecations are not the imprecations of *David* againſt his enemies, but of his enemies againſt *him*. Before this was obſerved, nothing was more diſtant from the thoughts of the learned: and now it is obſerved, nothing is more obvious."—Mr. Green's tranſlation of, and notes upon, this Pſalm, will ſcarcely leave a doubt in the mind of any reader, with regard to the juſtneſs of his conſtruction.

"What thanks and praiſe do we owe to God for the regular and quiet adminiſtration of his ordinances amongſt us? Are we ſenſible of their value? Do we indeed rejoice and bleſs God, that houſes of prayer

prayer are erected throughout our land; that they are not *ſhut againſt us*, or *applied to prophane purpoſes?* Let us offer up our petitions, that our privileges may be continued to us and our poſterity: and, while we are favoured with them, let us labour to improve them to our own ſpiritual advantage. Let us "ſerve the Lord with gladneſs, enter into his gates with thankſgiving, and into his courts with praiſe, be thankful unto him, and bleſs his name."—*Vol. II. p.* 373.

Our readers will probably have anticipated the judgment we are prepared to give concerning this work. Credit muſt be allowed to the author of it, for the beſt intention that can actuate a man in publiſhing any book; namely, a manifeſt and ſtrong deſire to promote the true happineſs of his readers in this world and the next. He muſt be praiſed alſo for unwearied diligence, a commendable ſhare of learning, and a ſpirit that never "ſhuns to declare unto us (what the writer conceives to be) all the counſel of God." In a work ſo extenſive as this, it is not ſurpriſing that ſome peculiar or fanciful theological notions and conjectures occaſionally appear. To ſay, that a few things in it might have been ſtated with more correctneſs, and that ſome of the reflections might have been abridged, or omitted, without great loſs, is to detract little from the value of a voluminous work. The author of theſe volumes will ſtill be entitled to the praiſe of having put into the hands of plain and well-diſpoſed Chriſtians a great number of uſeful, edifying, practical reflections on the principal events recorded in Holy Scripture. With his own pariſhioners, in particular, (to whom they are affectionately aſcribed) they will undoubtedly be a ſtrong and acceptable "teſtimony of his reſpect for them, and of his attention to their welfare." And, whenever ſuch teſtimonies as this appear from reſident, laborious Pariſh Miniſters, they will aſſuredly find, with us, what they are well entitled to receive, a very candid and favourable, we had almoſt ſaid, a partial examination.

ART. IX. *Obſervations on the Paſſage between the Atlantic and Pacific Oceans, in two Memoirs on the Straits of Anian, and the Diſcoveries of de Fonte. Elucidated by a new and original Map. To which is prefixed, an Hiſtorical Abridgement of Diſcoveries in the North of America. By William Goldſon.* 4to. pp. 162. 8s. Jordan. 1793.

A Work which has for its object to revive the ſpirit of enquiry into the exiſtence of a paſſage between the Atlan-

tic and Pacific Oceans, commonly called, from the direction in which it has been chiefly ſought from this country, the North-weſt Paſſage, cannot fail to be of ſome importance.—This publication by Mr. Goldſon is rendered the more reſpectable by the ſcientific manner in which he has digeſted it. He ſets out by giving an Hiſtorical Abridgement of 36 Voyages of Diſcovery, on this part of the American Coaſt, which occupies 52 pages. Theſe voyages compriſe the whole of thoſe that have been made with that view, excepting ſome by the Spaniards, which, for the ſake of their reference to the ſubject of his firſt Memoir, the author has thrown together, in the beginning of that part, in chronological order. The Memoir on the Straits of Anian tends to prove, chiefly from the voyage of Maldonado in 1698 *, that a paſſage exiſts from Prince William's Sound, in lat. 60 in the North Pacific Ocean, to the Frozen Sea, and thence to Baffin's Bay. The Memoir on the Diſcoveries of De Fonte, that another paſſage exiſts, by means of rivers and lakes, from the ſea of Juan de Fuca at the back, or North Eaſt, of Nootka Sound, to another part of the Northern Ocean. The concluſion of the former Memoir contains ſome propoſitions ſo connected with a great object of public advantage that we ſhall lay it before our readers.

"I ſhall venture to conclude, that, from the variety of obſervations offered in the preceding pages, there is a great probability, if not an abſolute certainty, of the exiſtence of a communication between the Atlantic and Pacific Oceans; the difficulties attending the navigation of which may be ſurmounted, and from the preſent improved ſtate of maritime knowledge, the currents may be ſo aſcertained, as to render it as ſafe and as certain as the paſſage through Hudſon's Straits.

"The Legiſlature has conſidered it a ſubject of ſuch importance, as to offer a reward of 20,000l. to effect the diſcovery. Until within a few years this could only have been an object worth the attention of perſons fitting out ſhips for the Davis' Straits Fiſhery. No advantages whatever have accrued in conſequence of this great reward, and the reaſon is very obvious. If the owners of a ſhip employed in that fiſhery ſhould be induced to order the maſter to endeavour to get to the northward, ſo as to effect a diſcovery, in hopes of obtaining the reward, and he ſhould be ſo fortunate as to get three parts of the way through to the weſtward, but not ſucceed, neither his owners nor himſelf would be entitled to the ſmalleſt gratuity. For which reaſon, the perſons engaged in that fiſhery are contented with ſailing in with the ice juſt within the ſtraits, where

* So this author; a Spaniſh MS. we have ſeen ſays 1588, which is right; the error is Mr. Buache's, who has 1598.

they

they get a cargo of ſeal oil and ſkins, without running any riſk to get farther to the northward. This was an overſight in the act which originally offered the reward, and likewiſe in that which extended it to the officers employed in his Majeſty's navy, and ought to be remedied; as it has not only tended to cramp the ſpirit of diſcovery, but, at the ſame time, has been a check, I may venture to call it ſo, to the commercial intereſt of the country; as many perſons, in hopes of a reward, might be induced to penetrate into Baffin's Bay, when they might not venture to run the riſk of an attempt to effect a paſſage.

"For theſe reaſons, I ſhall beg leave to ſubmit to the attention of the Legiſlature, if it would not be for the advantage of the nation at large, whether we conſider it in a commercial or a geographical view, to divide the premium into three ſeveral proportions, which ſhould be given to the perſons firſt diſcovering as far as certain fixed ſituations from each ſide of the continent. Theſe ſituations I would propoſe to be,

"1ſt. The communication between Baffin's Bay and the Frozen Ocean, whether by Lancaſter's, or any other opening to the weſtward.

"2. The mouth of the Copper-mine River, as determined by Mr. Herne.

"3d. Whale Iſland, as determined by Mr. M'Kenzie, at the mouth of the river diſcharging itſelf from the Great Slave Lake.

"It might be objected, that this method would be adding an additional expence beyond the original ſum voted by Parliament; but as it would not amount perhaps to more than 10,000l. it ought not to be placed in competition with the national advantage which might in future accrue from it; as, ſetting aſide the idea of finding a paſſage, owners of veſſels in the Davis' Strait trade may be more induced, by means of theſe regulations, than they are at preſent, to explore Baffin's Bay, which may lay a foundation for a whale fiſhery in a part of the world hitherto neglected." P. 120.

Another matter of curioſity rather than utility, though not wholly devoid of the latter plea, we ſelect from a different part of the book; on the ſubject of the famous Welch Settlement in America, long ſuppoſed to be fabulous, but lately much pleaded for by one or two enquirers*.

"I ſhall here venture to offer an opinion, which may not meet the entire approbation of every one of my readers: but ſuch advances have been made, of late years, in the ſcience of geography, that we are daily led to examine with ſtrict attention, accounts which have been exploded for want of ſufficient information. This has been the caſe with the hiſtory of Madoc, or Madog's voyage from Wales to America. It is well known that the Welch Chronicles make mention of his leaving that country, on account of ſome quarrel with his brothers, and on his return, he gave an account of a new country, which he had diſcovered acroſs the Weſtern Ocean, to form a

* Particularly Dr. John Williams, in two pamphlets publiſhed at White's, &c. in 1791 and 1792.

ſettlement

ſettlement in which, he afterwards ſailed with ten ſhips, but never returned *.

" I ſhall not enter into any arguments to defend this narrative againſt the objections which have been offered, on account of the polarity of the magnet not having been applied to the purpoſes of navigation in thoſe days, without which it has been advanced, he could not have ſucceeded, either in returning to Wales, or finding the country on his return. I ſhall reſt myſelf entirely upon the opinion which is now entertained of the authenticity of the account.

" No traces of this colony were found for many years after ſettlements were made in America; but ſubſequent reſearches have brought to light a very numerous tribe, in a fertile country on the banks of the Upper Miſſouri, the people of which are white, and are a diſtinct ſpecies from the aborigines who ſurround them. They are likewiſe ſaid to have written records of their deſcent, and many remains of European manners. To this nation the French have given the name of Padoucas. Perſons verſed in the Welch language ſay, that Madoc's followers would have been denominated Madogwys: now, when we conſider that the French have always been famed for adapting names to their own vernacular idiom, and by that means rendering them very different from the original pronunciation, we may be led to conclude, that Padoucas is the ſame name, with the alteration of the initial letter, but to which they have given their own termination of *cas*, inſtead of the Welch *gwys*, (people) †.

" Father Charlevoix obſerves, from the information he received, that the Padoucas, and their neighbours the Panis, are ſituated very near the coaſt of the Weſtern Sea ‡. That thoſe coaſts were formerly inhabited by other nations, we have two evidences to produce. In the firſt place, according to ſome of the miſſionaries, " the Illinois," before the French arrived in Louiſiana, " were ſeated near the ſea to the weſtward, from whence they were driven by their enemies §." And we are informed, in another place, by Charlevoix, " that not only the Illinois, but likewiſe the Miamis, came from the ſea-coaſt to the weſtward ||."

* This happened towards the end of the 12th century, and is recorded in the poems of Meredydh ap Rhys, who flouriſhed in the year 1470; of Gutwin Owen, in 1480; and Cynfrig ap Gronw, near the ſame period. Theſe bards preceded the expedition of Columbus, and relate, or allude to, that of Madoc, as an event well known, and univerſally received, to have happened three hundred years before. Vide Jones's Muſical Relics of the Welch Bards, p. 19. (now 37) and Humfrey Lhuyd. Welch Chron. p. 228.

† Gentleman's Magazine, vol. for 1790.

‡ Dictionaire Géograph. de la Martiniere. Ed. 1741 at Word Miſſouri.

§ Relation de la nov. France, l'An. 1670, 1671.

|| Journal du Pere Charlevoix, 1744, Lettre xx.

" Comparing

"Comparing theſe circumſtances with the others, I ſhall venture to take it for granted (without entering into any further arguments on their migrations from the eaſtern coaſt, where they muſt have landed, ſo far into the country), that the Padoucas are deſcended from the people who went over with Madoc. Being ſituated ſo contiguous to the weſtern ſea, it is natural to ſuppoſe, that a people, accuſtomed to navigation, would turn their attention to the advantages of their ſituation; ſo that we can by theſe means, not only account for the men with beards, and horſes marked with Roman letters, without having recourſe to the ſuppoſition that the Spaniards have ſettlements further to the northward than is generally agreed upon in Europe*; but likewiſe, allowing for the prejudices of the times, give ſome credit to the report of Coronado having ſeen large ſhips, loaded with merchandize, without ſuppoſing with him and ſome later authors, that they were from China or Japan†." P. 71.

On the ſubject of Maldonado's Voyage, taken from M. Buache, a celebrated French Geographer, we ſhall only remark, that it is ſtill deficient in proof. On a careful examination in the Archives at Simancas, nothing was there found in proof of Maldonado's aſſertions. But, on the contrary, papers were obſerved, of ten years poſterior, which mentioned the Engliſh attempts at diſcoveries in thoſe parts, and other memoirs of that kind for the purpoſe of putting the Spaniſh Miniſtry on their guard, as on a ſubject entirely new. The ſuppoſed diſcoveries are not alleged to have been mentioned by Maldonado himſelf till 1609, more than twenty years after the time, and then were only ſpoken of indirectly. Garcia de Sylva, in his account of his embaſſy to Perſia in 1618, ſpeaks of Maldonado as an ignorant impoſtor and romancer.

From all the enquiry we have been able to make, it does not appear that there is yet ſufficient evidence collected by any adventurers, either to eſtabliſh or refute the notion of a paſſage. The Archipelago of St. Lazarus turns out to be a vaſt collection of very large iſlands, but not leading to any open ſea, as repreſented by De Fuca; only to ſtraits and ſoundings. It is found alſo, from lunar obſervations made by order of the Hudſon's Bay Company, that Lake Arabaſca, and parts adjacent, are laid down many degrees too far weſt, in this and other maps.

* This circumſtance is worthy the attention of Government; for the late convention with Spain confines the limits of our trade on the coaſt, to the northward of where the Spaniards are already ſettled. This is an indefinite term, and may give riſe to a future queſtion of right. As their northern ſettlement is at St. Franciſco, in California, that ſhould have been fixed as the extent of their boundary.

† Vide Memoire de Deliſle ſur la Mer de l'Oueſt.

ART.

ART. X. *Biographia Britannica, Vol. V.*

(Concluded from p. 168.*)*

WHEN the preſent edition of the Biographia Britannica was firſt announced to the public, the preface held forth the promiſe of five hundred new lives, of which the fifty additional in the volume before us form a due proportion, as we cannot conceive the Editors will think it prudent to extend the work, at the very furtheſt, beyond *ten* volumes. If, however, many of the ſingle lives ſhould be carried to the length of that of Dr. Doddridge, in the preſent, it will be difficult to confine its limits within double that number of volumes. In ſaying this, we would be underſtood to ſpeak generally, and not as alluding to the particular perſuaſion of either the writer, or the perſon whoſe life is narrated; as we preſume the very ſame prudential conſideration will induce the Editors rigidly to adhere to the impartial line profeſſed in the original prefatory introduction, in which the following declaration is made. "We mean to riſe above narrow prejudices, and to record, with fidelity and freedom, the virtues and vices, the excellencies and defects of men of every profeſſion and party. We ſcruple not to declare our attachment to the great intereſts of mankind, and our enmity to bigotry, ſuperſtition, and tyranny, whether found in Papiſt or Proteſtant, Whig or Tory, Churchman or Diſſenter." A ſtrict conformity to the principles here profeſſed, will, we are convinced, be equally favourable to the intereſt and the fame of thoſe concerned; but we will venture to predict, that any conſiderable deviation from them, in any way, will inevitably be followed by injury to the Conductors, and ruin to the work. To prove that the preceding obſervations are not made in particular alluſion to the prolonged life of Dr. Doddridge, a man held in general and deſerved eſteem, both among Churchmen and Diſſenters, we ſhall proceed to ſtate, in ſome detail, the hiſtory of that life which engroſſes nearly ſixty pages of this fifth volume.

Dr. Philip Doddridge was born at London, in June 1702. He was decended of a reputable family in Devonſhire, and among his anceſtors is enumerated the Judge of that name, who flouriſhed in the laſt century, and who, it is not a little remarkable, was a conſpicuous defender both of regal power and of the eccleſiaſtical and civil rights of England, p. 267. The youth of Doddridge was marked by domeſtic calamity, and diſtinguiſhed by an early attachment to religion and literature.

nature. He began to exercise the functions of his public ministry, when he was little more than twenty years of age, at the small village of Kibworth, in Leicestershire; and both at that place, and every other where he afterwards officiated, was remarkably acceptable to his admiring auditory. Among the writers of practical divinity, he was particularly attached to Archbishops Tillotson and Leighton; and Dr. Kippis recites, with very apparent pleasure, his frequent and energetic commendations of the eloquent and animated Barrow. Instructed by such excellent guides, whatever might be the general *cast* of his sentiments arising from situation and connections, his opinions concerning the established church and its ministers were through life stamped with a great portion of candour and liberality. Market-Harborough was the next theatre of Mr. Doddridge's pastoral exertions, and there he continued, indefatigable in his efforts to promote the interests of religion and virtue, exhibiting in himself a noble and exemplary pattern of the doctrines which he taught, till the year 1729, when he removed to Northampton. His sphere of utility, in this situation, was greatly enlarged: a flourishing academy under his tuition, added to an extensive flock, by whom he was honoured and beloved; the founding and superintendance of a charity school for the education of the children of the poorer part of his numerous congregation; and his other pursuits of a devotional and literary kind, occupied every moment of his time. His reputation for piety, learning, and talents, became widely diffused, not only over all the county in which he resided, and among the great body of Protestant Dissenters, but reached the remote region of Scotland (where he obtained the honour of a Doctor's degree from the University of Aberdeen) and was acknowledged and propagated by many eminent and learned persons in the established church; in the first rank of whom, Warburton was his friend and correspondent. The final completion, in 1740, of his great work, The Family Expositor, established on a lasting basis, that fame which his smaller productions had obtained; and having, for thirty years, run the noble career of a diligent and faithful minister of the Gospel, and a public instructor of youth, universally esteemed and caressed by men of all persuasions, this excellent man met, with the utmost resignation and firmness, a rather premature fate, occasioned by a neglected cold, caught during the performance of a Christian duty, in the fiftieth year of his age.

Dr. Kippis, who professedly writes this life, displays through the whole narration a candid and feeling mind, deeply

affected by the remembrance of the virtues of his friend, and of the obligations he was under to him. He has inſerted in it a pretty long account of the courſe of academical exerciſes in which the Doctor's pupils were trained; very little differing, he obſerves, from that which was afterwards adopted at the academies of Warrington and Hackney; and we muſt own it was not a little rigid. Among other rather ſevere taſks, it was enjoined to the ſuperior claſs of pupils, every morning before breakfaſt, to read a chapter of the Old Teſtament directly from the Hebrew into Engliſh. This was done publicly before the tutor in the teaching room; and Dr. Kippis is ingenuous enough to own that, in this arduous exerciſe, ſome of his brother pupils would ſometimes "ſlily place an Engliſh Bible by the ſide of the Hebrew one." P. 278.

It is now neceſſary for us to attend to the pupils of a very different ſchool, the ſchool of Politics and of War: and, among the new lives, thoſe of the two Digbys, ſucceſſively Earls of Briſtol, the former an able ſtateſman, and the latter a great genius and an intrepid warrior in times of great danger and turbulence, deſerve reſpectful notice; ſince they evince in the writer conſiderable extent of political obſervation, and diligent enquiry in reſpect to æras and events involved in no ſmall intricacy and obſcurity. They were nearly related to the great philoſopher, as he was called in that credulous age, Sir Kenelme Digby, but whom our new Editors with great juſtice report to have been more of an empiric than a ſound philoſopher, as, they are of opinion, is ſufficiently evident from his diſcourſe and ridiculous conceits concerning the imagined effects of a certain ſympathetic powder, which he invented.

John, the elder of theſe noblemen, received his education at Oxford; and, after making the tour of Europe, returned a very graceful and accompliſhed young man to the court of James I. by whom he was employed in various embaſſies to the different powers of Europe, raiſed to the dignity of the peerage, and appointed vice-chamberlain of his houſehold. His principal political engagement, however, was the negociation which he was employed to carry on with the court of Spain, relative to the propoſed marriage between the Heir Apparent of England and the Infanta; a negociation which Digby, a man of vigilance and penetration, would undoubtedly have brought to a happy iſſue, had it not been for the impetuous temerity of the Duke of Buckingham, who, jealous of the Earl of Briſtol's riſing influence, projected the ill-planned expedition of himſelf and the prince to the court of the Spaniſh

niſh monarch. How that buſineſs terminated muſt be well known to all readers of Engliſh hiſtory; but the latent cauſe and minute circumſtances of that termination were never before ſo extenſively unfolded as they are in the article here conſidered, by a full exhibition of the evidence on both ſides, extracted from genuine documents on the ſubject; documents, however, which are too long for inſertion in this place, and will not admit of abridgment.

On Briſtol's return to the court of London, an immediate and violent rupture took place between himſelf and Buckingham, which ended in the impeachment and complete diſcomfiture of the latter. This, however, was not effected by Briſtol, without a ſeries of aggravated oppreſſions, owing to the powerful influence of his opponent, all which he bore with manly firmneſs, and, both in his vindicatory ſpeeches before that Parliament, to whoſe bar he was ſo often and ſo unjuſtly dragged, and in his private addreſſes to the King from his confinement in the Tower, he appears to have ſpoken the language of a man free from the ſtains of guilt, and ſuch as muſt have abaſhed both the royal perſecutor, and appalled the miniſterial favourite in the zenith of his power. Notwithſtanding Charles, on his acceſſion, renewed the perſecutions of his father, yet, on the breaking out of the troubles, he joined the King's party, and accompanied his royal maſter, who had treated him ſo ill, to Edge Hill, to Oxford, and through many difficult ſcenes; in return for which that prince reſtored him to his ſeat at the council-board, and appointed him one of the lords of the Bedchamber. At the concluſion of the war he retired to France, and his eſtates were confiſcated. He died at Paris in January 1653, and was interred in the common burying-ground of the Huguenots in that city, without any of the honours due to his diſtinguiſhed rank, talents, and virtues.

We come now to the conſideration of a life marked by wonderful viciſſitudes, and exhibiting a chain of contradictions. George, Earl of Briſtol, eldeſt ſon of the preceding, was born at Madrid, during the firſt embaſſy of his father at that court. The manly beauty of his perſon was not leſs conſpicuous than were the ſplendid talents which adorned his mind. In the kingdom in which he was born, he received the rudiments of his education, and thus became ſuch a maſter of the Spaniſh language, that he ſpoke it through life with the utmoſt eaſe and fluency. He was early introduced upon the moſt auguſt theatre, where an aſpiring young nobleman, of lofty ſentiments, and ſuperior abilities, could diſplay his uncommon attainments. When, by the in-

trigues of the Duke of Buckingham, his father was committed to the Tower, our hero, ſcarcely fifteen years of age, was ſent with a petition to the Houſe of Commons in his behalf, which he ſpoke with ſuch energy, accompanied with ſuch graceful action, that every eye was fixed upon the youthful orator. When he had concluded the written petition, he addreſſed the Houſe in a feeling, unpremeditated ſpeech, which the general ſentiment in his favour had encouraged him to make; and then, retiring reſpectfully from the bar, left his audience equally aſtoniſhed at the powers of his mind, and the elegance of his perſon and manners. The beſt preceptors which the univerſity of Oxford at that time afforded completed his education, and he left that univerſity remarkably well grounded in claſſic literature. He then travelled for ſome time in France; and to the knowledge of books, added the more inſtructive and uſeful ſcience of man. Although born to ſhine in courts, he found himſelf, on his return, compelled by the ſituation of his father to forego the pleaſures of the court of England; and that youth, which might, otherwiſe, have been conſumed in the headlong career of intemperance and folly, in the gay circle of St. James's, was nobly paſſed at Sherborne Caſtle, the reſidence of his exiled father, in the cultivation of his talents, and in the purſuit of ſcience. In the converſation of his accompliſhed parent he found a perpetual fund of new inſtruction; and the conſtant ſociety of all the young neighbouring nobility and gentry, diſtinguiſhed for parts of literature, gave emulation to genius, and ardour to induſtry. Biography records theſe facts, by way of example to thoſe, who, to the high birth, may add the abilities of a Digby: happy, if they may avoid the ſubſequent inconſiſtencies and attendant misfortunes of this very ingenious, but volatile nobleman.

The firſt marked deviation from better ſenſe and ſound conſiſtency in this nobleman was his writing ſtrenuouſly againſt Popery, in ſome letters addreſſed to his couſin Sir Kenelme Digby, and afterwards zealouſly embracing and defending that faith. Theſe letters were written, during his retirement, in Dorſetſhire; from which county, however, after a time, ambition and gallantry led him to the metropolis, where he engaged in an amour which involved him in a duel. His antagoniſt, who is not named, was an unworthy favourite at court; and the iſſue being diſgraceful to that favourite, Lord Digby was committed to priſon, and treated with very unuſual ſeverity for one of his rank. The perſonal inſults thus offered to himſelf, being added to the accumulated wrongs of his father, he became incenſed beyond meaſure againſt the government;

ment; and being chosen, in 1640, member for Dorsetshire, the ardour of his genius, and the rage of his resentment, broke forth in a variety of very eloquent and animated speeches, inserted by our biographers in the notes annexed to his life. But the flame was too fierce to burn long; and in 1641, he became the decided friend of the Court, and was so obnoxious to the Commons, by a speech delivered in the case of the Earl of Strafford, that he was expelled the House. He was now called up to the Lords, where his precipitate temper and his vanity involved both himself and the Court, whose measures he defended, or of which he was rather the soul, in a thousand difficulties; and, by those violent proceedings, he greatly contributed to hurry on the catastrophe of the unfortunate Charles. To Charles, however, he continued uniformly faithful, and was sent on private business of the greatest moment by that monarch to Colonel Lunsford, at Kingston upon Thames. We agree with our Editors, p. 221, that Anthony Wood has probably mis-stated his conduct in this expedition; and that, in all likelihood, his impetuous and martial disposition did actually induce him to engage in some secret, or public, attempt to levy forces for supporting by arms the royal cause; for the consequence was, that Lunsford was sent to the Tower, and Digby obliged to seek his safety by retiring to Holland. Some intercepted letters of the latter from that country occasioned him to be impeached of high treason by the Commons; and affairs soon after drawing to extremities, Lord Digby, through various and imminent perils, came over to England, joined the royal standard, was raised to the rank of General, and displayed the most undaunted personal bravery in many desperate engagements with the parliamentary army.

On the murder of Charles, he fled to France, where, for a time, he endured a variety of distress, heightened by the stings of neglect, and the anguish of disappointment; for the ungrateful Charles at first listened to the voice of his enemies, and took from him the appointment of Secretary of State, which had been conferred upon him by his father during the civil commotions. Nothing, however, could extinguish the fire of his ambition, or check the vigour of his exertions. He soon rose to distinguished honours in the court of France; and if occasional disgrace and calamity attended him, they were the sole effect of his boundless dissipation; for, amidst his most daring schemes to heap upon himself honours and renown, he was ever devoted to the gaming table and the brothel.

During the course of these events his father died; and he not only succeeded him in the title, but having, by his wonderful address and dexterity, found means to gain the good opinion

opinion of the Sovereign in exile, he obtained from him the order of the Garter, which his father had alſo poſſeſſed. Paſſing over the innumerable train of incidents which befell the Earl of Briſtol on the continent, his intrigues at Verſailles, and final exile from France—his conduct in the Netherlands, and expedition to Madrid—in all which ſituations his principles were conſtantly ſacrificed to his intereſts and convenience, let us once more attend him to England on the Reſtoration, where, deriving little wiſdom from paſt experience, and little caution from reiterated diſappointment, he again engaged in the moſt hazardous enterprizes of the political field, and, for a while, triumphed in the ſtorms which his turbulent genius excited. Although his converſion to Popery abſolutely forbad his being promoted either to the Council-board, or to any of the great offices of State, yet he for a long time maintained that ſecret aſcendancy over the mind of his Sovereign, which ſecured him the influence, if not the ſtation of a Prime Miniſter, in public affairs; and when at length he found the influence of Clarendon greatly to preponderate over his own, he had the aſſurance to menace both the Monarch and the Miniſter with the effects of his vengeance.

On the King's refuſing to grant this haughty nobleman a certain favour which he requeſted, he informed his Majeſty, that he was well acquainted with the cauſe of his refuſal; that he knew the Chancellor governed him, and managed all his affairs, while he himſelf (the King) ſpent his whole time in pleaſure and debaucheries. Thus had Briſtol the hardihood to upbraid the very Sovereign, whom he had ſeduced into many irregularities, with the exceſſes of his private life; and he added, in the preſence of Lord Aubigny, "that if juſtice was not done him in twenty-four hours, he would do ſomewhat that would awaken the King out of his ſlumber, and make him look better to his own buſineſs." By theſe ſevere reproaches of the Earl, it is added, the King was ſo confounded, that he did not preſerve either preſence of mind or dignity of character; but afterwards declared, that for ſuch an inſult offered to him in his own cloſet, he ought to have called for his guard, and ſent Briſtol to the Tower, p. 235. What the Earl menaced he put in practice, for, ſhortly after, he impeached Clarendon a firſt and a ſecond time, but without the expected ſucceſs; while the accuſer, by that precipitate meaſure, totally loſt the royal favour, as well as his own popularity. Clarendon, however, in his hiſtory, has done ample juſtice to this nobleman's talents and loyalty; and has thus evinced a greatneſs of mind which reflects more luſtre upon himſelf than ever the perſecution of Briſtol did him diſhonour or injury.

The

The laſt ſignal inſtance of the eccentricity of the Earl of Briſtol, upon record, was diſplayed in his conduct relative to the Teſt-Act, in favour of which, though a profeſſed Roman Catholic, he ſpoke with great energy and eloquence, ſtyling himſelf throughout his ſpeech "a Catholic of the Church of Rome, but not of the Court of Rome;" an idle diſtinction, below the native greatneſs of his mind, but ſuitable to his uſual duplicity, and the inſidious nature of his politics. Dr. Kippis concludes this well-written life, of which, induced by the extraordinary character and genius of the ſubject, we have ſo extenſively detailed the ſubſtance, with the following moral obſervation—and to make Biography uſeful, with ſuch an obſervation every life of importance ſhould conclude—"that the riſing generation may be deeply impreſſed with the ſolemn truth, that the brighteſt genius, the moſt ſplendid talents, the moſt extenſive knowledge, and the richeſt eloquence, are of little avail to the poſſeſſor, and of little benefit to the world, unleſs they are accompanied with rectitude of principle and ſteadineſs of conduct."

It was our intention to have ſelected two or three more of the new lives, for the gratification of thoſe of our readers whom it may not ſuit to purchaſe ſo voluminous a work; but as this article has already run to a conſiderable length, and as we find the ſixth volume is in great forwardneſs, which will likewiſe have a juſt claim to our attention, we for the preſent diſmiſs the conſideration of this elaborate undertaking with our beſt wiſhes for its ſucceſs, and our fervent hope, that the few candid hints thrown out in the courſe of this and a former Review, will not be unattended to by the learned compilers.

ART. XI. *Memoires du Comte de Grammont, par le C. Antoine Hamilton. Edition ornée de* 72 (76) *Portraits, gravés d'apres les Tableax originaux.* Chez Edwards, No. 78, Pall-mall.

Memoirs of Count Grammont, by Count A. Hamilton. A new Tranſlation, with Notes and Illuſtrations. Embelliſhed with 76 *Portraits of the principal Characters mentioned in the Work.* 4to. 4l. 10s. Harding.

THESE ſplendid editions of a work univerſally famous for its elegant and faſcinating account of a moſt profligate Court, are with propriety iſſued together, with the ſame embelliſhments and the ſame notes. It is, perhaps, impoſſible for any

any diligence at this day to collect portraits, perfectly aſcertained, of all the perſonages here mentioned. The efforts of the preſent editors have gone a good way towards it, and when they have conſented to inſert any one to which objections may be made, it has been generally when nothing leſs exceptionable could be procured. The plates, a few excepted, are well engraved. The French edition has the recommendation of being printed with very great exactneſs, and the notes, which are written by Mr. Reid, are tranſlated into French for that edition. Who is the author of the Engliſh tranſlation we have not been able to learn; but the taſk, which, from the peculiar ſtyle of the original, was not an eaſy one, is well executed.—The Engliſh reader may there perceive what we hope he will never ſee exemplified in an original in his own language, how many graces wit can give to depravity. As it cannot at this period be required to give any account of the original work, we ſhall content ourſelves with laying before our readers a ſhort ſpecimen of the tranſlation. The following paſſage exemplifies the livelineſs of the ſtyle in the original, and proves that the tranſlation is not deficient in ſpirit or elegance. This is the third tranſlation that has appeared.

"Sir, ſays the Chevalier de Grammont, the Prince of Condé beſieged Lerida: the place in itſelf was nothing; but Don Gregorio Brice, who defended it, was ſomething. He was one of thoſe Spaniards of the old ſtamp, as valiant as the Cid, as proud as all the Guzmans put together, and more gallant than all the Abencerrages of Grenada: He ſuffered us to make our firſt approaches to the place without the leaſt moleſtation. The Marſhal de Grammont, whoſe maxim it was, that a Governor, who at firſt makes a great bluſtering, and burns his ſuburbs in order to make a noble defence, generally makes a bad one, looked upon Gregorio de Brice's politeneſs as no good omen for us; but the Prince covered with glory, and elated with the campaigns of Rocroy, Norlinguen, and Fribourg, to inſult both the place and the Governor, ordered the trenches to be mounted at noon by his own regiment, at the head of which marched four and twenty fiddlers, as if it had been to a wedding.

"Night approaching, we were all in high ſpirits: our violins were playing ſoft airs, and we were comfortably regaling ourſelves. God knows how we were joking about the poor Governor and his fortifications, both of which we promiſed ourſelves to take in leſs than twenty-four hours. This was going on in the trenches, when we heard an ominous cry from the ramparts, repeated two or three times, of "Alerte on the walls!" This cry was followed by a diſcharge of cannon and muſketry, and this diſcharge by a vigorous ſally, which having filled up our trenches, purſued us as far as our grand-guard.

"The next day Gregorio Brice ſent, by a trumpet, a preſent of ice and fruit to the Prince of Condé, humbly beſeeching his

Highneſs to excuſe his not returning the ſerenade which he was pleaſed to favour him with, as, unfortunately, he had no violins; but that if the muſic of laſt night was not diſagreeable to him, he would endeavour to continue it as long as he did him the honour to remain before the place. The Spaniard was as good as his word; and as ſoon as we heard "Alerte on the walls!" we were ſure of a ſally that cleared our trenches, deſtroyed our works, and killed the beſt of our officers and ſoldiers. The Prince was ſo piqued at it, that, contrary to the opinion of the general officers, he obſtinately perſiſted in carrying on a ſiege, which was like to ruin his army, and which he was at laſt forced to quit in a hurry.

"As our troops were retiring, Don Gregorio, far from giving himſelf thoſe airs which Governors generally do on ſuch occaſions, made no other ſally than ſending a reſpectful compliment to the Prince. Signor Brice ſet out not long after for Madrid, to give an account of his conduct, and to receive the recompence he had merited. Your Majeſty, perhaps, will be deſirous to know what reception poor Brice met with, after having performed the moſt brilliant action the Spaniards could boaſt of in the war.—He was confined by the inquiſition!" P. 149.

The cauſe of this ungrateful treatment was a delinquency of an amorous nature. Of the notes to this edition it will be ſufficient to ſay, that they contain uſeful elucidations of ſeveral particulars, reſpecting the perſonages mentioned, compiled from Clarendon, Burnet, and many other hiſtorians.

ART. XII. *A Letter to Earl Stanhope, from Mr. Miles. With Notes.* 8vo. pp. 158. 3s. G. Nicol. 1794.

CONSIDERING this as an attack upon an individual, we ſhould not be inclined to bring it forward to particular notice; but, conſidering that attack as made in vindication of our principles, our conſtitution, and our liberty (for a ſubmiſſion to the French, under any terms, would be the worſt of ſlavery), it is a patriotic effort, and deſerves not only attention but honour. Mr. Miles is a vigorous and eloquent writer, and his remonſtrances have a degree of point and ſpirit, as well as good ſenſe, which muſt make it difficult for any one to diſregard them. Suppoſing the fact, that any noblemen can be found ſo baſe as to wiſh to overwhelm their hereditary honours in the ſink of Democracy, no remonſtrances can certainly be too ſtrong for the purpoſe of recalling them to a ſenſe of dignity and duty. Intereſt we will wave. Or if any can exiſt, who through fear, or any hidden motive, will deſcend to temporiſe with a party which in ſecret they abhor, they are, if

if poſſible, yet more contemptible. Without enquiring whether any of theſe ſuppoſitions are in the leaſt applicable, as our author doubtleſs believes, to the individual here addreſſed, we ſhall ſelect from the publication a paſſage which ſeems to us of conſiderable ſtate importance, on account of the intelligence conveyed in it, and the ſtrong teſtimony by which it is ſupported. We ſhall give it, with the ſhort prefatory paſſage addreſſed to Lord S. becauſe. thus taken, it will compriſe the author's apology for the whole letter, and will more fully preſerve and exemplify the general ſtyle of the compoſition.

" My Lord, I would entreat you to excuſe the freedom with which I have addreſſed you, but the importance of my ſubject is an apology for my warmth; and I am unwilling to believe that you can be offended with a man, whoſe motives, however ungracious his manner may be, are laudable, and who certainly has no other object in view, than to deſtroy, if poſſible, the deluſion under which you have acted, and to revive in your breaſt that ardent zeal for the intereſt of your country, which marked the infancy of your parliamentary career. *I know that you have been deceived—I know that you entertained an opinion that Mr. Maret was authoriſed to treat with Mr. Pitt in November* 1792; *and that the War might have been avoided if the Miniſter had entered into a negociation with that gentleman*— This opinion became general, and hence the torrent of abuſe which flowed in every direction againſt Government, and bore down, for a time, the good ſenſe and juſtice of the country. It is to the influence of this impreſſion that I attribute the part which your Lordſhip has taken of late in public affairs, and the acrimony with which you accuſe Adminiſtration with being the authors of a war, which Mr. Maret, the night I had the honour to ſee your Lordſhip at his apartments in Portman-ſquare, might have aſſured you it was not in their power to have avoided. But that gentleman was leſs explicit with your Lordſhip than he was with me; nor did the Executive Council at Paris repoſe much more confidence in their Agent, than he appears to have done in your Lordſhip, At the period abovementioned he had no authority to ſolicit an interview with Mr. Pitt, or to treat on the affairs of the two nations. His miſſion to England was of a private nature, and entirely confined to ſome domeſtic arrangements in the family of the late Duke of Orleans. That he ſhould, thus circumſtanced, have had a conference with Mr. Pitt, may well appear extraordinary to your Lordſhip; and having obtained an interview with the Miniſter, it was fair to conclude that he had come over expreſsly for the purpoſe. I will explain the enigma by informing your Lordſhip, that this conference was the reſult of that ſpirit of intrigue which reigns with more or leſs vehemence in all his countrymen. London at that time was crowded with a number of political adventurers, who were at once friends, enemies, ſpies, rivals, and informers againſt each other: all of them pretended to be Agents from the Executive Council; and one of theſe embryo Ambaſſadors, aſpiring to the honour of ſuperſeding

ſeding Mr. Chauvelin, announced himſelf as the perſon authoriſed to treat privately with the Britiſh Miniſter. He repeatedly declared that he had ſomething of conſequence to communicate from Mr. Le Brun: and preſſing with unremitting zeal and aſſiduity for an interview, a confidential friend of Mr. Pitt was deputed to receive the propoſitions of this pretended agent: but when the parties met, it was not *this* man, but *another*, that was deputed to treat. That other, my Lord, was Mr. Maret; and when he was produced from behind the curtain, it appeared that he had as little to ſay as his friend, and that neither was inſtructed to open any negociation, or to offer any propoſitions whatever to Government. Your Lordſhip will eaſily believe, that an interview obtained by trick, and that could lead to nothing, was not very long; neither could the converſation that paſſed be very intereſting. Mr. Maret, having nothing to ſay, contented himſelf with expreſſing the happineſs he ſhould feel in being inſtrumental in preſerving a good underſtanding between the two nations; and after a few general expreſſions of a ſimilar nature, he retired. This was his frank acknowledgment to me at the time, and he has even declared it to me in his correſpondence, in conſequence of ſome letters that paſſed between us in the interval, on the ſubject of the deceit that had been practiſed by his precurſor, and on the impudence of Le Brun, who, on receiving information of this interview, went down to the National Convention, and aſſured them that, "*the Engliſh Miniſter had* PROVOKED *a conference with one of their ſecret agents, but that he had been peremptorily forbidden to open himſelf any further to Mr. Pitt, or to have any further intercourſe whatever with him, either directly or indirectly, on public affairs.*" I read the diſpatch with equal indignation and ſurpriſe, for it contained expreſſions as indecent as they were unjuſt and arrogant: and on my pointing out to Mr. Maret the inferences that might be drawn from the falſehood of aſſerting that the conference to which he had been admitted, was at the *inſtance* of Mr. Pitt; he obſerved they were mere words of courſe, the ill interpretation of which it ſhould be his care to correct on his return to France. It is of little conſequence to enquire, whether this aſſertion, ſo void of truth, originated with him or with Le Brun; all I mean to infer from ſtating the fact, is, that little dependance can be placed on the evidence of men capable of ſuch miſrepreſentation. It is now incumbent on me to convince your Lordſhip that the former perſon had no public miſſion to this country at the time that he obtained an interview with Mr. Pitt: and as a proof that I do not advance what I cannot eſtabliſh, I refer your Lordſhip to an extract from a letter which I received from Mr. Maret, dated Paris, January 11, 1793, and which I am at liberty to publiſh, *without being guilty of a breach of confidence.* It was in conſequence of my expreſſing myſelf with ſome acrimony, at the conduct of Le Brun, and the fraudulent artifice by which the interview with Mr. Pitt was obtained.—It is as follows:

"Dites moi donc nettement, mon cher Miles, quels ſont vos ſujets de plaintes? S'agirait-il de quelques inexactitudes qui ſe

"ſont

" ſont gliſſés dans le rapport que Le Brun a fait avant que je fuſſe " de retour à Paris? Je conviens avec vous que ſon énonciation " ſur les conférences de nos agens ſecrets n'eſt pas exacte—Je " n'étais point AGENT SECRET——je n'avais ni AUTORISA- " TION—NI MISSION, & j'ai dit la vérité en le declarant à vous, " et à Mr. Pitt—Le Miniſtre s'eſt trompé, et je n'ai trompé ni vous ni " Mr. Pitt—Dieu vous garde de la ſoupçonner, ſi mon amitié vous " eſt chere! car je ſens qu'elle ne ſurvivrait pas à un ſoup- " çon injurieux dont ma délicateſſe et ma bonnefoi ſeraient frappés. " —Au reſte, mon cher Miles, ne nous occupons pas de ces triſtes " idées, et ne ſongeons qu'à l'intérêt que nous mettons réciproque- " ment à être toujours amis.—

(Signé) " HUGUES BERNARD MARET*."

" Your Lordſhip will perceive from the above extract, that Mr. Maret had no public miſſion to this country in 1792; and you might have learnt from himſelf, my Lord, the motives that decided him not to requeſt an audience when he came over in the character of Chargé des Affaires, with " *full powers to treat*," as the public prints in the French intereſt had the audacity to aſſert on his arrival in 1793.—At all events, your Lordſhip cannot be ignorant that he was eight days in this country, without offering, or even intending to deliver his credentials, until he received freſh inſtructions from Paris †. And if it had not been the object of France to deceive, delude, and finally attack this country, a conduct more conformable to juſtice, and to that decency and reſpect which are due from one nation to another, would certainly have been adopted, and adhered to." P. 142.

* " Paris, 11th January, 1793.

" Tell me then freely, my dear Miles, what are the grounds " of your complaint againſt me?—Is it on account of the inaccu- " racies which appeared in the report that Le Brun made before " my return?—I agree with you that his ſtatement of the confe- " rences with our ſecret agents is not exact—I was not a ſecret " agent—I had no authority to treat, nor had I any miſſion; and " in declaring this to Mr. Pitt and to yourſelf, I acknowledged no- " thing but the truth.—

" The Miniſter (Le Brun) deceived himſelf, but I neither de- " ceived you nor Mr. Pitt. If my friendſhip is dear to you, God " preſerve you from harbouring ſuch an opinion! for I feel very " ſenſibly, that it will not ſurvive a ſuſpicion ſo injurious, which " would equally wound my delicacy and my ſincerity—Baniſh then, " my dear Miles, thoſe painful ideas, and think only of that zeal, " and that intereſt which we mutually feel to continue in friendſhip " with each other,

(Signed) " HUGUES BERNARD MARET."

† Vide The Conduct of France towards Great Britain, page 111, printed for G. Nicol, Pall-mall.

We

We ſhall make no comments or obſervations on this paſſage, nor further extend our notice of the pamphlet itſelf, than to ſay, that if it produce in any degree the effect of making Engliſhmen true to themſelves, which is its evident intention, it is an excellent work. We conclude with the ſpirited expreſſions of Shakſpeare:

> This England never did, nor never ſhall,
> Lie at the proud foot of a conqueror,
> But when it firſt did help to wound itſelf.

ART. XIII. *The Well-bred Scholar; or, Practical Eſſays on the beſt Methods of improving the Taſte and aſſiſting the Exertions of Youth in their Literary Purſuits. By William Milns, Member of St. Mary-Hall, Oxford; Author of the Penman's Repoſitory and Linguiſt's Treaſure, &c. and Maſter of the City Commercial School, George-Yard, Lombard-Street.* 8vo. 7s. Rivingtons, &c. 1794.

EDUCATION is one of the moſt laudable objects to which the matured powers of the underſtanding can be applied; and ſociety owes a higher obligation to no ſet of men than to thoſe, who, practiſed in the arts of inſtruction, communicate the maxims they have derived from a long and laborious experience. In ſyſtems of education which iſſue from the cloſet, little confidence can with ſafety be repoſed. Conſtructed upon principles which have never had a trial, or projecting refinements which never have been attained, they exhibit, too frequently, the images of fancy, rather than the tranſcript of wiſdom; and are therefore rarely practicable to any uſeful extent.

It is on this account, with ſingular pleaſure, that we enter upon the examination of a work which profeſſes to augment the ſtock of practical knowledge, and to expedite the progreſs of inſtruction, by rules of experimented utility.

Our author commences his treatiſe with ſome pertinent obſervations upon *Engliſh Grammar*, for which he juſtly contends, in oppoſition to the common ſyſtems which prevail in ſchools, as the indiſpenſable ground-work of Engliſh literature.

From *Grammar* he proceeds to *Engliſh Compoſition*; having previouſly introduced ſome very ſenſible remarks upon the neceſſity of attending to Rhetoric, that the pupil may add to the fund of words already derived from Grammar, "a cri-

"a critical knowledge of his native tongue; a juſt perception of its copiouſneſs, its energy, and its power of accommodation to every ſubject."

Mr. Milns diſtributes the different ſpecies of *Engliſh Compoſition* into *Letters*, *Fables*, *Themes*, and *Orations*; upon each of which he expatiates with a degree of acuteneſs, taſte, and perſpicuity, not uſually found in practical treatiſes.

Under the article of *Letters*, we meet with many obſervations, in which we entirely accord with the ingenious author. This ſpecies of compoſition has indeed been held of too eaſy execution; this ſuppoſed facility has induced habits of negligence in the young letter-writer, and "given (as Mr. M. very properly obſerves) a ſort of ſanction to the moſt careleſs, ſlovenly, and incoherent effuſions." Our author, having reprehended and expoſed the falſe maxims which are uſually reſorted to, lays down, as eſſential characteriſtics of the Epiſtolary ſtyle, *purity*, *neatneſs*, and *ſimplicity*. To each of theſe he affixes a ſuitable explication; and refers the ſtudent, for examples of each reſpectively, to Swift, Sir W. Temple, and Pliny, as tranſlated by Melmoth.

Under the article of *Fables*, we find Mr. M. particularly judicious. His remarks on this ſpecies of compoſition are minute, diſcriminating, and inſtructive. We ſhall lay before our readers the analyſis of a fable from Phædrus, as a happy ſpecimen of didactic ſimplicity.

"The fable of the *Wolf* and the *Lamb*, written by the former, (*i. e.* Phædrus) abounds in beauties. But that peculiar merit, which is the object of our preſent remarks, is the admirable ſkill with which the intereſt of the plot, the reader's concern for oppreſſed innocence, and his indignation at powerful and cruel injuſtice, are kept continually increaſing from the firſt line to the laſt. The moment we are told that *they came to drink at the ſame ſtream*, we tremble for the poor lamb, and our alarm is kept up till we are brought to the fatal cataſtrophe. The author is not trifling with us, when he ſtops to ſay, that *the wolf ſtood pretty high up the ſtream, and the lamb much lower down.* We ſhall ſoon ſee how this very ſituation tends to make the wolf's injuſtice more flagrant. After this momentary pauſe, our fears are rouſed by the very next words: *the ſon of rapine, urged by his ravenous appetite, caſt about for an occaſion of quarrel.* We eaſily ſuppoſe he would not be long at a loſs for ſome pretence: *Why*, ſays he, *do you diſturb the water which I am drinking?* What arrogance and injuſtice in this charge! *The poor fleecy innocent, all in a tremor, replies—How is it poſſible, Sir, I ſhould do what you accuſe me of? The clear ſtream runs down from you to me.* We recover breath again: the lamb's reply is ſo forcible, and at the ſame time ſo reſpectful. But neither the evidence of truth, nor the meek, conciliating manner in which it is uttered, can divert the wolf from his murderous purpoſe. Though his firſt

firſt accuſation is refuted, he has immediate recourſe to another, equally groundleſs. *About ſix months ago, cries he, you aſperſed my character.* Our anxiety for the lamb is now renewed. The wolf appears to have received ſome provocation—He will not delay a moment to revenge the inſult. *Indeed, Sir,* ſays the lamb, *I was not born at that time.* Our ſuſpenſe is here carried to the utmoſt height: We know the wolf will not bear any long parleying. But what will he do, after being foiled in both his charges? Stung to the quick by ſuch home-truths, he falls into a paſſion: he takes a great oath—*Then, by Hercules, it was your father; and ſo ſaying, he flew upon the lamb, and with lawleſs fury tore him to pieces.*

Atque ita correptum lacerat injuſtâ nece.

How many ideas! how many affecting touches are brought into this line! *ita*, inſtantly, as ſoon as he ſpoke the word, without waiting for any further reply—*correptum*, what a picture of rapacity! he flies upon, he ſeizes the defenceleſs lamb—*lacerat*, he tears him to pieces—*injuſtâ*—though he could not make good a ſingle charge againſt him—*nece*—he puts the innocent to death." P. 82.

In treating of *Themes*, our author recommends the plan laid down by the Abbé Batteux, of ſtudying the Poets *firſt*; "a method which (ſays Mr. M.) I have found attended with the beſt effects in actual experience." For this purpoſe, Mr. M. has arranged a ſyſtem of *Poetical* reading. The ſelection is for the moſt part judiciouſly made; but under the claſs of Deſcriptive poems, we were diſappointed in not finding thoſe delicious repoſitories of deſcriptive elegance, the *Traveller* and *Deſerted Village*. We are alſo of opinion, that in recommending the tranſlations of Horace and Juvenal by *Francis* and *Dryden*, exception ſhould have been made of thoſe Satires at leaſt which fell into the happier hands of Pope and Johnſon. Theſe, though not ſtrictly tranſlations, preſerve ſo eminently the ſpirit of their originals, that they will never be read without advantage.

Under the article of *Chronology*, we would ſuggeſt the addition of Grey's Memoria Technica; a book fantaſtical in many reſpects, yet of great mechanical utility to defective memories. We would further ſuggeſt, under the article of *Natural Hiſtory*, the addition of an abridgment of Natural Philoſophy, publiſhed by Weſley. This contains a great variety of important matter, digeſted with neatneſs and ability.

Our author purſues, with equal acuteneſs and diſcrimination, the ſubject of *Orations*. He adheres, in diſcuſſing theſe, to the diviſions uſually adopted in books of Rhetoric; and brings his examples from the beſt tranſlations of the Greek and Roman orators.

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This work is cloſed by ſome uſeful obſervations on the ſtudy of Languages. Mr. M.'s reprobation of tranſlated ſchool-books we cordially ſupport. We think that the works of Florian ſhould not have been omitted in an enumeration of French Paſtorals; nor ſhould the *Lettere Peruviane* have been over looked in a plan of elementary ſtudy for the Italian language. Upon the whole, we think Mr. Milns deſerves well of the Public, and particularly of Literary Preceptors, for the elegant and perſpicuous manner with which he has digeſted theſe practical obſervations; and we have little doubt that a ſedulous adherence to the plan laid down would ſmooth the courſe of early inſtruction, and facilitate the acquiſition of uſeful and ornamental literature.

ART. XIV. *Impartial Hiſtory of the late Revolution in France.*

[*Concluded from our laſt, page* 140.]

THE example of the French Revolution is uſeful, not merely as it exhibits the baneful tendency of the principles on which it was founded; but alſo as it diſplays the means by which thoſe principles were carried into effect, and made to produce the ruin of a flouriſhing country. Of theſe means, the principal and moſt operative was a change, or pretended reform, in the ancient repreſentation of that country. It being determined by the King to convene the States General, the democratic party artfully excited two great queſtions reſpecting the organization of that aſſembly. The firſt of theſe queſtions related to the number of members, of which the reſpective chambers or houſes ſhould be compoſed. The ſecond to the mode of their deliberation; *i. e.* whether it ſhould be in one chamber or in three; or, according to the uſual phraſe, whether they ſhould vote *par ordres* or *par têtes*. All the factions throughout the kingdom demanded with one voice a double repreſentation of the Commons, and the union, or, as it was called, the amalgamation of the three orders into one aſſembly.

"On the great queſtion, reſpecting the number of the deputies to be ſent by the different orders to the meeting of the States General, the opinions of individuals were divided, according to the intereſt of the parties which they reſpectively eſpouſed; and the Miniſtry themſelves were far from decided. The general principles of equity ſeemed to dictate, that as the *Tiers Etat*, or Commons, ſo infinitely exceeded

exceeded in number the whole body of the two other orders, the Nobility and Clergy, the number of their deputies ſhould bear ſome proportion to the numbers whom they repreſented. On the contrary, it might eaſily be foreſeen that ſuch an arrangement virtually involved the ruin of the privileged orders, and perhaps the overthrow of Monarchy itſelf. On ſo momentous a queſtion, the Miniſter did not preſume to decide, and it was agreed once more to convoke the aſſembly of the Notables." Page 34.

On this queſtion of proportion, although no exact rule had ever been eſtabliſhed, there was no precedent to warrant the idea of a double repreſentation of the Commons. In the laſt aſſembly of the States (in 1614) the Eccleſiaſtical chamber was compoſed of 140; that of the Nobility of 132; and that of the *Tiers Etat* of 182 deputies. The Parliament of Paris, who in 1788, by denying their own conſtitutional competence to confirm the King's edicts for the impoſition of taxes, had rendered the convocation of the States indiſpenſable, had adviſed the King to adopt the above model. This adherence to precedent would have been a ſafe and prudent meaſure; but it would have diſappointed the views of the popular party, who ſtrenuouſly inſiſted that the Commons ſhould have twice as many repreſentatives as either of the two other orders. In ſupport of this claim, it was urged, that as the *Tiers Etat* had experienced a great increaſe in population, riches, and conſequence, its repreſentation ſhould be augmented in ſome proportionate degree. But notwithſtanding ſuch a pretence appears to our authors to be dictated by "the general principle of equity," it is founded on falſe grounds; for it ſuppoſes that the influence of the people in the legiſlature does not keep pace with their conſequence in the State, without a correſponding increaſe of the number of their repreſentatives. Whereas, in fact, the latter, without any augmentation of numbers, acquire an additional weight from every increaſe of conſequence in thoſe whom they repreſent; and ſhould they at the ſame time receive a conſiderable acceſſion of number, they would inevitably deſtroy the political balance, and overwhelm the other branches of the legiſlature. The increaſed conſequence of the people, therefore, while it renders a correſponding increaſe in the numbers of their repreſentatives unneceſſary for any beneficial purpoſe, furniſhes the ſtrongeſt reaſon againſt ſuch a meaſure, by rendering it replete with dangers of the moſt alarming kind. The experience of France, by verifying theſe remarks, ſuggeſts an impreſſive warning againſt raſh innovation and *ſyſtematic* attempts at reform.

It was not only the intereſt, but the duty of the higher orders, to reſiſt with firmneſs and ſpirit, innovations, which it is admitted "involved *their* ruin, and perhaps the overthrow of the Monarchy." But for every meaſure, however juſt and reaſonable, adopted by them in defence of themſelves and of the Crown, they are here cenſured in the moſt unqualified terms. The following juſt and unanſwerable declaration of the "haughty" Nobility of Brittany (as they are termed) is introduced under the deſcription of an "intemperate proceeding of the Ariſtocracy."

"They (the Nobility) early publiſhed a reſolution, by which they pretended to eſtabliſh the following as inconteſtible maxims:—That it was the eſſence of the States General to be compoſed of three diſtinct orders, voting ſeparately, and each poſſeſſing the ſame influence as either of the others; that the intereſts of each order were conſtitutionally ſecured by its negative on the determinations of the other two; that the nation itſelf, conſiſting of the three orders, ought never to deſtroy this parity of influence, every innovation upon which opened a door to tyranny, and could tend only to perpetuate anarchy and confuſion; that the difference of population in the ſeveral *bailliages* was a trifling inconvenience, which the example of a neighbouring nation evinced to be ſcarcely worthy the attention of a free people; that the forms adopted in 1614 could be changed only by the authority of the States General—an authority which the Notables could not uſurp, without expoſing themſelves to general condemnation, and even bringing into queſtion the legality of the future National Aſſembly; laſtly, that that Miniſter who ſhould ſeek to ſow diſſention among the different orders of the State, ſhould be regarded in no other light than as an enemy to his country." P. 38.

Theſe truly ſage principles are termed "intolerant;" and thoſe miſchievous ones, which they were intended to guard againſt, are dignified, in this *impartial* Hiſtory, with the term of "principles of Liberty."

The Aſſembly of Notables, to whom Mr. Neckar referred the important queſtion reſpecting the organization of the States General, was adverſe to the propoſed ſyſtem of innovation, and, like the Parliaments, recommended the example of 1614, both in reſpect to the numbers of repreſentatives to be choſen, and the form of their aſſembling. The conduct of that Aſſembly is, however, thus deſcribed:—

"It was early viſible that the Notables were divided in their opinions, there being a ſmall, but reſpectable minority, who embraced the cauſe of the people. The reſt were highly ariſtocratical in their ſentiments; and beginning to be juſtly alarmed for the downfal of their uſurpation, exerted themſelves to the beſt of their power to reſiſt the ruin by which they were about to be overtaken."

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Of the ſection of Monſieur, it is ſaid, that a majority of its members "embraced the ſide of liberty;" which is afterwards explained, by ſtating that in that ſection a majority of 13 to 12 were for doubling the repreſentation of the *Tiers Etat*. Thus are the ſeducing epithets of "liberty," and "the cauſe of the people," applied to principles and proceedings irreconcileably hoſtile to both. The reference made by Mr. Neckar to the Notables proved a mere farce; for, after their opinion was given as above ſtated, this Miniſter, to whoſe advice the Sovereign unfortunately reſigned himſelf, decided, that "the number of deputies to the enſuing States General ſhould not fall ſhort of a thouſand; that it ſhould be apportioned with all practicable accuracy, conformably to the population and financial contributions of the different bailliages; and that the repreſentation of the *Tiers Etat* ſhould be equal to the ſum of the repreſentation of the other two orders."—On the queſtion whether the States ſhould vote by heads or by orders, no expreſs determination was publiſhed; but it might eaſily be foreſeen that this queſtion was in effect decided, by the manner in which the firſt was diſpoſed of; and that the aſcendancy given to the Commons would enable them to obtain a complete victory over the two other orders. There is ſufficient reaſon to conclude that the Miniſter did not intend or apprehend ſuch conſequences. But that ſuppoſition affords a vindication of his heart rather than of his head; and, notwithſtanding the eulogy beſtowed in p. 17, on his "great abilities" and "unimpeachable integrity," it may be conſidered as one of the leading misfortunes of France, that the King repoſed his confidence in a man who was born a republican, whoſe habits of life were far from being fitted to qualify him for the management of a great empire—whoſe characteriſtic was vanity—whoſe idol was popularity—and who was weak enough to imagine that he could ſtem the torrent, which, if he did not let it looſe, he greatly contributed to ſwell.

The ſucceſs of the popular party in thus obtaining a double repreſentation of the *Tiers Etat*, not only encouraged them to purſue, with increaſed activity, the ſtill more favourite object of an amalgamation of orders, but alſo rendered its acquiſition eaſy and certain; particularly as Government had, by a total ſilence on this queſtion, left it entirely open. The Commons, beſides that they were made equal in number to the two other orders taken together, were ſure of the ſupport of a conſiderable number both of the Nobles and Clergy, who, whether from profligacy or mad enthuſiaſm, were diſpoſed to abandon their own cauſe. This in particular was the caſe with many of the *Curés*, who formed a larger proportion than

had been uſual of the deputies of the Clergy. It was plain that, with ſuch advantages, if the Commons could effect an union of the States into one Aſſembly, they would become ſuperior to all oppoſition, and have it in their power to annihilate the other orders, by reducing them to political inſignificance. This, therefore, became the grand object of their purſuit; and accordingly they demanded, upon their firſt meeting, that the orders ſhould proceed to verify their powers in common, and not in ſeparate chambers; pretending, that "no writs could be verified out of the chamber of the Commons." This claim evidently contained a direct attack upon the ſeparate exiſtence of the two other orders; and although the conteſt was rendered extremely unequal, as well by the deſertions which thoſe orders experienced, as by the number and union of their opponents, ſtrengthened by the immenſe weight of the democratical or popular party, ſtill it could not be expected that they would tamely ſurrender their immemorial rights, which were coeval with the Monarchy, and eſſential to its preſervation. Their reſiſtance to the attack made upon their conſtitutional exiſtence, as diſtinct orders of the State, is here perverſely aſcribed to "the pertinacity with which the privileged orders were determined to adhere to their peculiar advantages." P. 65.—Soon afterwards a much more unjuſt and illiberal conſtruction preſents itſelf.

"It is evident, that the voting by orders, and not by poll, that is, the aſſembling of the different orders in their reſpective chambers, and inveſting each with the prerogative of putting a negative on the proceedings of the other two, was the only ſtratagem which the Court party could employ to diſconcert the meaſures of the patriots; and it muſt be confeſſed, that ſuch an arrangement would probably have rendered the whole proceedings of the States General a ſolemn farce, and could never have eſtabliſhed any ſubſtantial reform." P. 69.

It is difficult to conceive a groſſer inſtance of perverſion than that of ſtating, as a *Court ſtratagem*, the oppoſition that was made to the attempts of the Commons to overthrow the independence of the other orders, more ancient than themſelves, and to deſtroy that eſſential diſtinction between the different States of the kingdom, which was as fundamental a principle of the Conſtitution as the hereditary nature of the Crown, or the exiſtence of the Monarchy itſelf. At the meeting of the States General in 1355 it was expreſsly eſtabliſhed by that Aſſembly, that the *unanimous conſent of the three Orders was indiſpenſably requiſite to give to any decree the force of a law, and that the deciſions of two of the Orders could not be*

deemed binding on the third *: a reſolution, which, though obviouſly framed in order to ſecure the independence of the Commons, muſt be conſidered as equally ſacred with regard to each of the other orders, whoſe independence was at leaſt as eſſential to the public welfare. But ſuch even-handed juſtice is unknown to our *impartial* Hiſtorians, who are ready to find an excuſe for any encroachment or innovation made by the popular party, on the ground of its being neceſſary to effect a "ſubſtantial reform:" a curious mode of reaſoning, and very current among modern reformers, by which a ſuppoſed neceſſity of ſubſtantial reform is made to juſtify the deſtruction of the very ſubſtance to be reformed.

During five weeks the States remained, in conſequence of the remarkable pretenſions and pertinacity of the Commons, in a ſtate of inaction, and made no advances towards the accompliſhment of the important objects of their miſſion.—"The Commons, ſatisfied that a ſtate of inaction would in a ſhort time effect their wiſhes, determined to perſevere." p. 78. At length, the Abbé Sieyes (who from the commencement of the Revolution, has maintained a great aſcendancy, though with varying degrees of publicity, in all the numerous factions which have ſucceſſively prepared, purſued, and completed the ruin of France; and who, it is ſaid, has ſtill the art to exerciſe a leading influence behind the anarchical curtain) "propoſed that they (the Commons whom he had already joined) ſhould make a laſt effort for a (an) union of orders; and ſhould this fail, that they ſhould form themſelves into *an active Aſſembly* for the diſpatch of buſineſs." p. 83. In compliance with this propoſal a final invitation was given to the other orders to join the Commons; which being of courſe rejected, excepted by ſome *Curés* (who are here, therefore, called "venerable paſtors,") the other part of the propoſal was carried into effect. "At length the Deputies of the people felt themſelves ſupported by the public opinion, and on the 17th of June proceeded to the *daring ſtep* of aſſuming to themſelves the Legiſlative Government." p. 84. In fact, not only the "public opinion," but the public paſſions had been moſt artfully worked upon to prepare the way to this "daring ſtep," which with much more propriety might be termed a daring *ſtride*: for immediately afterwards we ſee the Com-

* See Gifford's Hiſtory of France, vol. II. p. 76. It is with pleaſure we obſerve, that the author of this excellent and judicious Hiſtory, which extends only to the reign of Louis XV. incluſive, has announced an intention of publiſhing a copious Hiſtory of the Reign and Life of Louis XVI. which cannot fail to be a valuable acquiſition to the Public.

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mons—the Deputies of the *Tiers Etat*, a third part of the States General, together with ſome Deputies of the Clergy, aſſuming "the ſince celebrated denomination of the *National Aſſembly*;" and in order, doubtleſs, to conſolidate their uſurpation, pronouncing that "all levies, impoſts, and taxes were unconſtitutional, which were not enacted by the formal conſent of the Repreſentatives of the Nation; that, conſequently, the exiſting taxes were illegal and null, but that they ſhould continue to be levied only until the ſeparation of that Aſſembly, from whatever cauſe that might happen." P. 85—86. This conduct, however, appears to be merely "temperate and firm" in the eyes of our impartial hiſtorians.

The King, concerned to find that the States were not likely to take any ſtep towards effectuating the important purpoſes for which they had been convened, ſummoned them to a Royal Seſſion to be holden on the 23d of June; when addreſſing them in the character of the common father of all his people, anxious for their proſperity and happineſs, he enjoined them to put an end to their fatal diviſions, and propoſed a plan of reform through all the Departments of Government and of the State: a plan which was ſo framed as to correſpond with the wiſhes of the nation as expreſſed in their *Cahiers*, which had for its object the abolition of every abuſe and the eſtabliſhment of every right of a free people, and which ſhould have been received with unbounded joy, and made the baſis of a *Magna Charta* of the French nation. Certain it is, if the King, inſtead of being a mild and benevolent Prince, anxious for the welfare and felicity of his ſubjects, had driven them by intolerable tyranny and oppreſſion to take up arms in their defence, the moſt deciſive victories could not have procured them greater advantages than were voluntarily and cheerfully held out in this royal declaration. So gracious and benevolent a propoſal did not, however, accord with the factious views of the Commons; neither can it find favour with their advocates, the authors of this *impartial* hiſtory. Indeed the latter ſeem to have contented themſelves with adopting on this ſubject the ſentiments, and with tranſlating the expreſſions contained in a very violent hiſtory of the Revolution, *par deux amis de la Liberté* (a remark that might be applied to various parts of the work before us) for had they conſulted the declaration itſelf, they could never have preſumed to affirm that "the odious tyranny of *Lettres de Cachet* was formally announced to be continued with only a few modifications," or that "a guarded ſilence was obſerved concerning the liberty of the preſs." Our readers will be enabled to judge of the juſtneſs of the hiſtorians claim to *impartiality*, by peruſing the articles of the declaration

ration which relate to the above ſubjects, and which we here preſent to their notice.

Art. 15. "The King, deſirous to ſecure the perſonal liberty of all citizens on a ſolid and permanent footing, invites the States General to ſeek and propoſe to him, the beſt means of conciliating the *abolition* of thoſe orders, known by the name of *Lettres de Cachet* with the maintenance of public ſafety, and the precautions neceſſary to be taken in certain caſes, either to preſerve the honour of families, to repreſs with celerity the firſt efforts of ſedition, or to ſave the State from the effects of a criminal correſpondence with foreign powers."

Art. 16. "The States General will communicate to his Majeſty the moſt proper means of conciliating the liberty of the preſs, with the reſpect due to religion, to manners, and to the perſonal honour of citizens."

The conciliatory propoſals of his Majeſty ſerved only to increaſe the inſolence and pertinacity of the Commons, who, adhering to their plan of bringing over the other orders, paſſed a vote, declaring the "perſons of the Deputies inviolable."—The following day they were joined by "the majority of the Clergy" to the eternal diſgrace of that order; and "on the 25th, forty-nine Members of the Nobility, with the (infamous) Duke of Orleans at their head, made their appearance in the Aſſembly." It was moved, indeed, among the nobles by the Count de Clermont Tonnere, and ſeconded by M. de Lally Tolendal, that their order ſhould accede to the propoſed union; but the majority reſolved to continue firm. At length, in an evil moment, the King was perſuaded to give way, and to iſſue his mandate for the amalgamation of orders. At the ſame moment he in effect ſigned his own death-warrant—enſured the overthrow of the Monarchy—and, by a miſtaken purſuit of peace and harmony, prepared worſe evils for the country than could have reſulted even from civil war.

Nothing now remained to counteract the deſigns of a moſt profligate faction, which, emboldened by ſucceſs, and powerfully aſſiſted by a ſpirit of popular fury and licentiouſneſs, had become irreſiſtible. This faction ſpeedily completed the deſtruction of the higher orders, which, being deprived of their ſeparate exiſtence, were totally without defence. It aboliſhed all gradation of rank, invaded the moſt ſacred rights of property, levelled both the throne and the altar, and, under the pretence of giving effect to wild and viſionary principles of liberty, incompatible with the nature of ſociety, threw the moſt ancient and powerful ſtate of Europe into the completeſt confuſion and anarchy, and in the reſult endangered the ſecurity

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of every other ſtate, and the moral harmony of the whole world. In following our authors through the detail of this deſtruction, we ſhould have little to remark, but a vindication of the principles, which, in their practical application, have produced ſo much miſchief, and a very groſs miſrepreſentation of important occurrences Although we have given abundant ſpecimens to juſtify this obſervation, we cannot refrain from quoting the following deſcription of the ſhocking proceſſion from Verſailles to Paris, when the Royal Family, after having their palace forced, their guards murdered, and the life of the Queen expoſed to the moſt imminent danger, were, on the 6th of October, 1789, conducted by a mob of Pariſian furies to their priſon in the capital.

" It was two o'clock in the afternoon before the proceſſion ſet out. During the progreſs all was gaiety and joy among the ſoldiers and ſpectators; and ſuch was the reſpect in which the French nation ſtill held the name and perſon of their King, that the multitude were ſuperſtitiouſly perſuaded that the royal preſence would actually put an end to the famine." P. 249.

Who, on reading this deſcription, would ſuppoſe it poſſible, that the unfortunate Monarch was on this occaſion, preceded by ruffians, who with naked and enſanguined arms, carried pikes on which were fixed the heads of two of the King's body guards, who had a little before been murdered by the mob; and that not only were the eyes of the Royal captives ſhocked with ſo dreadful a ſpectacle, frequently preſented before the windows of their carriage, but their ears were inceſſantly aſſailed with the groſſeſt inſults, and the moſt horrid cries and yells, during the whole of this more than ſavage proceſſion.

It cannot appear ſurpriſing, that a work containing ſuch erroneous ſtatements of the early events of the French Revolution ſhould lay the blame of the war which has ſince broken out, on the powers firſt engaged therein with France, who are here treated in the truly democratical ſtyle with a profuſion of the liberal appellations of *Tyrants*, *Deſpots*, *Royal Banditti*, &c. &c. In ſupport of the conſtruction, that the war was entirely offenſive on the part of the Allies, the Treaty of Pilnitz, between the Emperor Leopold and the King of Pruſſia (the exiſtence of which is undoubted) is inſinuated to have had for its object " the partition of France as well as Poland, or at leaſt of a conſiderable portion of the territories of both, among the Confederated Powers." p. 448. And another partition treaty, upon the like principle, is given at length, as having *actually* been ſigned at Pavia, in the month of July 1791, by the Emperor Leopold *(himſelf)*, by the Miniſters of Ruſſia, Spain, and Pruſſia; and England and Holland are ſtated to have

have afterwards acceeded to this treaty. Our authors, however, merit not more praiſe for their diplomatic accuracy than for their hiſtorical *impartiality*. The treaty of Pilnitz was founded upon the principle, which ſubſequent events have moſt amply confirmed, that the ſituation of the King of France (who had about two months before unſucceſsfully endeavoured to effect his eſcape, and had been brought back a priſoner to Paris, was an object of common intereſt to all the Sovereigns of Europe. But ſo far were the contracting parties from entertaining any hoſtile diſpoſition towards France, that upon the French Monarch's agreeing ſoon afterwards to accept the Conſtitution which was impoſed upon him, and being again ſet up as a pageant of Royalty, though ſtill detained a priſoner in his capital, the Emperor formally announced, that *as the danger meant to be provided againſt was no longer immediate, the treaty was not meant to be acted upon.* The treaty of Pavia, which is here detailed in great form, is not only unſupported by any evidence to prove that it ever exiſted, but carries on the face of it evident marks of fabrication, and is almoſt univerſally conſidered as ſpurious.

With a parity of principle and of reaſoning, Great Britain is repreſented as having "provoked" the war on her part. And we are told that "it is an inſult on common ſenſe to ſay there is no perſon (in France) with whom to treat." Accordingly our authors conclude "with earneſtly recommending peace by whatever means it can be atchieved." Vol. II. p. 351. We will not inſult our readers with comments on ſuch obſervations.—We will not ſuppoſe it poſſible that any thing we can ſay can add weight to the teſtimony of facts, which prove indiſputably that France has been the aggreſſor, with reſpect not only to Great Britain, but to every other power engaged in the conteſt; and that, not merely by an actual commencement of hoſtilities, but by having adopted a ſyſtem incompatible with the peace, ſecurity and order of every civilized State: and that on a vigorous proſecution of the war depend our beſt hopes of bringing it to a ſucceſsful and honourable termination.

It will be readily perceived that the importance of the ſubjects to which we have principally directed our remarks, rather than any intrinſic merit of the work itſelf, has induced us to beſtow ſo much attention upon this Hiſtory of the French Revolution, to our account of which we think it right to ſubjoin this caution; that ſince there are writers and readers (doubtleſs) who can conſider as impartial, a hiſtory that breathes throughout the ſpirit of democracy, and approves all thoſe ſteps which have led to the confuſion and horror prevalent in France, it behoves the friends of our Laws and Conſtitution

to

to continue on their guard againſt the open and ſecret manœuvres of ſuch men; to trace them under all their diſguiſes, and reſiſt their attempts, however ſpeciouſly propoſed. With them, it is evident, reform means ſubverſion, and patriotiſm hoſtility to that Conſtitution which true patriots have formed, and the world has viewed with admiration.

ART. XV. *An Epitome of Hiſtory in a conciſe View of the moſt important Revolutions of Events which are recorded in the Hiſtories of the principal Empires, Kingdoms, States, and Republics now ſubſiſting in the World; alſo their Forms of Government; accompanied with ſhort Accounts of the different Religions which prevail, their peculiar Doctrines, Ceremonies, Worſhip, Conſtitutions, and Eccleſiaſtical Government. By John Payne, Author of the Syſtem of Geography, and of the Naval, Commercial, and general Hiſtory of Great Britain. Deſigned for the Youth of both Sexes.* 8vo. 6s. Johnſon. 1794.

THIS volume will certainly anſwer the purpoſe for which it was intended, and will prove an agreeable and uſeful if not an infallible guide. The information ſeems to have been drawn from the moſt reſpectable authorities, and is conveyed in a ſtyle, which, if not attracting from its ſplendor, is never offenſive from its meanneſs. This is, however, to be conſidered only as the commencement of the work, and its contents are confined to a view of the principal States of Europe. A ſecond Volume is announced, which is to exhibit the moſt intereſting Aſiatic hiſtories.

The author commences his volume with an account of England, but we ſhall ſelect, as a ſpecimen of the manner and ſtyle of this publication, a portion of what is ſaid on Ruſſia.

"The occurrences in Europe, ſince the peace of 1774, have uniformly contributed to raiſe the conſequence and power of Ruſſia. When the fatal conteſt with her American Colonies deprived Great Britain of the uſual ſupply of naval ſtores from the weſtern world, the ports of Ruſſia were reſorted to for hemp, timber, and iron. The maritime war which Britain was ſoon after compelled to wage with France and Spain, cauſed a prodigious demand for thoſe articles of commerce; and the politic Catharine took care to avail herſelf to the utmoſt of thoſe favourable circumſtances. The eſſential ſervices which England had rendered to Ruſſia, in forming its marine, were not regarded, when intereſt interdicted a return of good offices. The indignant ſpirit of Great Britain was compelled to ſubmit to the regulations laid down by an armed neutrality in matters of commerce, where ſhe had hitherto dictated the law, and on an element of

of which ſhe had claimed the ſovereignty. Hereby Ruſſia, Sweden, and Denmark were leagued to maintain the honour of their reſpective flags; to defend their ſhips, and protect them from being ſearched whilſt freighted with naval ſtores, to whatever port they might be bound; and hence the arſenals of France and Spain were amply ſupplied with every requiſite for the preſervation and increaſe of their navies; and the local advantages which this iſland poſſeſſes, and which had enabled her, in former wars, greatly to diſtreſs her enemies in theſe points, were rendered unavailing. The States General of the United Provinces were admitted parties to this treaty in January 1781.

"In thoſe inſtances which have hitherto been ſpoken of, the ambitious and ardent ſpirit of this great potentate, may, perhaps, be ſaid to have led her to meaſures which tended to aggrandize the country over which ſhe reigns, without violating thoſe political principles which civilized countries have concurred in adopting, as the laws of nations; but her conduct towards Poland has been ſtrongly marked no leſs with injuſtice than with rapacity. If laying claim to, and actually ſeizing upon an extenſive territory, unqueſtionably making a part of that kingdom, was a violation of all juſtice and good faith, the cauſing a powerful army to proceed thither in the moſt hoſtile manner, for the expreſs purpoſe of overturning a new conſtitution, formed upon an enlarged and equitable principle of liberty, and approved by the general conſent of the natives of all ranks and degrees, was ſuch an atrocious act of unqualified tyranny as may be ſaid to have no parallel in the regal enormities which diſgrace the modern hiſtory of Europe.

The munificence of the Empreſs to men of ſcience, has drawn to her court many eminent profeſſors of the liberal arts, among whom Profeſſor Euler, from Berlin, has received ſignal marks of her favour. She invited the great D'Alembert to Ruſſia, in 1762, to ſuperintend the education of her only ſon the Grand Duke, then eight years of age; but that philoſopher declined the honour, although the ſolicitation was reiterated by a cogent letter, under the Empreſs's own hand.

"A new code of laws has ſince been formed for the Ruſſian empire, under the auſpices of this imperial prodigy, by which the tedioufneſs, perplexity, and indeciſion of the Ruſſian juriſprudence is done away, and the country is relieved from the diſgrace and oppreſſion conſequent on legal chicane; nor is the criminal law leſs reformed than the civil. A copy of this ſtatute-book having been preſented to the late King of Pruſſia, that monarch wrote a letter to the Empreſs, in which he expreſſes himſelf in the following manner: "I have read with admiration your work. The ancient Greeks, who were admirers of all merit, but aſſigned the firſt ſeat of glory to legiſlators, would have placed your Imperial Majeſty between Solon and Lycurgus," P. 77.

Mr. Payne ſeems to poſſeſs the indiſpenſable qualities of an hiſtorian; great perſeverance, undiſmayed and undiminiſhed by laborious reſearch, and we ſincerely wiſh that he may meet with the ſucceſs which, in our opinion, he well deſerves.

ART.

ART. XVI. *An Inquiry into the Medical Efficacy of a new Species of Peruvian Bark, lately imported into this Country, under the Name of Yellow Bark; including Practical Obſervations reſpecting the Choice of Bark in general. By John Relph, M. D. Phyſician to Guy's Hoſpital.* 8vo. pp. 177. 3s. Phillips, Johnſon, &c. 1794.

IT has long been lamented that the Peruvian Bark in common uſe is neither ſo ſpeedy nor certain in the cure of fever, as it was found to be on its firſt introduction into Europe. This may be accounted for by conſidering, that when the prejudices (at firſt very violent) that had been conceived againſt the uſe of the Bark had ſubſided, and its real value came to be aſcertained, the demand for it ſoon became ſo exceſſive, that the old trees were in a few years deſtroyed, and recourſe was neceſſarily had to younger trees, that had not attained their maturity, or acquired their full ſtrength and activity. Afterwards, though Bark obtained from old trees continued ſtill to be brought over, yet, as this was taken partly from the ſtumps of the trees that had been deſtroyed, and partly from other ſpecies of Cinchona, which grow near the true and effectual ſpecies, but which are known to poſſeſs very little febrifuge virtue, the young, or Quill Bark, was found to be much ſuperior to it, and was therefore generally preferred. In time, the circumſtances which gave birth to this preference being forgotten, or not underſtood, phyſicians began to imagine, that its ſuperior value aroſe ſolely from its being young; and were thence led to reject, indifferently, all pieces of Bark that were large, or from their wrinkled ſurfaces appeared to be taken from the trunks of old trees. This prejudice in favour of young, or Quill Bark, was ſo general, that when in the year 1779 a large parcel of old Bark, part of the cargo of a Spaniſh veſſel that had been captured, was brought here, it was a long time before the apothecaries would venture to purchaſe it. But at length, on a few trials being made, proving that it had the general character of the Cinchona, or Peruvian Bark, and that it was more bitter and aſtringent, and was higher coloured than the beſt Bark that had been lately ſeen, it by degrees acquired its juſt value and reputation. To this Dr. Saunders materially contributed, by an ingenious Eſſay on the ſubject, in which he not only ſhowed, from various chemical teſts, that it poſſeſſed all the properties of the Cinchona, in a much higher degree than the Quill Bark, but, from numerous experiments in the cure of diſeaſes, made by himſelf

himſelf and many of his friends, whoſe communications he publiſhed at the end of his Eſſay, it appeared to be equal to the Bark that had been ſo highly commended by Sydenham and Morton. The Red Bark, therefore, which was the name it acquired, came into general uſe. But as this cargo came to our hands by accident, we have not been able to learn whether it was the produce of ſome foreſts which the Spaniards have reſerved for themſelves, and which they do not ſuffer to be ſtripped for general trade; or whether it was procured from a cluſter of trees accidentally diſcovered. Be this as it may, it is generally thought that no Bark of the ſame quality has been imported ſince; and the Bark, now ſold for Red Bark, is either adulterated or decayed, and very little, if at all, ſuperior to the common Pale Bark. At this period, therefore, it gives us pleaſure to find that the Public have for ſome time been ſupplied with a new ſpecies of Bark, the Yellow Bark, which appears to be equal, ſuperior, the writer of this enquiry thinks it, to the Red Bark, or to any of the Barks that have hitherto been brought into Europe. Dr. Relph thinks it probable that it is a new ſpecies of Cinchona, or a ſpecies that has not been before deſcribed, and that it has been known only a very few years. All that he has been able to learn of its hiſtory is, that it comes from a very diſtant country in the interior parts of America; and we are ſorry to add, that the difficulty of procuring it is ſo great, as there are no large navigable rivers near the place that produces it, by which it might be brought down to the ſea, that there is little hope of its being regularly ſupplied to us. The Doctor enumerates the different ſpecies of Cinchona that had been ſeen by Arrot, Condamine, and Juſſieu; and then proceeds to deſcribe the Bark, which is the ſubject of this enquiry. "This Bark," he ſays, "though denominated Yellow, is only to be underſtood as approaching nearer to that colour than any other ſpecies of Peruvian Bark imported into this country, eſpecially when reduced to powder. It conſiſts of flattiſh irregular pieces, of a cinnamon colour, inclining to red, and having, in certain directions of light, a ſparkling appearance on the ſurface. They are very generally diveſted of the cuticle, of a fibrous texture, rigid to the feel, and eaſily rubbed into powder between the fingers and thumb; neither remarkably weighty, nor the contrary. They have little odour, but to the taſte manifeſt intenſe bitterneſs, with a moderate ſhare of aſtringency, together with a certain flavour correſponding unequivocally to thoſe of the Cinchona officinalis. The external ſurface of this Bark is of a ſomewhat deeper colour than

than that of the internal, and in ſome ſpecimens it is as deep as that of the Red Bark. The pieces vary much in ſize; ſome are about two inches and an half in length, an inch in breadth, and the ſixth of an inch in thickneſs; while others are ſtill ſmaller; and ſome are to be found from 12 to 18 inches in length, with the breadth and thickneſs in proportion. I have alſo ſeen, the author adds, whole cheſts of this Bark, the pieces of which were nearly cylindrical, and as completely covered with an outer coat as the moſt perfect ſpecimens of common Bark. The epidermis of the large pieces is of reddiſh brown colour, rough, and of a ſomewhat ſpongy texture; but that of the ſmaller pieces is of a grey colour, harder, and much more compact." This Bark was firſt noticed here, the author ſays, in the courſe of the laſt year; but from the account of the cortex chinæ vel chinchinæ regius, or cortex flavus, deſcribed by Profeſſor Murray in his Apparatus Medicaminum, and which Dr. R. concludes to be the ſame kind of Bark, it appears to have been known at Frankfort as early as June, 1790: and, from the account of Dr. Michael O'Ryan, late Profeſſor of Phyſic at Lyons in France, whoſe deſcription of that unfortunate city, and of the management of the hoſpital there, forms an intereſting and pleaſing part of the volume before us, it appears to have been conſtantly uſed in that place ſince the latter end of the year 1786. From the ſenſible properties the Yellow Bark exhibited, Dr. R. was induced to ſubmit it to the teſt of chemical experiments; theſe were conducted with great ingenuity, by Mr. Babington, Teacher of Chemiſtry at Guy's Hoſpital; and ſhow it to be poſſeſſed of thoſe qualities in which the virtues of the Quinquina are ſuppoſed to reſide, in a degree ſuperior to any other kind of Bark he was able to procure. The volume concludes with communications from ſeveral medical practitioners; from whoſe accounts it appears, that the Yellow Bark has been adminiſtered, in various complaints, with much greater ſucceſs than uſually attends the exhibition of the common Bark. The Public, therefore, are much indebted to Dr. Ralph, for the trouble he has taken to aſcertain its qualities, and for giving ſo clear a deſcription of it, as will make it eaſily cogniſable whenever it ſhall be met with.

ART.

ART. XVII. *The Hiſtory of the Life and Death of our Bleſſed Saviour. By Mrs. Catherine D'Oyley.* 711 pp. 8vo. 9s. Baker, Southampton; Law, London. 1794.

THE author thus ſtates the origin and deſign of this performance:

"Having much leiſure, and wiſhing to employ it as uſefully as poſſible, ſhe ſome years ago took upon herſelf the ſuperintendance of one of thoſe private charitable eſtabliſhments, which have been inſtituted in various parts of the kingdom for the increaſe of religion, and encouragement of induſtry amongſt the children of the poor: and that ſhe might perform this voluntary duty ſo as to make a laſting impreſſion upon the minds of her pupils, ſhe determined attentively to peruſe the ſacred Scriptures, with the ſeveral excellent commentaries, and to interſperſe ſuch obſervations of her own mind, as might enable her to fulfil that pleaſing duty.—To the publications of Poole, Stanhope, Sherlock, and various other learned divines and commentators, ſhe confeſſes herſelf indebted for the beſt part of what ſhe now offers to the public." P. iv.

This is one among the many inſtances within our knowledge of perſons of good family devoting their leiſure to a very active exerciſe of piety and charity. And it ſtrengthens the pleaſing hope we have long entertained, that irreligion and impiety do not abound among us ſo generally, among the higher claſſes, as ſome perſons haſtily, and others inſidiouſly, would teach us to believe. Perhaps the moſt exaggerated charges of irreligion againſt the preſent age, come from perſons who themſelves are, and who would perſuade others to be irreligious and profane.

The work conſiſts of practical obſervations on the principal events in the life of our Saviour, and contains ſo many proofs of extenſive reading and ſound judgment, that it is far from diſcrediting the large and very reſpectable liſt of ſubſcribers prefixed to it; at the head of which are their Majeſties and all the Princeſſes.

The method uſed by the author is the following:—After prefixing a very rapid ſketch of ſuch parts of the Old Teſtament as ſhe conceived neceſſary to her deſign, ſhe gives the Life of our Saviour, at the commencement from ſome of the early chapters of St. Matthew and St. Luke, becauſe they take up the hiſtory from an earlier period, afterwards from the Goſpel of St. John, occaſionally commenting on ſome parables contained in the other Goſpels, and not inſerted in that of St. John. The diviſions of the book are then formed from the chapters of that Evangeliſt, and Mrs. D. comments on as

as many verſes together as appear to her convenient for ſuggeſting ſome illuſtration or uſeful reflection.

A ſingle ſpecimen will give our readers the beſt comprehenſion of the manner in which this taſk is executed.

"7. Philip anſwered him, Two hundred pennyworth of bread "is not ſufficient for them, that every one of them may take a "little.

"8. One of his diſciples, Andrew, Simon-Peter's brother, ſaith "unto him,

"9. There is a lad here, which hath five barley loaves and two "ſmall fiſhes: but what are they among ſo many?

"10. And Jeſus ſaid, Make the men ſit down. Now there was "much graſs in the place. So the men ſat down, in number about "five thouſand.

"And Jeſus took the loaves; and when he had given thanks, he "diſtributed to the diſciples, and the diſciples to them that were ſet "down; and likewiſe of the fiſhes as much as they would."

"Here let me call your attention to the conduct of our Lord, in a point which, I am afraid, is too frequently neglected. Although exerciſing the power of his God-head, in creating food, yet would he not omit the duty which, in his human nature, he owed to God the Father for the bleſſing. The Son of God deſcended from Heaven to be our pattern, as well as our ſaviour. Can any Chriſtian, then, hope to be excuſed, who preſumes to ſit down to table without begging a bleſſing upon the proviſion, which the Almighty beſtows upon him?

"Nothing is more deſervingly held in abhorrence than ingratitude: and ſhall we not thankfully acknowledge our conſtant obligations to our kind and generous Benefactor? But there are ſtill further advantages attending our begging God's bleſſing upon the good things he has been pleaſed to provide for us: we all know that intemperance will convert the moſt wholeſome nouriſhment, either of eating or drinking, into poiſon; and nothing is more likely to check our inordinate appetites, and to make us moderate in the uſe of God's bleſſings, than the pious recollection and acknowledgment, that to him we are indebted for them.

"The miracle of multiplying food was not, in reality, more wonderful than the manner in which God daily ſupplies us: millions are conſtantly fed, in a way no leſs miraculous; but as this happens regularly, it does not make the ſame awful impreſſion upon our minds. What can be more wonderful than the production of grain? The Almighty, who has been pleaſed to feed us by the growth of corn, and the production of animals, might equally have ſupported us without our own labour; but here we have a freſh inſtance of eternal wiſdom, in making the induſtry of man neceſſary for ſupplying him with the requiſites of life: for much of wickedneſs as we now ſee in the world, how greatly would it be increaſed if every thing were provided for us without any exertions of our own; induſtry being (as Stanhope very juſtly obſerves in his comment upon this miracle) a great ch..k to vice." P. 232.

It

It appears to us that all which was intended and profeſſed in this undertaking has been ably and faithfully executed; and we recommend the book as an excellent manual for families, and for every plain and pious Chriſtian who reads the Scriptures with the beſt of all views, that of becoming daily a better man. It is written with the ſimplicity, fervour, and ſerioufneſs which become the ſubject, and indicate a truly Chriſtian ſpirit. The author ſpeaks diffidently, in her preface and in ſeveral parts of the book (as p. 104) of her own powers of compoſition; yet we ſee nothing that betrays ignorance or incapacity: and by drawing plain and excellent rules from hiſtory for the conduct of life, with exalted ſentiments of piety, avoiding controverſy, ſhe has done much to promote the true ſpirit of Chriſtianity.

BRITISH CATALOGUE.

POETRY.

ART. 18. *Purſuits of Literature*; *or, What you will. A Satyrical Poem in Dialogue. Part I.* 4to. 2s. Owen. 1794.

This writer makes honourable mention of the Baviad and its author, who, he ſays, "has taken ſome pleaſant trouble off his hands, the *Albums*, the *Laura-Marias*, &c." But will not the Public think that he is endeavouring to take from that author's hands thoſe "of nobler and more reluctant animals," which he promiſed afterwards to aſſail? This, however, he will not be able to do; with no ſmall ſhare of poetic talent, and ſome of wit, he cannot ſo write as to preclude the efforts of one who is his ſuperior in both theſe requiſites, and greatly ſo in poliſh of ſtyle, and the artifices of diverſifying a compoſition. The ſameneſs in the whole tenor of this dialogue is fatiguing. It is all queſtion—"What! muſt I," &c.: a mode already uſed, as much as was judicious, in the Baviad itſelf. Many of the notes have merit. The following are ſo much the beſt lines in the poem, that whoever forms his idea of the whole from them will be diſappointed. Yet, to ſelect inferior lines, would be leſs favourable to the author, and leſs pleaſing to our readers.

What!—from the Muſe, by *cryptogamic* ſtealth,
Muſt I purloin her native ſterling wealth;
Itching for novel ſubjects, novel dreams,
Rouſe great LINNÆUS from his ſober themes;
In filmy, gauzy, goſſamery lines,
With *lucid* language, and moſt dark deſigns,

In ſweet *tetrandryan*, *monogynian* ſtrains,
Pant for a *piſtill* in botanic pains;
On the luxurious lap of Flora thrown,
On beds of yielding vegetable down,
Raiſe luſt in pinks; and, with unhallow'd fire,
Bid the ſoft virgin violet expire. Page 14.

Had the whole been equal to theſe lines, it might have been pronounced a firſt-rate poem. We do not ſay that there are not other good lines; there are many; but the general tenor is by no means of this ſtamp. As in ſatires is too common, there are ſome wanton attacks in this compoſition. The author ſeems to tell us that he is an old, and even a retiring candidate for fame. He begins—

" I who once deem'd my race of labour run.—

But we do not attempt to withdraw the veil which, he ſays, ought to be worn by ſatiriſts.

ART. 19. *The Genius of Shakſpeare, a Summer Dream.* 4to. 2s. 6d. Couch and Laking.

This Dreamer is really a very extraordinary man. He has been favoured with a ſight of all that Shakſpeare ever ſaw, and more indeed than Shakſpeare ever dreamt of. We liſtened with attention to the author's relation of his Dream, through between 6 and 700 lines; and we fairly concluded that he muſt have miſtaken the delirium of a fever for the viſions of ſleep. In this opinion we were confirmed by a re-peruſal of the firſt ſtanza, to which we had not before paid ſufficient attention.

" When ſtretched upon the bank of Avon ſtream,
" That ſilent glided ſmooth along,
" Lapt and lull'd with airy ſong,
" My temples beat
" With ardent heat,
" The radiant ſun's unbounded ray
" Gilded nature all ſo gay,
" That verdant fields rejoicing ſung,
" And rocky echoes rung;
" And while the muſic of the ſpheres
" Delightful dwelt upon my penſive ears,
" I ſunk into a dream."

Now, not to mention the ſtrong marks of derangement which the lines betray, it is manifeſt, from his own report, that the author had put himſelf into a ſituation where no *Rational Dreamer* would ever have been found. Who that was quite ſane would have *ſtretched* himſelf upon the parched *bank* of a river at a time when " the ſun's unbounded ray" was gilding (by which he means burning) " nature all ſo gay?" The conſequence was natural—" His temples beat with ardent heat;" that is to ſay, a brain-fever enſued; and what follows preſents the expreſſions of his delirious moments. We cannot but for our own ſakes, and that of the public, expreſs our wiſhes, that if this

5 worthy

worthy gentleman ſhould indulge in any future dreams, he may either chooſe a ſituation more favourable to *Poetic Viſions*, or that (which would in fact be better) he may have the good fortune, when he wakes, to—forget them.

ART. 20. *A Crying Epiſtle from Britannia to Colonel Mack; including a naked Portrait of the King, Queen, and Prince; with Notes, Political, Philoſophical, and Perſonal. By Anthony Paſquin, Eſq.* 8vo. 2s. Symonds. 1794.

A few months ago we met with a ſpurious Anthony Paſquin, (vol. III. p. 336). This, if we may truſt the evidence of the ſtyle, is the real Tony. In his portrait of the King, we read, "the intellectual endowments of a King, in a *component* State, like the government of England, are but of trivial moment, when compared with the neceſſity of ſuch advantages in perſons whom Deſtiny has placed *in a lower ſphere of circumvolution.*" P. 27. Preſently we have, "the *dubiety* of popular attachment is not," &c.; and, alas! this beautiful ſtyle is diſfigured by numberleſs *errata*. Thus we find the author in his proſe; but in his verſes we loſe him: and as one great purpoſe of this effort is to recommend Lord Landſdown to the Royal Councils (p. 49), we cannot but ſuſpect that ſome *wit* of that little ſenate has improved his Epiſtle. It is certainly, though doggrel, greatly ſuperior to the unrhymed part.

Under the auſpices of Generals Symonds and Ridgway, Paſquin, in ſome of his notes, uſes all the weapons of that *creditable* party; and as it is difficult at preſent to diſtinguiſh the party he profeſſes to join, from that which he thus appears to court, we ſhall not attempt the diſcrimination. The Frontiſpiece repreſents Colonel Mack, a groteſque figure, beſtriding the world: and the Epiſtle is in this ſtyle and meaſure—

> O chief! before whoſe arm whole nations fled;
> Wonderful man! though fierce, yet ſo well bred;
> Who knits his brows, and looks battalions dead:
> But ſaſh, daſh, maim, my *Herculéan* Mack,
> Lord, what a way I'm in—Good lack!

Could the author have made Hercúlean anſwer his purpoſe, this would have been better: but we muſt not be too nice.

DRAMATIC.

ART. 21. *The Maid of Normandy; or, The Death of the Queen of France. A Tragedy, in Four Acts. By Edmund John Eyre, Author of the Dreamer awake, &c. &c. late of Pembroke College, Cambridge, and now of the Theatres, Worceſter, Wolverhampton, and Shrewſbury.* 8vo. 1s. 6d. Longman. 1794.

We conjecture that the author of this piece is a reſpectable actor, whom the kindneſs of his friends has encouraged to write a play for his own benefit. So far all was well: but when he proceeded to *printing*, he certainly went a ſtep too far. The performance is extremely

tremely incorrect: it has ſo little of *plot*, that the ſeveral acts and ſcenes are almoſt independent on each other; and it has not much that can be called *character*. Some other title ſhould have been choſen for it, inſtead of the dignified one of a Tragedy. The perſonages are the late Queen of France, Roberſpierre, &c. &c.

ART. 22. *The Box-Lobby Challenge. A Comedy, as performed at the Theatre-Royal, Hay-market. Written by Richard Cumberland, Eſq.* 2d Edition. 8vo. 1s. 6d. Debrett.

Crotchet, a very ſprightly fellow, ſon of a printer, contrives, by means of his friend, to paſs himſelf upon the family of the Grampuſſes for a ſcholar, in order to become bear-leader to the young ſquire. By means of this introduction, he plays his cards ſo artfully with the managing dowager, Lady Diana Grampus, that ſhe becomes enamoured of him; and thus his fortune is made. This is the real ſtory; and to this point, as principal, the labours of the Poet are directed. The other characters, though ſuperior in rank, are ſubordinate in dramatic effect; and the *Box-Lobby Challenge*, from which the Play is denominated, though it produces *one* marriage, and *ſome* dialogue, is but little ſubſervient to the main end. The characters in this piece, without being novel, are amuſing; the dialogue is ſupported with much comic humour; and the defects are ſuch as may be pardoned in a Drama, the characters of which are taken partly from low-life, and whoſe object is, to catch and expreſs the manners of the paſſing day.

POLITICS.

ART. 23. *The Toeſin of Britannia: with a novel Plan for a Conſtitutional Army. By John Stewart, the Traveller.* 8vo. 56 pp. 2s. Owen. 1794.

ART. 24. *Second Peal of the Toeſin of Britannia; or, Alarm-Bell of Britons; with Plans of National Armament and National Defence. Addreſſed to the Britiſh Yeomanry. By John Stewart the Traveller.* 8vo. 52 pp. 2s. Owen. 1794.

This extraordinary gentleman, who makes occaſionally more wonderful excurſions with his head than he has ever made with his feet, appears to be affected with a truly patriotic zeal to preſerve his countrymen from the corruption of Jacobinical principles within, and from external invaſion. He propoſes (like Mr. Young) a conſtitutional army of property, in which the qualification ſhall be an acre of land, a houſe, or 500l. ſterling in effects. In this part of his tract, and in a hand-bill which he propoſes to circulate among the lower claſſes, he is temperate and worthy of attention. But there is floating in his head a wild theory, in the expreſſions alluding to which we are ſorry to trace the jargon of a ſtrange rhapſody of impiety termed *The Book*: and whenever that comes acroſs him he is loſt, beyond all trace of reaſon. Who would ſuppoſe that the ſame perſon

perſon could propoſe the following papers? The one a hand-bill recommended to wealthy patriots to print and circulate all over the kingdom; the other, a manifeſto to be iſſued by the Combined Powers, after ſtopping all offenſive operations of the war.—*Hand-Bill:* "Poor and induſtrious fellow countrymen, beware of an artful, cunning claſs of men, who call themſelves Patriots, and go about with inflammatory diſcourſe and ſeditious writings, to wean your love from the Britiſh Conſtitution, which has for ages raiſed your condition of peace, plenty, and liberty, to be envied by the enſlaved and miſerable poor of all other nations. They impoſe upon you by long harangues when you are aſſembled, and ſeduce you with the flattering words of Liberty and Equality, to change the preſent form of Government, where power is reſponſible, for one in which you could have no ſhare, and they would have all the power without any reſponſibility. Examine the character of theſe Patriots. You will find the moſt part of them diſſipated, thoughtleſs rakes, who having no powers of reaſon to give happineſs to themſelves, ſeek to be appointed by you the guardians of the public happineſs." &c. &c. This and the remainder is equally well executed, and certainly is calculated, in the main, to have a good effect. But let us hear how the Princes are to ſpeak.—*Manifeſto:* "In the ſacred name of univerſal good, enlightened by the intelligence of progreſſive truth, ſenſible that all modes of being are co-exiſtent and co-eſſential parts of one great integer, whoſe energies operate in their reſpective ſpheres, communicable in motival influence, but incommunicable in motival direction, rendering thereby every ſphere the final and independant director of its own collective energies, to produce the greateſt quantity of good to ſelf and nature, in time and eternity, meaſured by and related to the circumference of its own orbit; we, the Potentates of Europe, looking upon ourſelves as the central and protecting energy of the ſenſitive ſphere of exiſtence." &c. &c.—Here the author is no longer the *walking* Traveller: he is on his high horſe!—We ſigh at ſuch inconſiſtencies.

ART. 25. *(Reſpectfully inſcribed to the Mayor of Bath) Deſultory Thoughts on the atrocious Cruelties of the French Nation; with Obſervations on the Neceſſity of the War, and a calm Admonitory Addreſs to all Engliſh Jacobins. By a Loyal Subject to the King and Conſtitution of Great Britain.* 8vo. 2s. Crutwell, Bath. Bell, Strand, London. 1794.

A well-meant endeavour to deter the people of this country from imbibing the idea ſo frequently propoſed to them, that a ſubverſion of the preſent government, and the introduction of equality, in the popular ſenſe, would make them richer or happier. On the contrary, this author emphatically perſuades them, from the ſtriking example of our Gallic neighbours, which has been propoſed for their imitation, that of ſuch a Revolution, the certain reſult would be an accumulation of miſery. He delineates, in glowing colours, *the atrocious cruelties of the French Nation*; and contends both for the impoſſibility of having remained at peace, and of not continuing at war,

with a people, whose human nature seems changed into an unheard-of and savage ferocity.

This is a performance, in which goodness of heart is conspicuous. Where so much honest ardour appears, we are unwilling to exercise the severity of criticism. It may not, however, be amiss to advise this ingenious desultory gentleman, that his future productions will appear more advantageously to himself, and his readers, if they are somewhat more regularly digested. No particular is more remarkable in this spirited pamphlet than the multiplicity of the notes, and the perpetual quotations from Shakspeare, which, however, for the most part, appear to be apposite enough. The author has dedicated his work to Dr. Harrington of Bath, a gentleman well known in the regions of taste and science, and revered as an excellent magistrate of that city. The profits (without deduction for paper or printing) are destined to the fund instituted for the relief of the widows and children of the seamen and marines, who fell in the defence of their country, on the late glorious first of June.

MEDICINE.

ART. 26. *A Treatise on the Blood, or general Arrangement of many important Facts, relative to the Vital Fluid; with some cursory Observations on the Theory of Animal Heat; interspersed with Pathological and Physiological Remarks from the Inductions of Modern Chymistry. By Hugh Moises, Surgeon of the Western Regiment of Middlesex Militia, and late Senior Pupil to the General Hospital, Nottingham.* 8vo. pp. 270. 5s. T. Evans. 1794.

This work, as the title intimates, is not to be considered, as a regular treatise; but as a collection of facts, or rather of opinions, extracted from various books; and we are obliged to add, neither collected with judgment, nor arranged in a clear, methodical manner; but thrown together with little order or connection. "Blood," says the author, "is the most important and the most impenetrable of the excrementitious humours; it is the source, and, as it were, the focus of all the other animal fluids." What the author means by the impenetrability of the blood, we do not comprehend; nor why a fluid essential to life should be called an excrementitious humour: neither, indeed, is the remainder of the sentence much more intelligible. But for this obscurity, the author is not so much to be blamed, it seems, as Nature, who does not choose to divulge all her secrets at once, lest succeeding philosophers should have nothing to employ their talents upon. But let us hear how the author expresses himself upon this subject. "The operations of nature are, in many instances, very obscure; and though our predecessors have not hitherto been so fortunate as to resolve the mystery, yet she may be more indulgent to some future favourite. We may naturally suppose she would not exhaust her enigmatic store on the present race, to the prejudice of our successors, and thereby plunge successive generations into a state of inactivity and indolence. No, the capricious Dame favours not such partiality; on the contrary, we find the resolution of almost every problem

blem leads but to others, perhaps ſtill more obſcure." The author has been very liberal in his quotations from Goodwin, Beddoes, and other experimentaliſts; but as he has added little or nothing from his own ſtock, ſtudents, we believe, will be better ſatisfied, we are ſure they will be more benefited, by conſulting the originals.

ART. 27. *An Account of a Fever which appeared in ſeveral parts of Somerſetſhire in the Year* 1792. *By Richard Poole, Surgeon, &c. Sherborne, and Member of the Medical Society at Guy's Hoſpital.* 8vo. pp. 36. 1s. Johnſon.

This fever, from Mr. P.'s account, was very fatal where it raged. In Milborne-Port, out of nearly an hundred attacked, between twenty and thirty died. At Crowcombe, the mortality was in proportion much greater, and in the marſhy ſoil around Bridgewater numbers fell victims to it, notwithſtanding every advantage of the moſt approved medical aſſiſtance. It ſeems to have been a Typhus, attended with anomalous ſymptoms, varying according to conſtitution, and other circumſtances. In the *cure*, or what we ſhould call the *treatment* of this diſeaſe, Mr. P. found that copious bleeding in the beginning, although it relieved a partial affection of the cheſt, produced ſuch a proſtration of ſtrength, as, in many caſes, proved fatal in a few days. Mr. P. therefore had recourſe to bliſtering for this ſymptom. Lac Ammoniaci and Tinct. Scillæ were at the ſame time given ſo as to produce nauſea. The other ſymptoms were, in our opinion, judiciouſly treated. The author mentions one caſe which terminated favourably, notwithſtanding the patient, a gentleman in the prime of life, was attacked with violent deliriums ſoon after the acceſs of the fever. This patient took four grains of opium, and ten of muſk, every five or ſix hours, which, "in the violence of the diſeaſe, was "barely ſufficient to keep him moderately compoſed; and if the doſe "was omitted, or the quantity much leſſened, the delirium recom-"menced with increaſed force."

DIVINITY.

ART. 28. *A Sermon preached at New-Brentford Church. By the Rev. A. Greenlaw, on Friday, Feb.* 28, 1794. *Being the Day appointed for a General Faſt.* 4to. 23 pp. 1s. Murray.

A very clear and ſenſible deduction of the neceſſity for regular government, ſo conſtituted as to prevent confuſion, and check inordinate ambition; with a ſtrong exhortation to maintain, with ſpirit and zeal, the advantages, political and religious, that we now enjoy. The language is good and unaffected. The text, 1 Pet. ii. 16, 17.

ART. 29. *Two Aſſize Sermons. By R. Valpy, D. D. F. A. S. Publiſhed at the Requeſt of the High Sheriff and Grand Jury of the County of Berks. With Notes Hiſtorical and Political, and an Appendix.* 8vo. 3s. Richardſons, &c. 1793.

The former of theſe diſcourſes was reviewed in our ſecond volume, p. 460, and, as it deſerved, was highly commended. Dr. Valpy has ſince

ſince ſubjoined a ſecond ſermon, preached at the ſame place a twelvemonth after the firſt, the particular ſubject of which is the duty of ſubmiſſion to Magiſtrates. We praiſed the former diſcourſe; but it is not eaſy to expreſs ſufficiently our admiration of the latter, and its Appendix. The beſt qualities of the divine, the general ſcholar, the truly philoſophical reaſoner, the benevolent man, and the able writer, are diſplayed throughout theſe excellent productions. We ſhould hardly go too far, were we to ſay that we have no where ſeen ſo much ſound, and yet curious philoſophical ſpeculation, on the connection of governments with national manners, as in the firſt article of the Appendix. France, Dr. Valpy thinks, and very ſtrongly argues, cannot long exiſt under a democratic government. After giving a ſtriking account of that cruelty which has, in all ages, diſgraced the national character of that people, and referred to Voltaire's *Commentaire ſur l'Eſprit des Loix* for a further confirmation of it, he adds, "Such is the French character. It requires a ſtrong controlling power, and compreſſing authority. A man, who is now inſolent and imperious in a club, would, four years ago, have betrayed his deareſt connections, to obtain a ſmile from the menial ſervant of a Stateſman." P. 119.—Soon after he qualifies his aſſertion very wiſely in this manner: "If France, indeed, contrary to every probability, ſhould continue to add conqueſt to conqueſt, ſhe may preſerve a Republican form of government. During ſuch a faſcinating progreſs, the people are drawn by the dazzling luſtre of glory from a contemplation of their internal ſituation. It is, beſides, more eaſy to conquer than to govern. With a lever, a ſmall force may move the world; but to ſuſtain the weight of it requires the ſtrength of Hercules." P. 124.

But let us turn from the philoſopher to view the preacher in his own province; exhorting men to religion from the ſtrongeſt motives human and divine. "If ever public ſpirit was a duty, the preſent awful ſtate of Europe renders it doubly ſo. Nothing but the deſtroyer of candour, a party ſpirit; nothing but the bane of manly ſentiment, diſcontented jealouſy; nothing but the parent of ſelfiſhneſs, infidelity, could countenance the levelling efforts of the day, at a time when our natural and civil ſtrength, by the bleſſings of our conſtitution, is the wonder of the earth. Yet if God be not with us, by the revived effect of his law upon our hearts, this ſun will be eclipſed; this temple will, like the fabric of conſular Rome, be levelled with the ground. Public reſolutions and aſſociations, however patriotically intended to remind us of our danger and our duty; laws and civil conſtitutions, though like ours, the fruit of the pureſt wiſdom and the wideſt experience, are mere ſhadows, if the imparted laws and conſtitutions of Heaven are not received, obeyed, and reverenced by man. O SINNERS! whether you infringe the laws of your country by the violence of open tranſgreſſion, or ſeditiouſly undermine the public reverence for eſtabliſhed order, and promote thoſe revolutions which ſhake ſociety to its foundations; however you may evade the laws of man upon earth, remember that your exiſtence will not be cloſed in the grave! The God of Love and Benevolence, who has endowed us with the ſocial ſenſibilities of the heart, will vindicate his gracious purpoſes, by the puniſhment of offences committed againſt the good of ſociety. The time will come, when the gathered clouds of heavenly

venly juſtice will not be diſpelled by the melting rays of mercy; when the maſk of hypocriſy ſhall fall; when the proud heart of preſumption ſhall ſink; when what is now ſcarce whiſpered by the unheeded murmurs of conſcience, will be ſounded by the trump of the Archangel to the remoteſt regions of the earth." P. 100.—Reader, is this energetical? is this pious? is it in all points excellent? Deny yourſelf not the pleaſure and advantage of peruſing the whole; for the ſpecimens are fairly choſen, and the character we have given is drawn without partiality.

ART. 30. *The Dependence of Morals upon Religion. A Sermon, preached at Dalmeny, February* 28, 1794; *the Day appointed for a General Faſt, on occaſion of the War with France. By Thomas Robertſon, D. D. F. R. S. Edin. Miniſter of Dalmeny.* 4to. 1s. Bell and Bradfute, Edinburgh. 1794.

A plain and ſenſible ſermon on the imperfection of morals without religion, made remarkable by the concluſion, and the ſubjoined Appendix, which was delivered as the cloſe of the diſcourſe. The original ſermon ends thus: "Baniſh religion, and no other tie can long be ſacred among men: decency and honour, generoſity and charity, law and juſtice themſelves, would at length give way; and a perverſion of the human character take place, more fatal than *what* hiſtory has yet recorded." The author then proceeds to tell his hearers, that, ſeventeen years before, he had preached the ſame ſermon in the ſame church. "Upon the principles of reaſon, I ſhowed what would be the conſequence, ſhould any man or nation renounce the fear of God, and the practice of religion. I had no conception at the ſame time, that any nation would actually do ſo." He then very juſtly points out how entirely the depravation of morals in France was owing to the deſertion of religion, diſplays the conſequences, and draws a warning from them for ourſelves.—This is making a good uſe of an old ſermon.

ART. 31. *The Immutability of God, and the Trials of Chriſt's Miniſtry; repreſented in Two Sermons, preached at Eſſex Chapel, in the Strand, March* 30, *and April* 6, 1794. *By Joſhua Toulmin, A. M. Publiſhed at earneſt Requeſt.* 8vo. 49 pp. 1s. Johnſon.

The author tells us, in his advertiſement prefixed, that the firſt of theſe diſcourſes obviouſly applies to the changes which are taking place in the world; but that application is moſt ſlight and tranſitory. It is a good ſermon on the Immutability of God. The ſecond diſcourſe, in like manner, though profeſſedly applied to Dr. Prieſtley, is ſolely upon the trials and ſufferings of Chriſt. It may be obſerved, however, that many of the ſufferings are eſtimated upon the ſuppoſition that Jeſus felt as a mere man, concerning the proſperity of a deſign he had in hand; and conſequently are more applicable than they ought to be to the diſappointments of a common mortal. "Diſappointment in the proſecution of a *favourite ſcheme*," ſays Mr. T. "is no ſmall trial." It is remarkable, that none are ſo forward to compare

compare themſelves and their friends to Chriſt, as they who, in a theological ſenſe, deny Chriſt. The reaſon is obvious; we think the compariſon preſumptuous; they put themſelves on a level with their Redeemer, and all is eaſy.

ART. 32. *A Diſcourſe on the Lord's Day; or Chriſtian Sabbath. In which the Points of Doctrine on that Subject and the correſpondent Line of Practice are briefly and diſtinctly ſtated. Publiſhed in addition to three Sermons for the Feſtivals and Faſts of the Church of England. By Joſeph Holden Pott, M. A. Prebendary of Lincoln, and Archdeacon of St. Albans.* Very ſmall 8vo. 27 pp. 6d. Rivingtons. 1794.

The title to this diſcourſe is not delufive. More plain, diſtinct, and conciſe ſtatement of doctrinal points, cannot eaſily be found.—The reflections are in the ſame ſtyle; practical and ſimple. The author points out why we ſhould hallow the Chriſtian Sabbath by abſtinence from buſineſs and amuſement, and properly exhorts to the obſervation of theſe rules.

ART. 33. *A Charge given at the Primary Viſitation of the Archdeaconry of Salop, in the Dioceſe of Hereford, in the Year* 1793. *By Joſeph Plymley, M. A. Archdeacon.* 4to. 1s. 21 pp. Eddowes, Shrewſbury; Longman, &c. London. 1793.

This charge preſents to our obſervation the pleaſing picture of an Archdeacon truly ſtudious to execute the duties of his office, for the benefit of religion, with prudence as well as with propriety. He particularly adverts to the repair of pariſh churches, and to the caſe of reſidence, ſuggeſting the means which may tend to make the latter more general. The very neceſſary enquiry how far the want of reſidence is the misfortune rather than the fault of the Clergy, is carried on by means of judicious calculations from the *Liber Regis*, &c. The author concludes by ſaying, what we truſt will be found true, that "an inſtitution ſo friendly in its general intention, and ſo mild in its general adminiſtration," as the eſtabliſhment of our church, "can receive but little injury from the miſapprehenſions or miſrepreſentations with which it may occaſionally be aſſailed."

ART. 34. *A Liberal Verſion of the Pſalms into Modern Language, according to the Liturgy Tranſlation; with copious Notes and Illuſtrations, partly original, and partly ſelected from the beſt Commentators; calculated to render the Book of Pſalms intelligible to every Capacity. By William Robert Wake, Vicar of Backwell, Somerſet, and Curate of St. Michael's, Bath.* 2 vols. 8vo. 7s. 6d. Crutwell, Bath. Robinſons, &c. London, 1793.

"There is neither ſpeech nor language, but their voice is plainly *audible*"—"Amongſt them has he *conſtituted a receptacle* for the ſun," &c. Is this rendering the verſion more intelligible to every capacity than it was without alteration? Exactly the contrary. This fault pervades

vades the book, which, in other reſpects, is well executed. The arguments in general are well drawn up, and the notes appear to be judicious. The tranſlation of the Pſalms contained in the Liturgy is by many conſidered as the beſt, though the moſt ancient. At all events, as it is uſed ſo much, it ought to be duly explained. This book will, we doubt not, be well received among perſons of ſome education.

A very ſingular ſpecies of Erratum ſtands in the Preface. p. xi. in which the four firſt lines require to be read in this order, 1, 3, 4, 2. Beſides that, *en* of *entangled* is twice repeated. We preſume that this leaf has ſince been cancelled, if the error was detected in time.

ART. 35. *The Aſpect and Duty of the Times; a Sermon preached at the Lock Chapel, and St. Mildred's Church, Bread-ſtreet, on Friday, February* 28, 1794, *the Day of the late General Faſt. By Tho. Scott, Chaplain of the Lock Hoſpital.* 8vo. 6d. Jordan. 1794.

The author appears to be very converſant with the bible, particularly the Old Teſtament; not indeed as a critic, but as a ready citer of texts, with various degrees of pertinency to the caſes in hand. The diſcourſe is very plain, pious, and practical; but is not diſtinguiſhed by much power either of oratory or of reaſoning.

ART. 36. *National Calamities, Tokens of the Divine Diſpleaſure; a Sermon preached at the Meeting-houſe, Dean-ſtreet, Tooley-ſtreet, Southwark, on Feb.* 28, *being the Day appointed for a General Faſt. By William Button.* 8vo. 6d. Trapp. 1794.

The purpoſe of this and ſome other Faſt Sermons of the ſame ſtamp, cannot eaſily be miſtaken. Our conſtitution is praiſed ſlightly and generally, p. 20; while the evils inſeparable from the juſt and neceſſary war in which we are now engaged, in defence of that Conſtitution, are ſet forth with all *the Preacher*'s powers of amplification, p. 9. "What dreadful effects has it produced!—At what an expence is it carried on! Millions have been already expended, and millions more are wanted. Trade and commerce declines; our manufacturers are deſtitute of employment; the once wealthy are become reduced; the poor, with their families, are brought into the moſt diſtreſſed ſituation; and, O, tremble! I ſhudder at the mentioning of it! thouſands have fallen in battle, have periſhed by the ſword." To this is added a whole page of interjections, in the ſame *emphatical* ſtrain. Certainly ſuch evils do, in ſome degree, attend this and every war: and all men who have not caſt off humanity, are deeply affected by them. But the queſtion is, whether we ſhall ſupport a war againſt the French, which they have forced upon us; or whether the preſent ſtate of France ſhall be the ſtate of Great Britain.

The general account of this diſcourſe, as a compoſition, can, with juſtice, be no other than this:—It is a mere declamation; poor in ideas, and mean in language,

ART.

ART. 37. *A Sermon preached at the Chapel in Prince's-ſtreet, Weſtminſter, on Friday, February* 28. 1794. *By Andrew Kippis, D. D. F. R. S. and S. A. Publiſhed by requeſt.* 4to. 1s. Robinſons. 1794.

This is a very ſenſible, temperate, and well-appropriated diſcourſe. The ſentiments it breathes are thoſe of unaffected piety and univerſal philanthropy. Dr. Kippis ſelects for his ſubject Pſalm xxvi. v. 10. "Surely the wrath of man ſhall praiſe thee: the remainder of them ſhalt thou reſtrain."—He ſets out by conſidering war as one of the moſt dreadful calamities to which the children of Adam are ſubject, and although (he continues) "in the preſent ſtate of things, where there are ſo many jarring intereſts, and where ſo much injuſtice is often practiſed, hoſtilities, in the courſe of human events, will ariſe among the nations of the earth: [illegible] an evil doth exiſt, is a ſad proof of the degeneracy of man. For did real goodneſs flouriſh among our race, no ſuch method would be requiſite to ſettle the pretenſions and diſputes of public communities." P. 1. Taking, therefore, war for one of thoſe ſcourges which will inevitably afflict mankind in this their imperfect ſtate, Dr. K. reſorts to thoſe principles which may explain its operation on the great ſcheme of Providence. In the diſcuſſion of this point the Doctor exerciſes a conſiderable portion of judgment and candour; and adduces, in ſupport of the propoſitions he advances, ſome pertinent obſervations from hiſtory and experience.

ART. 38. *A Diſcourſe delivered at St. Saviour's Southwark, on Sunday Morning, March* 2, 1794, *on occaſion of the Vacancy for a Chaplain of that Pariſh. By David Gilſon, M. A. Curate, Southwark.* Rivingtons. 1s.

More egotiſm and ſpiritual conſequence we have not often met with in a ſingle diſcourſe. That a teacher of Chriſtianity ſhould entertain a dignified ſenſe of his ſpiritual functions, is at once commendable and uſeful; but to aſſail the ears of a congregation with a tiſſue of ſelf-eulogies, and a recitation of clerical ſervices, can in our judgment, anſwer no virtuous end. The hints thrown out in that addreſs to the pariſhioners with which this Sermon is prefaced, leads us to ſuppoſe, that the inhabitants of St. Saviour's, Southwark, will not entertain a very different judgment from ourſelves of this *four* Philippic.

MISCELLANIES.

ART. 39. *The Tranſlator of Pliny's Letters vindicated from the Objections of Jacob Bryant, Eſq. to his Remarks reſpecting Trajan's Perſecution of the Chriſtians in Bithynia. By William Melmoth, Eſq.* 8vo. pp. 39. 1s. Dodſley. 1794.

The chief point of controverſy between theſe moſt reſpectable opponents is, whether the Chriſtians of Bithynia were perſecuted under Trajan, on the ground of the ancient laws of the Roman State, or by the arbitrary decree of the Emperor. The former aſſertion had

had been made by Mr. Melmoth, in his notes to Pliny's Letters, but was ſtrongly denied by Mr. Bryant in his Treatiſe on the Truth of the Chriſtian religion. Mr. Melmoth here takes up his firſt poſition, and defends it modeſtly but firmly. As the merit of the firſt Chriſtians is not affected by the queſtion on what law they were perſecuted, it certainly is not required of an advocate for Chriſtianity to prove that a new law was made againſt them; and to Mr. Bryant's queſtion, "How could the police of Rome, and its ancient inſtitutes, affect the people of Bithynia and Pontus?" the anſwer ſeems moſt obvious. "Becauſe they were become ſubject to Rome, and all its general laws." Mr. Melmoth, with the greateſt reſpect for the learning and character of his antagoniſt, has here brought forward the learning neceſſary to ſupport his point; with that elegant ſimplicity of manner, which renders all his writings claſſical and intereſting.

ART. 40. *Familiar Letters on a Variety of Subjects. Addreſſed to a Friend, by the Rev. Edward Barry, Author of Theological, Philoſophical, and Moral Eſſays, &c. &c. &c.* 12mo. pp. 170. 5s. Payne.

This little volume is dedicated to Mrs. Mary Meſtayer, of Proſpect Hill, in the County of Berks, and the author informs us, in a preliminary Addreſs, that when he directed the letters, from his Cure in the country, to a Lady for whom he muſt ever feel the deareſt regard, and exactly in the ſame form as they now appear, he little expected that there ſhould ſince have occurred reaſons for making them public; he adds, that as theſe are irrelative to public animadverſion, and wholly of a private concern, he preſumes, that he ſhall not be blamed for omitting to expreſs himſelf more largely on that head. The public have only to queſtion him as to the production itſelf, and not the cauſe of it, and to their tribunal he again commits himſelf; if in general what he has now written ſhall diſcover any uſefulneſs of thought or aptneſs of expreſſion, he is not, under theſe circumſtances, guilty of a preſent intruſion: but if altogether devoid of ſuch apologies for its appearance, the author, no doubt, will hear of it in proper time, and will not further treſpaſs by ſending out what he has in contemplation—a ſecond volume.

Certain it is, that in this firſt volume there is nothing which will induce the generality of readers to be very ſolicitous for the appearance of a ſecond. The ſubjects are generally familiar; the thoughts, though uſually juſt, are not placed in any new or ſtriking point of view: the ſtyle, though not laboured, is ſometimes a little affected, and the letters, though they might be amuſing to the perſon who received them, cannot much intereſt or entertain the public.

ART. 41. *The Shrine of Bertha; a Novel, in a Series of Letters. In Two Volumes. By Miſs M. E. Robinſon.* 12mo. 6s. Lane. 1794.

It is the duty of a critic to be no reſpecter of perſons; and his native proneneſs to gallantry muſt be checked by a ſuperior attachment

to

to sincerity and truth. The Shrine of Bertha we understand to be the production of a very youthful author; and far be it from us to chill the genius of Miss Robinson by any cold or unkind strictures: but we must acknowledge ourselves unable to prognosticate, from the work before us, that degree of celebrity for the daughter, which the Public has been willing to bestow upon the mother. The incidents in this novel—like the letter-press—are but thinly sprinkled; the style, however, is animated, and suitable to the characters; and the reader is often relieved from an uninteresting correspondence, by the poetical talents of Mrs. Robinson.

ART. 42. *Maxims of Gallantry; or, The History of the Court de Verney.* 8vo. 5s. pp. 198. Parsons. 1793.

This wears so much the appearance of issuing from the French school, that we were much inclined to think it a translation. Whether it be original or not, we are unable to recommend it either for its good writing or moral sentiment. It contains many tales of gallantry, whose beginning, progress, and conclusion, cannot be accused of disappointing curiosity, for they do not excite it.

ART. 43. *A Picture of the Isle of Wight, delineated upon the Spot, in the Year* 1793. *By Henry Penruddocke Wyndham.* 8vo. pp. 152. 5s. Egerton. 1794.

The picturesque beauties of the Isle of Wight have, in particular of late years, as they well indeed deserve, excited the attention of our countrymen. This island certainly comprehends within a very small compass all the varieties of scenery which can either excite astonishment from their boldness and sublimity, or satisfy the softer or more complacent feelings, by the less obtrusive, but no less powerful, claims of silent and solitary beauty.

Few, we apprehend, will choose to visit the Isle of Wight without Mr. Wyndham's book, which might easily have been rendered perfect in its kind, by the addition of a map. Without this, the traveller must be perpetually at a loss to judge both of the fidelity of the author, and of the expediency of the advice which he communicates. This omission will, however, probably be supplied in a future edition, for which there seems likely to be a speedy call. The more prominent features of the island are described by Mr. W. with an agreeable vivacity, and the distances from place to place are marked with an accuracy which cannot fail of contributing to the traveller's convenience.

ART. 44. *A Gazetteer of the Netherlands; containing a full Account of all the Cities, Towns, and Villages, in the Seventeen Provinces, and the Bishopric of Liege; with the relative Distance of the Cities and great Towns from each other and from Paris; and the Distances of each Village from the nearest City or Town in their respective Provinces.*

vinces. Embelliſhed with two new Maps, neatly coloured; one of the Seven United Provinces; and the other of the Catholic Netherlands. 12mo. 4s. 6d. Robinſons. 1794.

This publication ſeems to be intended as a ſupplement to the Gazetteer of France, noticed in our firſt volume, p. 210. The late events of the war have turned the public attention ſo completely towards the Netherlands, and latterly even to the Seven United Provinces, that a work of this nature cannot fail to meet with purchaſers. The articles Gemappe, Willemſtat, and others, prove that the compilers have been careful to bring down the notices of places to the preſent times.

ART. 45. *Experimental Enquiry concerning the Natural Powers of Wind and Water to turn Mills and other Machines depending on a Circular Motion; alſo an Experimental Examination of the Quantity and Proportion of Mechanic Power neceſſary to be employed in giving different Degrees of Velocity to heavy Bodies from a State of Reſt. With Four Plates of Machines. By John Smeaton, F. R. S.* 8vo. 4s. 6d. Taylor. 1794.

Theſe Eſſays appeared many years ago in the Philoſophical Tranſactions, and were no ſooner publiſhed than they attracted the attention of the Public. Mr. Smeaton, for the communication of his Experiments, was honoured with the annual medal, given by the Royal Society; and mills, in various parts of Britain, were conſtructed upon the principles deduced from his Experiments, the truth of which in every inſtance has been fully confirmed.

Part the Firſt contains the reſult of twenty-ſeven ſets of experiments upon the power of Underſhot Wheels, together with maxims and obſervations deduced from theſe experiments.

Part the Second exhibits a great variety of experiments upon Overſhot Wheels; from all which Mr. S. makes it appear, that the effect of Overſhot Wheels, under the ſame circumſtances of quantity and fall, is, at a medium, double that of Underſhot, the truth of which was never before thoroughly aſcertained.

Part the Third treats of Windmills, and the conſtruction and effect of windmill ſails; and contains various experiments upon ſails of different ſtructures, poſitions, and quantities of ſurface.

The whole concludes, as the title expreſſes, with an experimental examination of the quantity and proportion of Mechanic Power neceſſary to be employed, in giving different degrees of velocity to heavy bodies from a ſtate of reſt.

Theſe Eſſays, it is preſumed, will be found to form the moſt valuable publication that has yet appeared upon the ſubject.

ART. 46. *The French Family Cook: Being a complete Syſtem of French Cookery. Adapted to the Tables, not only of the Opulent, but of Perſons of moderate Fortune and Condition. Containing Directions for chooſing, dreſſing, and ſerving up, all Sorts of Butcher's Meat, Poultry, &c.; the different Modes of making all Kinds of Soups, Ragouts, Fricandeaus, Creams, Ratafias, Compôts, Preſerves, &c. &c. as well*

as

as a great Variety of cheap and elegant Side Diſhes, calculated to grace a Table at a ſmall Expence; Inſtructions for making out Bills of Fare for the four Seaſons of the Year, and to furniſh a Table with ſew or any Number of Diſhes, at the moſt moderate poſſible Expence. Neceſſary for Houſekeepers, Butlers, Cooks, and all who are concerned in the Superintendance of a Family. Tranſlated from the French. 8vo. 5s. Bell, Oxford-ſtreet. 1793.

Apparently a very ſtale haſh of ingredients, probably never belonging to any French kitchen. We do not pretend to any great ſkill or ſcience in the culinary art; but we believe the word *cullis*, which frequently occurs here, to be obſolete. If it ſtill exiſts as a culinary term, it is an inſtance of the preſervation of a word, which, in the time of Jonſon and Fletcher, was intelligible in common language.

ART. 47. *The Univerſal Gazetteer, or modern Geographical Index; containing a conciſe Deſcription of the Empires, Kingdoms, Cities, Towns, Seas, Rivers, &c. &c. in the known World; the Government, Manners, and Religion, of the Inhabitants; with the Extent, Boundaries, Produce, Revenue, Trade, Manufactures, &c. of the different Countries. Including a full Account of the Counties, Cities, Towns, Villages, &c. of England and Scotland. Illuſtrated with ſix elegant Maps. By John Watſon, A. M.* 8vo. Three alphabets complete, and four letters of another. 7s. bound, Kearſley. 1794.

The utility of ſuch alphabetical compilations has never been doubted; and as information is accumulated from various quarters, they ought progreſſively to become more and more ſatisfactory. Laurence Echard ſet the example, calling his work a Gazetteer, becauſe he intended it as an inſtructor for coffee-houſe politicians, and readers of Gazettes. M. l'Advocat, in France, under the feigned name of Voſgien, publiſhed an abridgement of La Martiniere, to obtain currency for which, he pretended it to be a much worſe thing—a tranſlation of Echard. Since the time of Echard, ſeveral other Gazetteers have been publiſhed here; as Salmon's, Brookes's, &c. This new work pretends to no more than to have taken advantage of former publications, and of Travels, with a particular augmentation of the articles relating to Great Britain.

FOREIGN

FOREIGN CATALOGUE.

FRANCE.

ART. 48. *Conſtitutions des principaux Etats de l'Europe & des Etats-unis de l'Amerique, par* M. de la Croix, *Profeſſeur de Droit Public au Lycée.* In 8vo. Four Volumes. A Paris. 1790—3.

Le moment où je parle eſt déjà loin de moi.

This work exhibits a collection of diſcourſes, from which, in order to enable our readers to judge of their character and tendency, we ſhall, agreeably to our uſual manner in this language, which is ſo generally underſtood, preſent them with ſome extracts. To ſome of theſe it will appear, that the motto adopted by our author is not inapplicable.

On the ſubject of Switzerland he exclaims—" Oui, c'eſt à ces roches ſtériles, à ces abîmes qui effraient l'œil du voyageur, à ces gorges de montagne, d'ou la mort ménace l'ennemi téméraire, que les Cantons de la Suiſſe doivent le bonheur d'avoir briſé pour jamais le joug d'une puiſſance oppreſſive.—Si la nature les eut placé ſur un ſol ſécond, d'un accès facile: ſi elle ne leur eut donné pour perſpective que de riches côteaux, pour ſource d'abondance que des champs fertiles et de vaſtes plaines coupées par des fleuves réguliers dans leur cours, ces hommes, qui ſont aujourdhui des Souverains, ne ſeroient que des ſujets. Mais elle leur a accordé pour rempart contre l'oppreſſion, ces maſſes énormes de glace, dont les éternelles baſes defient toutes les puiſſances humaines; elle les a environnés de torrens, de précipices que nulle armée ne peut franchir; les habitans qu'elle paroît avoir le plus mal partagés, ſont ceux, qu'elle a le plus particulierement défendus contre les atteintes du deſpotiſme. Oui, quand bien même tous les Potentats de l'Europe s'armeroient contre la Suiſſe, pour en arracher la liberté, elle pourroit rendre leurs efforts inutiles, et ſe réfugiant à des hauteurs inacceſſibles, elle y demeureroit inviolable." Tom. III. p. 2.

What has ſerved more eſpecially to confirm the political force of the thirteen Cantons is, the famous pact by which they engaged to afford each other mutual aſſiſtance and protection againſt all external enemies and inteſtine commotions. But, obſerves our author, " Peut être la Suiſſe a-t-elle donné trop d'extenſion à ſa ligue défenſive. La nature ſembloit en avoir fixé les limites entre les Alpes, et le Jura, le Rhin, et le Rhône. Tels étoient les remparts et les fortifications que cette auguſte Souveraine leur avoit tracés de ſa main puiſſante. *Ces hommes qui n'ont pas voulu avoir de rois pour maitres, ont des ſujets.* Ce ſont les habitans de quelques diſtricts répandus dans l'intérieur de la Suiſſe; ou qui lui ſont adjacens; ils appartiennent en Souveraineté à un, ou à pluſieurs Cantons, ſuivant qu'ils ont été conquis par leurs armes ſéparées ou réunies." P. 13.

The marine of the King of Naples which heretofore conſiſted only of two ſhips of ſixty guns, ſome xebecs, and a few gallies, is, at preſent, placed on a very different footing. " Le ſyſtême du Miniſtère actuel," ſays M. de la Croix, " eſt d'élever Naples au rang des puiſſances reſpectables ſur terre et ſur mer.—Combien il ſeroit plus avantageux à la nation de rivaliſer avec les autres peuples par le commerce et l'induſtrie, que par de longues files d'oiſifs ſtipendies, ou une forte marine qui languit dans les ports! Le Miniſtre Acton n'auroit il pas plus de droit à la reconnoiſſance du peuple, ſi ſans altérer le revenu de la couronne, il le faiſoit porter ſur des baſes moins nuiſibles au commerce.... P. 161.

" Nous ne ſommes pas à même d'apprécier ſon Miniſtre actuel: mais nous ne pouvons nous empêcher de regretter que Ferdinand IV. n'ait pas accordé plus de confiance à un homme du mérite de Filangeri qui auroit à jamais illuſtré ſon regne, s'il eu ſuivi ſes conſeils.—Mais les Princes profitent ſi rarement des plus precieux dans de la nature!—L'auteur de *l'Eſprit des Loix* entra-t-il jamais aux conſeils de Louis XV? Filangieri honoré du vain titre de Conſeiller d'Etat au Département des Finances de Naples, n'eut jamais la moindre influence ſur les opérations du Gouvernement de ſon pays. Qu'eſt-il réſulté de cet oubli? Qu'il a généraliſé ſes idées; que, ne pouvant pas travailler uniquement pour ſa patrie, il a travaillé pour celle des autres." P. 170.

In regard to Spain, our author obſerves, that " On a, depuis environ un ſiécle beaucoup déclamé contre l'Eſpagne. L'humanité ne lui pardonnera jamais les cruautés exercées par ſes navigateurs ſur les malheureux habitans du Mexique et du Pérou; on peut dire, ſans exagération que l'avarice Eſpagnole a fait diſparoître un peuple entier de deſſus la terre, pour la fouiller à ſon aiſe, et en arracher tranquillement les richeſſes qu'elle recèle dans ſon ſein. Si un auſſi grand crime pouvoit jamais trouver un défenſeur, peut-être diroit il que ce ne fut pas le crime de la nation, mais celui de quelques particuliers; qu'ils y ont été forcés, parcequ'ils étoient en petit nombre; qu'ils ont cru devoir profiter d'une terreur ſubite, pour n'être pas à leur tour, immolés par des nations qui, en revenant de leur ſurpriſe, et en appréciant les forces de leurs ennemis, les auroient preſſés, étouffés de leur nombre? Quoiqu'il en ſoit, il étoit de la grandeur de l'Eſpagne de deſavouer hautement les cruautés commiſes par ces avanturiers qui ont ſouillé ſon nom. Elle devoit venger le ſang des rois, des *Incas* lachement verſé, et prouver à l'Europe que ſi le Gouvernement recueilloit les fruits de tant de barbaries, il n'en étoit pas du moins le complice." P. 241.

To the diſcourſe on the Hiſtory and Conſtitution of Spain are ſubjoined admonitions, to which we do not imagine that the nation or its Sovereign will be at all likely to attend, but which we ſhall, however, tranſcribe; " Que ſa Monarchie," ſays Mr. L., " ſoit toujours environné d'une haut nobleſſe, mais que ſes grands n'aient dans l'adminiſtration, d'autre influence que celle du droit naturel. Que ſes pontifes ſe glorifient d'être toujours en rapport immédiat avec le chef de l'Egliſe, mais qu'ils ne ſoient pas plus ſévères que ſe Dieu dont ils tiennent leur miſſion. Que les conquérans du Mexique, du Perou, continuent de recueillir les fruits de leurs malheureux tri-

omphes; mais qu'ils n'achèvent pas de faire périr dans les entrailles de la terre, les deſcendans de ceux qui adoroient le ſoleil. Que l'Eſpagne ſoit bien aſſurée qu'elle ne ſera jamais plus riche que lorſqu'elle recevra moins d'or; qu'elle ne ſera jamais plus forte, que lorſqu' elle aura moins de ſoldats enrôlés; qu'elle aura moins de miſerables, lorſqu' elle aura moins d'hôpitaux; que ſa population ſera plus productive, à meſure que ſes cités, deviendront moins habitées, &c." P. 241.

In the fourth volume the author treats of 1. The origin of the French, with their cuſtoms, antecedently to the Kings of the firſt race. 2. Of the manners of the Germans, and the entrance of the Franks into Gaul. 3. Of the origin of the French, and of the Salic law. 4. Of the conqueſts of Clovis, and the influence of religion on the liberty of the French. 5. Of the diviſion of the kingdom among the children of Clovis and their deſcendants, and the fatal effects of that partition. 6. Of the deplorable end of Queen Brunehaut, the reigns of Clotharius II. and Dagobert, with the aggrandizement of the Maires. 7. The government of Pepin and Charles Martel. 8. Of the reign of Charlemagne. 9. Of that of Louis-le Débonnaire and his children; and, laſtly, 10. The concluſion of the ſecond race. *Eſprit des Journaux.*

ART. 49. *Oeuvres de* Fontenelle, *&c. Nouvelle édition, augmentée de pluſieurs Pieces relatives à l'Auteur, miſes pour la Premiere fois par Ordre de Matieres, et plus correcte que toutes les Précedentes.* Huit volumes in 8vo. A Paris.

We mention this re-impreſſion of the works of a perſon, whom even Voltaire has declared to be *le premier des ſçavans qui n'ont pas eu le don de l'invention*, merely on account of their new arrangements, and the additions made to them. Among the latter is *Brutus*, a tragedy, which appeared in 1680, and which has hitherto been aſcribed to *Mlle. Barnard.* *Mercure François.*

GERMANY.

ART. 50. *Guide des Voyageurs en Europe; avec une carte itinéraire de l'Europe, et une carte de la Suiſſe; par Mr.* Reichard, *Conſeiller de S. A. S. Mſgr. le Duc regnant de Saxe-Gotha et Altenbourg.*— A Weimar, 1793. 2 vols. in large 8vo. The firſt conſiſting of about 800 and the ſecond of 500 pp.

We cannot deſcribe the object of this work more completely than by adopting the words of our author himſelf in the *Avant-propos* which he has prefixed to it.

" Le but (ſays he) que le rédacteur s'eſt propoſé en publiant cet ouvrage, a été d'offrir aux voyageurs une collection exacte et ſoignée de renſeignemens et d'obſervations, qui leur éviteroit l'achat de beaucoup de volumes, dont ils trouveroient l'eſſentiel ici. Il a étendu ſes recherches à toutes ſortes d'objets, mais il n'a pas entrepris de les épuiſer, ni de ſatisfaire en entier les curieux de tous les genres. On

comprend aſſez qu'alors il auroit fallu une bibliotheque entiere, et cet ouvrage, devant être portatif, auroit été inutile à la majeure partie des voyageurs. D'ailleurs il y a ſuppléé en indiquant à la ſuite de chaque pays et de chaque ville principale, les deſcriptions les plus récentes, afin de mettre ſes lecteurs à portée de recourir aux ſources, où chacun peut trouver des connoiſſances ultérieures.

" Le rédacteur a donné un précis des choſes remarquables à voir ſur les routes et dans les villes où l'on s'arrête. Il n'a rien negligé de ce qui pouvoit rendre la lecture de ces obſervations locales moins ſeches. . . . Il a auſſi déſigné les bonnes auberges.

" Le rédacteur a parcouru la ci-devant France, la Suiſſe, et une partie de l'Allemagne et de la Lombardie ; il a donc pû parler de ce qu'il y a vu, et il en repond. Mais pour ce qui regarde les autres états de l'Europe, où il n'a pas été, il lui a fallu conſulter les relations les plus accréditées, et ce ſera aux perſonnes qui parcoureront ces pays, à juger ſi ces relations l'ont guidé utilement."

On examining the account, given by the author, of our own country, from which we may be enabled to form ſome idea of the manner in which the reſt is executed, we find his ſtatements to be, in general, very circumſtantial and accurate. He treats in it, under diſtinct heads, of the extent, climate, ſoil, religion, language, articles of commerce and manufactures, government, revenue, land and ſea-forces, the armorial bearings, weights and meaſures, the different ſpecies of coin, &c. in a full and ſatisfactory manner; after which he proceeds to deſcribe ſome of the moſt remarkable places in Great Britain and Ireland, pointing out, under ſeparate articles, their population, public edifices, collections of natural and other curioſities, libraries, walks, lodges of free-maſons, manufactures, amuſements, literary and other uſeful eſtabliſhments; together with an account of the roads, the ſtate of the poſts, as alſo of the various buildings or other objects worthy the attention of the traveller on the roads between different places. To theſe details are ſubjoined a liſt of the ſeveral maps and guides which have been recently publiſhed in different places, and obſervations extracted from the lateſt deſcriptions of the country, or of parts of it, by travellers, whether natives or foreigners.—Mr. R. has obſerved the ſame arrangement with reſpect to the other nations of Europe, and his account of Switzerland, in particular, with the annexed map, will be found exceedingly uſeful to perſons who viſit that country.

By way of ſupplement to the ſecond volume, we are preſented with what are here intitled *Obſervations générales et pratiques ſur les Voyages, par M. le* Comte de Berchthold, *ſuivies de remarques détachées du rédacteur du Guide ſur le même ſujet*; together with ſome uſeful tables, and an account of certain national feaſts.

Upon the whole, we know of no book of this kind, in which ſo much uſeful information, collected from the beſt authorities, is brought into ſo ſmall a compaſs. For any defects which may be obſerved in his ſtyle the author apologizes in the preface. How far this was neceſſary, our readers will be ſtill further able to judge from the following extract, taken from his account of France.

Gouvernement. " Avant la révolution de 1789 (ſays Mr. R.) la France fut diviſée en 42 gouvernemens généraux. L'aſſemblée conſtituante

ſituante y ſubſtitua 83 départemens. Elle crea, de plus, 540 diſtricts, 44,000 municipalités et dix arrondiſſemens métropolitains. Avant la révolution le gouvernement étoit monarchique et abſolu; la conſtitution de 1791 en fit une démocratie, tempérée par les loix et par un roi, qui n'étoit regardé que comme le pouvoir exécutif, et le premier fonctionnaire de la nation. Les évènemens du 10 Août 1792 ont changé la face de cette conſtitution. La convention nationale vient de décréter la république, et l'abolition de la royauté. Au moment où cette feuille part pour la preſſe, ni la forme de cette république, ni celle de la nouvelle conſtitution, ont été fixé par les repréſentans de la nation. C'eſt aux tems futurs d'en décider. Le

Armoiries. Roi de France portoit pour armes, d'azur à trois fleurs de lis d'or, deux en chef et une à la baſe. L'écuſſon étoit environné des colliers des ordres de S. Michel et du S. Eſprit. Tout cela n'exiſte plus. La nobleſſe et les ordres de chevalerie ſont ſupprimées, comme chacun ſait. L'écharpe blanche, le pavillon, et le drapeau blanc, ont fait place aux cocardes et aux drapeaux tricolors, et la couronne a cédé aux bonnets rouges. La convention nationale n'a point encore décrété les armoiries de la nouvelle république.

"Avant la révolution, les revenus publics ſuivant le dernier compte rendu par M. *Necker* étoient de 475,294,000 livres par an, et les dépenſes de l'état excédoient cette ſomme de 56,150,000 livres. La révolution n'étant pas encore affiſe par le tems, on ne ſauroit dire

Revenues. Dettes. quels ſont les revenus actuels de l'état, ni quels ſont ſes dépenſes. Les dettes de la nouvelle république montoient au mois de Novembre 1792 à 7 milliards; les rentes viageres n'y ſont pas compriſes. Au tems de l'adminiſtration de M. *Necker*, les dettes n'étoient que 3 milliards.

Forces de Terre et de Mer. "Suivant les rapports des miniſtres de la marine et de la guerre en 1791, les forces nationales étoient de 246 vaiſſeaux grands et petits, et l'armée de terre, dite troupes de ligne, étoit forte de 143,000 hommes. Les gardes nationales forment un corps de près de 3 millions. Dans la guerre de 1792, plus de 400,000 hommes combattoient ſur les frontieres."

ART. 51. *Predigten über die ganze Chriſtliche Moral. Aus den Werken der beſten Deutſchen Redner geſammelt.—Sermons on Chriſtian Morality, ſelected from the Works of the beſt German Divines, by* J. B. Müller. Gieſſen. 6 vols. in large 8vo. of about 700 pp. each.

It was the wiſh of the perſon who brought together theſe diſcourſes on Chriſtian Morality, arranged in a ſyſtematical order, to furniſh all Chriſtians indiſcriminately, who are anxious to be inſtructed in the knowledge and encouraged to the exerciſe of their duty in their reſpective ſituations of life, with a book that might be, in ſome degree, calculated to anſwer both theſe ſalutary purpoſes. Accordingly it will be found to contain the precepts and exhortations of writers, of whom it is generally acknowledged that they explained and enforced the practice of the Chriſtian virtues with dignity and energy, and who have, therefore, a juſt claim to the honourable title of experienced teachers of, and the beſt guides to, practical Chriſtianity.

The firſt volume compriſes, beſides ſome introductory ſermons on Chriſtian Morality in general, the firſt part of thoſe on our duty to God,

God, of which the reſt take up about one half of the ſecond volume. From p. 378 of that volume, we are preſented with ſome of thoſe on our duty towards ourſelves, which are concluded in the third. In the fourth, and part of the fifth volume, are diſcuſſed our duties to other men, in general; while the remainder of that, and the greater part of the laſt, or ſixth volume, treat of the duties of different perſons, ariſing from the ſeveral relations in which they ſtand to each other—as that of princes to their ſubjects, huſbands to wives, parents to children, the rich to the poor, &c., and inverſely. Theſe are followed by three diſcourſes on the duties of Chriſtians in reſpect to the word of God, on Baptiſm, and on the Lord's Supper. The whole is accompanied with a complete liſt of the ſermons which have been publiſhed on theſe ſubjects in the German language.

As theſe ſermons are, with very few exceptions, ſelected with great judgment from the works of ſome of the moſt eminent theological writers in a country where the ſtyle of preaching nearly reſembles our own, and as all thoſe which contain any controverſial matter have been ſtudiouſly avoided, we can ſafely recommend them as forming one of the moſt perfect ſyſtems of religious morality, delivered from the pulpit, that has ever fallen under our notice, and ſhall therefore not ſcruple to propoſe them as models for the imitation of thoſe among our young divines who may happen to be acquainted with the language in which they are compoſed.

ART. 52. CATHOLICON: *Allgemeines Polyglotten-Lexicon der Naturgeſchichte mit erklärenden Anmerkungen, von* Philip Andreas Nemnich I. U. D. *Erſte und zweyte Lieferungen.*—Catholicon: *Univerſal Polyglot-Lexicon of Natural Hiſtory, with explanatory Remarks, by* P. A. Nemnich. Firſt *Delivery* conſiſting of 840, and the ſecond, extending to FUS—, of 844 columns. In 4to. Hamburg, Halle, and Leipſic, 1793.

Allgemeines Wörterbuch der Marine in allen Europäiſchen Seeſprachen nebſt vollſtändigen Erklärungen, von Johann Hinrich Röding. *Mit kupfern.—Univerſal Dictionary of the Marine in all the European Naval Idioms, together with complete Explanations, by* J. H. Röding. *With Plates.* Firſt *Delivery*, forming in all 868, and the ſecond, reaching to FUX—, 574 columns. In 4to. Hamburg, Halle, and Leipſic, 1793.

It is with peculiar ſatisfaction that we announce the publication of a work ſo uſeful in itſelf, and from its extent ſo difficult in the execution, as the preſent, which, therefore, certainly reflects the greateſt honour, not only on the perſons who have undertaken it, but likewiſe on thoſe who have encouraged it by their ſubſcriptions, the number of which we ſhould be happy by our account of it to increaſe.

Indeed it could hardly have been expected that a work of ſuch magnitude, requiring ſo comprehenſive a knowledge both of words and things, ſhould have been attempted in any other way than by the united efforts of a ſociety of learned men, and yet by the unremitted exertions and extraordinary attainments of two men, the publication has not only commenced, but we are even aſſured, on the beſt authority, that the whole is at this time perfectly ready for the preſs. The public may therefore depend on its being completed within

within a reasonable time, if the undertaking should meet with that support which it so highly deserves.

What has hitherto appeared of this important work is divided into two parts, two *livraisons* of each of which we have now before us. Of one of these parts, or divisions, as is expressed in the title itself, Mr. *Nemnich* is the author; and for the other, the public is indebted to Mr. *Röding*, a man not less distinguished by his uncommon knowledge of languages, as well ancient as modern. We will endeavour to give our readers some idea of both these parts, beginning with the first.

The object then of the first part of this work is, to take in the whole compass of Natural History, including the terminology both of that science and of Anatomy, together with suitable explanations, and, where it may be required, illustrated by examples; the whole in all the European languages. To these are added likewise, the corresponding *exotic* terms, collected from the most approved writers; such as the Chinese, according to Loureiro, the Arabic, from Forskal, the Japanese, from Thunberg, &c. Among the European languages, the principal are the German, Dutch, Danish, Swedish, English, French, Italian, Spanish, Portuguese, with all the synonymous terms, as also the Latin and Greek words, occurring in ancient authors, accompanied for the most part with critical remarks. To these succeed the other dead languages, as the Anglo-Saxon, Mœso-Gothic, Teutonic, &c., together with a great number of provincial words and idiotisms in all the abovementioned tongues.

These are followed by the Russian, Polish, Bohemian, Servian (of which last the author had been furnished with a dictionary in MS. by Dr. Anton of Görliz) the Sclavonic, Illyrian, Walachian, Epirotic, Hungarian, Lettish, Ehstnish, the languages of Tartary, Finland, Lapland, Greenland, &c. From the remarks with which this work is interspersed, Mr. N. shows that he possesses a competent knowledge of all these languages, so that we are, in general, led by him from the name to an acquaintance with the nature of the thing itself. With respect to the classification of the words, we have observed that, 1. The term most commonly used to denote any particular object takes the lead; after which follow the synonyma, arranged according to the different degrees of frequency or propriety with which they are employed; and lastly, the names which have by different authors been erroneously given to the object. 2. We are then presented with short explanations, not only of the words, but likewise of the things themselves, so that this dictionary is equally valuable as exhibiting an exceedingly copious collection of words, in a great variety of languages, and as it forms a kind of repertory, in which are stated the opinions both of ancient and modern writers on the subject of Natural History. It may, therefore, be recommended as a work that will alike answer the purposes of teachers and learners, and will be found particularly useful to gardeners, œconomists, manufacturers, merchants, &c.

In the second division of the work, which contains a dictionary of the Marine, the author, Mr. *Röding*, treats—1. Of the Literature, or Bibliography, of the Marine, in 288 pages, and in a very full and satisfactory manner, as our readers will easily conceive when they

they are informed, that an account is here given of 1500 works, printed or in MS., on that ſubject, arranged according to chronological order. Among theſe are found many curious and intereſting foreign, particularly Portugueſe and Spaniſh articles, with the merits, or even the exiſtence, of which we were hitherto very imperfectly acquainted; to which are likewiſe added the titles, with ſome notices reſpecting the contents, of all the diſſertations in the tranſactions of different Societies relative to the ſame important object.

This is followed by the dictionary itſelf, in the German, Dutch, Daniſh, Swediſh, Engliſh, French, Italian (including the differences of the Genoeſe, Neapolitan, and Venetian dialects), Portugueſe and Spaniſh languages, to which, at the end of the work, will be ſubjoined a Ruſſian index. To theſe idioms the author has thought fit to confine himſelf, and when no correſpondent ſimple term has occurred in any of them, which, however, is rarely the caſe, he has taken care to expreſs the idea by a periphraſis, ſo that for the languages above-mentioned this may be conſidered as a complete dictionary of the Marine.

We are ſorry that the limits of our publication will not permit us to lay before our readers extracts from ſome of the very circumſtantial accounts of the different naval manœuvres, dignities, &c. which would doubtleſs be found equally entertaining and inſtructive. Such is, for inſtance, the article *Ablaufen, to launch a ſhip*, pp. 15—26. in which the author deſcribes the methods practiſed for this purpoſe among the ancients by the Carthaginians, Greeks, and Romans; and among the moderns by the French, Engliſh, Swedes, Dutch, Hamburgers, Spaniards, Portugueſe, Genoeſe, and Neapolitans; the whole being accompanied with brief explanations of the ſeveral technical terms, and, where it was judged neceſſary, illuſtrated by figures. In regard to the mode employed by the Carthaginians, we are told that they placed men on both ſides of the ſhip, whoſe buſineſs was to keep it in equilibrium with their backs, and that ſometimes theſe veſſels were drawn by men and horſes, on a kind of ſledge conſtructed for that purpoſe, acroſs the country; circumſtances from the conſideration of which we ſhall not be likely to form any very favourable idea of their ſize. Of a machine invented by Archimedes, with a view to facilitate this operation among his countrymen, we have a delineation in the works of *Scheffer* and *Beſſon*, on the accuracy of which, however, Mr. R. thinks we cannot rely.

So again under the word *Admiral*, pp. 52—63, we have, beſides a preliminary diſquiſition on the etymology and original meaning of the term, a very intereſting hiſtorical account of that office, with the duties and pay annexed to it, among both ancient and modern nations; as the ancient Greeks and Romans, the Greeks under the Emperors, the Turks, Venetians, Malteſe, Neapolitans, Genoeſe, French, Spaniards, Portugueſe, Engliſh, Dutch, Danes, Swedes, and Ruſſians. To the firſt *livraiſon* of this diviſion are ſubjoined the Spaniſh, and to the ſecond the Engliſh, Italian, and Portugueſe indexes, together with three plates.

Upon the whole, it cannot be doubted, as has already been obſerved, that this work, the only one of the kind ſince the imperfect attempts of Calepin and Megiſer, will be found exceedingly uſeful to profeſſional men, as it will alſo certainly be to the traveller, the philoſopher, and

and more especially to the historian. To the first of these, by exhibiting to him the harmony of the languages of the countries which he is to visit, it will greatly facilitate the acquisition of those languages; the second will be enabled, from the richness or poverty of the idiom of any country, to judge, in some measure, of the degree of general knowledge possessed by its inhabitants; whilst the historian, from a juxta-position of the corresponding terms of different languages, if he cannot absolutely determine from what ancient nation any particular people was immediately derived, will, at least, form probable conjectures respecting their relation to each other, according to the doctrine laid down by the celebrated *Garcilasso de la Vega*, in his History of the Incas, concerning the barbarous nations described by him, that *Los que se entendian en un lenguage, se tenian por parientes, y assi eran amigos y confederados; los que no se entendian, por la varieddad de las lenguas, se tenian por enemigos y contrarios, y se hazian cruel guerra, hasta à comerse unos a otros, como si fueran brutos de diversas especies.*

We are not surprised, therefore, that some of the most eminent German Professors, who are the best judges of these matters, in that, or perhaps, in any other country, such as *Tychsen*, *Heyne*, *Bruns*, *Adelung*, *J. R. Forster*, and *Büttner*, have, in the preface to the second *prospectus* of this work, published at Halle in 1791, borne testimony to its utility to the persons above-mentioned, and expressed their wishes that it may meet with that countenance from the public to which it has unquestionably the justest claim.

It is believed that the whole will not exceed the number of 40 alphabets, to be published in *deliveries*, each containing about five alphabets, the price of which will be 5 rix dollars 20 ggr. (in Louis d'ors at 5 rix dollars) each, and on writing paper 7 rix dollars, for such only as contribute towards the support of the work.

ART. 53. *Bilderbuch für Kinder, enthaltend eine angenehme Sammlung von Thieren, Pflanzen, Blumen, Früchten, Mineralien, Trachten und allerhand andern unterrichtenden Gegenständen aus dem Reiche der Natur, der Künste und Wissenschaften; alle nach den besten Originalen gewählt, gestochen, und mit einer kurzen, wissenschaftlichen, und den Verstandes-kräften eines kindes angemessenen Erklärung begleitet; von* F. G. Bertuch.—*Picture-Book for Children, containing an agreeable variety of Animals, Plants, Flowers, Fruits, Minerals, Habits, and other instructive objects from the kingdom of Nature, the Arts and Sciences; selected from the best Originals, engraved and accompanied with brief scientific Explanations,* (both in German and French) *suited to the comprehension of children; by* F. G. Bertuch, 1—XV *livraison*, 4°. Weimar, 1792-3.

The utility of a book of this kind, says our author, has been acknowledged by all persons who have written on the subject of early education, from the time of Locke down to that of Basedow, Campe, and Salzman. Indeed before any of them, Comenius had given an example of such a work in his famous *Orbis pictus*, upon which various improvements have since been attempted by different authors with different degrees of success. Mr. B. does not think it so much incumbent on him to point out the specific excellencies or defects of such works, as to state in general what he considers to be the requi-

sites

ſites without which they can, in his judgment, hardly be expected to anſwer the purpoſe for which they are deſigned. They are as follow:

1. Such a work ſhould exhibit juſt and accurate repreſentations of the objects deſcribed, which ſhould likewiſe be neatly engraved. It is inconceivable with what avidity the imagination of a child ſeizes theſe firſt impreſſions, how firmly it retains them, and how difficult it would be at a more advanced age to eradicate the improper notions it may have acquired at this early period; ſo that it will depend chiefly on the exactneſs of the figures contained in ſuch a book, whether it is to promote the buſineſs of uſeful education, or whether, by communicating inadequate or falſe ideas, which are afterwards to be unlearned, it may be regarded only as an obſtacle to it. Where the objects therefore are ſo much diverſified as in the preſent work, in order that the figures may not be merely the reſult of their own imagination, ſeveral artiſts ſhould be employed in the departments to which each has been particularly accuſtomed.

2. Too many figures muſt not be crowded into one plate. Without this caution, the attention of the young learner will be diſtracted, and the teacher will find it difficult to confine it to one object.

3. The figures muſt not be of too ſmall a form, and the proportions which the objects repreſented bear to each other in regard to ſize ſhould, as far as poſſible, be carefully obſerved; a circumſtance to which little attention has generally been paid. Thus, in the new *Orbis pictus*, plate III. an hatchet is repreſented as large as a tower; and in plate V. a ſquirrel is made of the ſame ſize with the rein-deer.

4. The deſcription muſt be conciſe and clear, without any appearance of learning, in as much as the child is not to ſtudy his Picture Book, but to amuſe himſelf with it. It will therefore be ſufficient to aſſign the proper name of the object, accompanied with a ſhort explanation, adapted to the capacity of a child. The reſt may be ſupplied by the teacher from his own knowledge of the ſubject.

5. The object deſcribed ſhould be foreign, or, at leaſt, rare. Repreſentations of common and well known objects are but little calculated to amuſe or inſtruct children, who are not ſo able to judge of, or be pleaſed with, the execution, as perſons of a more advanced age, and to whom, therefore, the novelty of the figure will be its principal recommendation.

6. Though the execution muſt be good, the work ſhould not, however, be rendered too expenſive to be purchaſed by parents in moderate circumſtances, or ſuch as they would be unwilling to put into the hands of the children themſelves, to whom it ſhould, on the contrary, become a ſource of conſtant entertainment at their leiſure hours.

7. It ſhould not be given to children all together, in one large volume, but in ſucceſſive *deliveries*, as a reward of their good behaviour, and their attention to what is required of them.

8. Though all appearance of ſyſtematic order ought to be concealed, a certain ſecret arrangement ſhould, however, be obſerved, which the teacher may, at a future period, point out to his pupil. That he may be entertained by ſuch a work at an early age, it will be neceſſary that the objects ſhould be preſented to him in the book in the ſame variety, and with as little viſible regard to ſyſtem, as they would offer themſelves to his notice in the world itſelf.

Theſe

Theſe are the principal rules which the author has laid down for himſelf in the conduct of a work of this nature, and to which he appears to have conformed in ſuch a manner as not only to have ſurpaſſed all his predeceſſors in this mode of inſtruction, but likewiſe to have produced a book, which, from the variety of its matter, and the ſuperior ſtyle in which the figures are deſigned and engraved, may be found very entertaining and uſeful even to thoſe perſons who have already made ſome progreſs in the ſciences of which it treats. Indeed we doubt whether moſt parents would not ſcruple to truſt their children with a collection of plates, the execution of which does ſo much honour to the perſons employed in this work, though we muſt again obſerve, that any others would, inſtead of producing the deſired effect, have ſerved only to miſlead the pupil.

That the explanations are perfectly ſuited to the comprehenſion of children, whilſt at the ſame time they contain all which it is neceſſary for them to know relative to the objects deſcribed, will, we think, appear from the following account of the *Rein-deer*, with which we ſhall preſent our readers in the French language only.

" Le Renne eſt pour tous les pays froids de nôtre hemiſphère, ſoit en Europe, en Aſie, ou en Amérique (où on le nomme *Caribou*) un des dons les plus précieux de la nature. Sans lui la Laponie, p. e., ne pourroit être habitée, car il eſt l'unique richeſſe des habitans de ce pays. Il y a des rennes ſauvages qui vivent en liberté, et des rennes domeſtiques. Il n'en coute preſque rien au Lapon pour entretenir ſon renne, qui ſe nourrit des plus mauvais herbages, et ſurtout d'une certaine eſpece de mouſſe à la quelle il a donné ſon nom. On emploie au contraire le renne à toutes ſortes d'uſages, et ces animaux fourniſſent à tous les beſoins des Lapons. Ils tiennent lieu de chevaux; on les attele aux traineaux, et fait avec eux des voyages très-prompts; la femelle, qu'on trait deux fois le jour, donne un lait fort nourriſſant et fort bon. Il n'eſt aucune partie du renne que le Lapon ne faſſe ſervir à quelque choſe. Sa chair et ſon lait ſont ſa nourriture ordinaire; ſa graiſſe tient lieu de beurre, et ſert à engraiſſer les alimens; on fait des boudins de ſon ſang; ſa veſſie ſert de flacon à eau de vie; ſa peau fournit des habits, des bottes, des lits, et des tentes; ſes nerfs deſſéchés et fendus donnent une eſpèce de fil à coudre; on prépare de ſes boyaux des cordes, et de ſes os des couteaux, des cuillères et d'autres utenſiles de ménage. En un mot, le renne eſt auſſi indiſpenſable aux peuple du nord, que le chameau l'eſt dans les ſables brûlans des deſerts de l'Afrique et de l'Arabie.

" Le *Renne mâle*, No. 1. eſt d'un gris rougeâtre, avec de longues bandes blanches au cou et au garrot, et ſon bois n'eſt compoſé que de branches rondes qu'il met bas en hyver comme nôtre cerf.

" Le *Renne femelle*, No. 2. eſt plus brun par tout le corps, et ſon bois ſe termine en palettes découpées à la partie ſupérieure. Le renne eſt un peu plus petit, mais plus fort, que notre cerf, et court avec une viteſſe extraordinaire, auſſi eſt-ce de là qu'il a reçu ſon nom."

This work is ſo contrived, that the parts belonging to each ſcience may be ſeparated by any perſon who would wiſh to bind it in *ſuites*; and with each volume, conſiſting of 20 deliveries, or 100 plates, and ſo many leaves of text, will be given a title and the proper indexes. The price of each number with illuminated plates is one *gulden*, or 16 *groſchen* (about half-a crown), and with *black* plates 8 gr. only.

GEOLO-

GEOLOGICAL LETTERS.

LETTER IV.

To PROFESSOR BLUMENBACH,

By M. DE LUC.

(Concluded.)

19. THE *beds* of *coals*, by their great utility as *combuſtible* ſubſtances, have procured us informations with reſpect to our globe, which we never ſhould have obtained but through this object of public intereſt; for naturaliſts would never have attempted, at ſo much expence, to dig ſo low, and in ſo many places, beneath the ſurface of the earth, merely through a ſpirit of reſearch. Let us, therefore, now ſee what theſe ſubterraneous works have brought to light.

20. I have ſhown in my *Letters on the Hiſtory of the Earth and Man*, and in the 13th and 17th of my Letters in the *Journal de Phyſique*, that the ſubſtance of *coal* was formerly *peat*; and I believe it is now not doubted. But thoſe *vegetables*, whoſe remains, having withered and become diluted without undergoing decompoſition, formed that *peat*, were very different from thoſe which at preſent produce the ingredients of *peat* on our continents: this we learn, from finding in the *ſtrata* of other kinds which cover the coals, impreſſions of *vegetables* which grew at the ſurface of that ancient *peat*, and from which it proceeded. Among theſe impreſſions we diſcover ſome *vegetables* which grow at preſent in the ſame latitudes, ſuch as the *ſphagnum paluſtre*, and ſome of the *junci*, which form a great part of the maſs of our *peat*, as well as many known *ferns*: but, in the firſt place, theſe laſt do not belong now to our climates; and beſides, we find among theſe ſome impreſſions of *plants* totally unknown on our continents. We have then, in *coal ſtrata*, as alſo in ſome *ſtrata* of *ſand-ſtone*, ſome monuments of that *vegetation* which began on the firſt *continents*, namely, thoſe which were left dry in the revolution that characterizes the third *period* of the ancient hiſtory of the earth; and, by comparing theſe ancient ſpecimens with the preſent *vegetation* on our *lands*, we diſcover, as well as from all the other geological phænomena, that the *terreſtrial cauſes* have undergone great changes during the firſt ages of our globe.

21. To guide us through the phænomena themſelves, towards the diſcovery of the cauſes which produced the change of the ancient *peat* into our *coal ſtratu*, and which have reduced them to the ſtate in which we now find them, we muſt firſt conſider, that theſe beds of *vege-*

table

table matter are incloſed between beds of *ſtony matter*, in which *marine bodies* are found: by which we ſee, that the *peats*, from which they proceed, have been *ſubmerſed*, and that in this ſtate they have been covered by *ſtrata* produced by *precipitation* from the *liquid* which then formed the ſea. We ſee beſides, from that immediate conſequence, why the *ſtony ſtrata* which incloſe thoſe of *coal*, though in many reſpects they reſemble others formed elſewhere in the ſame period, have particular characters that diſtinguiſh them; for inſtance, we always find there argillaceous ſtrata, containing much *iron ore*, ſcattered through their maſs, in nodules, which often contain within them impreſſions of *vegetables*. With regard to this, it muſt be remembered, that at thoſe times, when the *liquid* of the *ſea* ſtill contained the elements of many ſorts of the future *ſtrata*, the nature of thoſe that were forming depended in part on the nature of the new ingredients which produced the *precipitation*. Now the ſubmerged *peat* gives us a general idea of a ſource of freſh ingredients proper to determine particular *precipitations*; at the ſame time that this *peat* itſelf underwent certain modifications which occaſioned it to change its aſpect.

22. If there were need of any further proof of the origin of *coal*, as proceeding from *peat* immerſed in the *ſea*, we ſhould find ſuch in the *foſſil peat*, which differs from *coal* only in this, that being of poſterior origin, it had not undergone the laſt transformation when the *ſea* abandoned its ancient bed. I have ſpoken of theſe beds of *vegetables* in my 17th Letter in the *Journal de Phyſique*, from my obſervations at *Steinberg* near *Munden*, at *Veiſner*, and at *Robelberg* in *Heſſe*, where this phænomenon is found to correſpond with what we obſerve in ſome parts of *Switzerland* and *England*. The *vegetable* ſubſtances are ſtill very diſtinct in theſe beds, where particularly we find a quantity of the trunks, branches, and roots of trees, as in our preſent great *peat lands*. Now theſe *vegetable beds* are *foſſil*; for we find them between *ſtony ſtrata*, forming high *hills*, owing to cataſtrophes ſimilar to thoſe which produced the *hills*, compoſed of other ſorts of *ſtrata*. The three *mountains* or *hills* of which I have juſt ſpoken, ſtand now as *eminences*, only becauſe the reſt of the *ſtrata* around them have ſunk; and it is in their ſteep ſides, where we find the ſections of their *ſtrata*, that thoſe of *vegetables* have been diſcovered; without this, they would have continued unknown for ever.

23. It remains now to enquire what has been the cauſe of this *ſubmerſion* of the ancient *peat*, repeated even many times in the ſame places, as well as of the convulſions that ſucceeded; events which we trace in the *coal-fields* as it were in the archives of the country. One fact ſtill ſerves to guide us in this reſearch; namely, that thoſe maſſes of *ſtrata* in which the *coal* lies, are always in ſome manner inlaid in the maſſes of the more ancient *ſtrata*. Well informed miners, when they have a ſufficient practice in certain *coal-fields*, know all their *ſtrata* as they ſeverally lie one above another; ſo that, as ſoon as in digging they meet with any of theſe *ſtony ſtrata*, they know towards what point of the horizon, and at what diſtance they ſhall find *coal*, and even a certain particular *ſtratum* of *coal*; but ſuch knowledge, which may apply to one diſtrict, does not ſerve for another: a miner who removes to another country and finds *coal*, can only carry with him

him to his new diſtrict the general principles of his art, by which he muſt begin to ſtudy all the *ſtrata* of his *field*. It is thus that in a courſe of time the miners of any country come to underſtand the extent of their *coals*, that is, of the field in which they have a proſpect of finding them, or to determine at leaſt its boundaries, which are every where pointed out by ſoils of different ſpecies: oftentimes by *ſtrata* of *calcareous ſtone*, which, if inclined towards the former, always paſs under them, or preſent to them abrupt ſections.

24. Since the *ſtony ſtrata* which incloſe and environ the *coal* contain *marine bodies*, this is ſtill a further proof that they had originally a poſition nearly *horizontal*; nevertheleſs we find them commonly conſiderably *inclined*, and ſometimes nearly *vertical*: ſo that they have undergone, it is plain, the ſame cataſtrophes of which we have already ſeen ſo many inſtances. When the beds of *coal* are much inclined, the miners are commonly impeded towards the bottom, before they have dug them thoroughly down, by the difficulty of drawing off the water; which circumſtance has led ſome naturaliſts to think, that the *coal* is continued very low into the earth: but in this they erred; for the ſame *ſtratum* which the miners thus abandon towards the bottom, appears again further on, and even repeatedly, towards the top, where it *baſſets* (in the language of miners) or preſents an upward ſection, in ſuch a manner as to make us certain that all theſe maſſes, now diſtinct, are parts of one and the ſame maſs, formerly contiguous, the broken portions of which have fallen to one ſide, and reſt one againſt the other. Thus the object of the chief miner is to diſcover all theſe portions of the ſame aſſemblage of *ſtrata* which prevail in his field; which is a taſk of no ſmall difficulty when the country is interſected with hills; for the ſeparate portions do not always incline towards the ſame point, and I have, for inſtance, ſeen, near *Aix la Chapelle*, the ſame bed of *coal*, broken in ſuch a manner, that the vertical ſection, perpendicular to the lateral direction of its planes, forms an *N*, the outer angle of which at the top belonged to a hill, and the inner angle at bottom was beneath a valley. Laſtly, the ſeparate maſſes of *ſtrata* ſo inclined, which taken together have ſenſibly the ſame inclination, are often interrupted by fractures in the ſame manner as the metallic veins: but there is not the ſame difficulty to recover the diſplaced portions; for as ſoon as the pitman has found out, behind a *vein* of rubbiſh (which here is analogous to the *bad veins* which interſect the metallic fields) the *ſtony ſtratum* which there occupies the place where the *coal* ought to be, he eaſily can judge where he ſhall find the latter again.

25. The phænomena of *coal-fields* being thus deſcribed according to their true characters, they are found to be only a particular modification of four general cauſes already explained, through which were formed, at the bottom of the ancient ſea, *ſtrata* of various ſubſtances, which, from time to time, underwent great revolutions: and thus we eaſily can diſcover of what ſort the cataſtrophes were, that happened in thoſe places that are now called *coal-fields*. I have already explained, why, in the revolutions that happened to this ſea, *iſlands* came to be formed: it was becauſe freſh quantities of the *liquid* being ingulfed into new *caverns*, though the fiſſures that were made in the

cruſt,

cruſt, and its ſurface thus ſinking at the exterior, thoſe portions of its bottom, which had not ſunk ſo low as the reſt, were then left dry. Now it was upon ſome of theſe *iſlands* that the *peat*, material of the future *coal*, was formed; as it covers many *iſlands* of the *North Sea*, which alſo have come out of the *ſea* under the form of *ſand-banks*. I have ſhown before, from very ſtriking phænomena, that theſe portions of the *cruſt*, which, in the cataſtrophes that happened to the bottom of the ancient ſea, remained higher than the reſt, were themſelves expoſed to ſinkings, when, in the courſe of a period more or leſs long, the action of the *liquid* on the diſunited ſubſtances within extended beneath their *props*. Then the portions, which had been thus ſupported for ſome time, ſunk down, and if they happened to fall below the ſurface of the *liquid*, there they received a freſh accumulation of *ſtrata*. Here then, I ſay, is a general cauſe, which, in its different modifications, ſhows itſelf in a thouſand ſeveral ways on the ſurface of our continents, in ſuch ſort that the phænomena of *coals* is only a branch of them, modified by a previous formation of *peat*. When the *iſlands*, of which I have been ſpeaking, came to ſink, the *peat* was covered with other *ſtrata*, owing to the precipitations that continued to take place in the liquid. When afterwards a new quantity of the *liquid* came to be abſorbed by the rupture of the *cruſt* in any part of the bottom of the ſea, and its ſurface ſunk ſufficiently for the former *iſlands* again to appear, freſh *peat* was formed on them, which ſometimes again ſunk beneath the *liquid*, by a new depreſſion of their baſe. Laſtly, in ſome of the ſubſequent great revolutions at the bottom of the ſea, theſe maſſes, compoſed of vegetable and mineral *ſtrata*, underwent much greater cataſtrophes; they broke and ſunk down into deeper *caverns*, and the ſtate into which theſe *ſtrata* were then reduced differs nothing from what we obſerve in our mountains, except that they belong to a lower ſtage of *ruins*, by the very repetition of their ſinkings; which is common to every part of our *plains*, and is found ſo wherever there is ſome inducement to be at the expence of digging deep in them.

26. The production of *chalk* is an operation which I alſo place in this ſame period; but in taking this up immediately after having treated of *coal*, I do not pretend to follow the order of the times; this I hinted to you in my former letter. This order is marked with preciſion in each place, as much by the ſuperpoſition of *ſtrata* of different ſpecies, as by the traces of ſucceſſive accidents. The ſame ſucceſſions are alſo repeated in a number of places, but they are not general, and we find in the intervals other kinds of ſucceſſions, alſo more or leſs repeated, intermixed with monuments of particular effects. It is only therefore, by perſevering in our obſervations, that we may come to unravel this chaos, of which, however, having pointed out the particular cauſes, no doubt can ariſe in reſpect to the general operations.

27. I ſhall not revert to the opinion, which has been completely refuted, of thoſe who have imagined that our *calcareous ſtrata* have been formed from the remains of *marine animals*; confining myſelf to one of its acceſſories, as erroneous as it is itſelf, namely, that *chalk* is the firſt ſtate through which theſe ſubſtances have paſſed before they became

became *lime-ſtone*; a change which has been ſuppoſed owing only to their becoming hardened through ſome operation which required time. But 1ſt, I have found places where the *chalk* is ſeen immediately incumbent on the *lime-ſtone*: theſe are obſervable in large ſections of their *ſtrata*, forming precipices in ſome hills, or *cliffs* on the ſea-ſhore; and here we obſerve, that the firſt *ſtratum* of *chalk*, namely, that which reſts on the *lime-ſtone*, does not in the leaſt differ in ſubſtance from all the other *ſtrata* of *chalk* there or elſewhere; and that the *lime-ſtone* it joins is alſo ſimilar to all others of the ſame maſs; ſo that the two claſſes of *ſtrata* are completely diſtinct from one another. 2dly, Each of theſe claſſes of *ſtrata* contain *marine bodies*, but they differ conſiderably from each other; for, to confine myſelf to one inſtance only, in the lime-ſtone we find quantities of the *cornua ammonis*, of which we have no traces in the incumbent *chalk*: which ſerves directly to prove, that the *liquid* of the ſea had undergone ſome eſſential change at the time when theſe latter *precipitations* took place, as it affected, not only the *precipitations*, but the *ſea-animals*. 3dly, One of the characters of the *chalk* is, that it contains a great abundance of *flints*, ſome of them forming, as it were, a pavement between ſome of its *ſtrata*, others ſprinkled through their maſs: theſe hard bodies would be to be met with again in the *lime-ſtone* below, if it was only more ancient *chalk*; but we find them not.

28. I have ſtated, in the 18th and 24th of my Letters to the *Journal de Phyſique*, my reaſons for believing that the *flints* are local transformations of the *chalk* itſelf, produced by ſome unknown cauſe; which circumſtance I ſhall here confine myſelf to mention only, as I do alſo with reſpect to another, which I have proved in the 13th of thoſe Letters, and before in my *Letters on the Hiſtory of the Earth and of Man*; namely, that all the *flinty gravel* diſperſed among the looſe ſtrata of the ſurface of our continents has been formed in *chalk ſtrata*. It appears then, from this laſt phænomenon, that at the times poſterior to the formation of theſe *ſtrata*, there happened in certain parts of the *liquid*, changes which gave it a power of diſſolving them, without, however, its having any effect on the *flints*, which thus were ſpread on the bottom of the ſea.

29. I think it not neceſſary to return here to thoſe conſiderations, from which it is evident, that the chemical operations through which our globe has arrived at the ſtate in which we now find it, can only be aſſimilated by general characters to thoſe that we obſerve to take place now. Thus, with regard to the diſſolution of the *chalk*, in the ſame *liquid* that produced it, it will be ſufficient to obſerve, that in many known caſes, changes almoſt inſenſible in a *liquid* produce this ſame effect. Modifications of a like nature in the *liquid* might, when ſufficiently attended to, account in the end for many other particular phænomena which ſtill embarraſs us, as I am going to bring another inſtance of that ſort from the beds of *rock-ſalt*.

30. This phænomenon, ſo viſibly particular, has nevertheleſs (like the phænomena of *volcanos*) given birth to geological ſyſtems, in which, ſuppoſing that there could be no other producing cauſe of a *ſalt* ſo nearly reſembling *ſea-ſalt*, but the evaporation of a certain quantity of the *water of the ſea*, and finding nevertheleſs *ſtony ſtrata*

interposed between the beds of *rock-salt*, they thought it necessary to conceive, that the *sea* had at various times covered our *continents*. I have shown, in the 24th of my Letters in the *Journal de Physique*, that this idea of the going and coming of the *sea* is contradicted by all the facts; and there also I have made it evident, that nothing in general chemistry contradicts the supposition, that these *salts* have been precipitated from the *sea* itself, owing to some local changes in its *liquid*. But after this *precipitation*, there followed others of a different kind, which produced certain *stony strata*; and these, after various successions of the two sorts, in some places, served to protect the *strata* of *salt* from the action of the *liquid*, when it was arrived at that state in which it could dissolve them.

31. This phænomenon then, considered in its general character, belongs to the general causes to which we owe all our *strata*; and in that particularity, of a change in the *liquid*, which rendered it capable of dissolving a substance formed in it, it is analogous to the dissolution of the *chalky strata*, with only this difference, that the latter have left us their *flints*; whereas nothing in the *salt strata* could remain to point out those substances which, since their formation, have been dissolved. Lastly, These alternate strata of *rock-salt* and *stone* are now, like the beds of *coal* and *fossil peat*, in those broken masses which form all the eminences on our continents, and extend, in this confused state, under other *strata* which characterize the following *period*.

SIXTH PERIOD.

32. I fix the commencement of this new *period* at the time when the greater part of the *stony strata*, after having been produced, had already suffered the catastrophes I have described in the preceding periods. The *precipitations* which continued to take place in the *liquid*, produced then scarcely any substances capable of forming hard *strata* by remaining at rest at the bottom of the sea; these new *precipitations* were different powders, calcareous, argillaceous, and ferruginous, and a great abundance of various sands. I have proved in my first Letter, that all these *strata* are, like the former, the immediate productions of the ancient sea. As for the *gravels* which we find intermixed, those of *flint* proceed, as I have said above, from the *strata* of *chalk* that have been dissolved; and those which are fragments of *stony strata*, chiefly *primordial*, proceed from the revolutions which the bottom of the *sea* has so often experienced, other instances of which we shall soon come to. I have treated this matter at length in the works quoted above.

33. The *strata* that mark this Period, namely the *loose strata* at the surface of our continents, were accumulated on the *stony strata* in the disorder in which they already were, except on the *mountains*, many of which were become *islands*. We find also, here and there, in the plains, hills formed of *stony strata*, which have not been covered, or do not remain covered with these now substances, and other masses of the same *strata*, which have been covered, but whose highest parts are very near the surface of the plains. These stony

maſſes are *ruins* of the former *cruſt*, and their broken ſtrata are inclined in every direction. Here again, the public intereſt has much aſſiſted Geology: they ſeek after theſe ſcattered maſſes in ſandy countries, to procure ſtones for building; of which M. De Dolomieu has given us a very intereſting inſtance with reſpect to the lower Egypt; ſtating, that in the *ſands*, which he has proved to have exiſted before the *Nile*, or any of our rivers, there riſe here and there, *calcareous rocks*, the *ſtrata* of which extend beneath the *ſands*; and that it is in the neighbourhood of theſe *rocks* they got the materials with which the moſt ancient towns of that country were built. Now in following under the ſoil in many countries, theſe ſummits of ſubterraneous *mountains*, we find, as in the *coal fields* and mines of *rock ſalt*, that the baſes of our hills and plains, which are covered with looſe matter, are, as well as the *mountains* that are raiſed above, the *ruins* of *ſtony ſtrata*.

34. Theſe *looſe ſtrata* themſelves have undergone divers cataſtrophes before they were abandoned by the *ſea*; and probably alſo they ſuffered at the æra of this great revolution. The marks of theſe cataſtrophes are the abrupt ſides we find in many of the hills, which preſent vaſt ſections, the whole of which, or greater or leſs portions towards the top, are *looſe ſtrata*. In this latter caſe, we find beneath the *looſe ſtrata*, the ſame ſection continued through the *ſtony ſtrata*, which conſequently muſt have participated with all that lie below them, in the ſame cataſtrophe. We can have no doubt but that theſe muſt have been the effects of the laſt ſinkings which the maſs of *ſtrata* ſuffered in theſe places. I have obſerved this phænomenon, with all its modifications, in various countries, and everywhere it was evident that it could have had no other cauſe; and beſides it exhibited all the other characters that diſtinguiſh it: the *looſe ſtrata*, thus broken, are often much *indined* together with thoſe that lie below them; and they are almoſt every where ſtudded, like our *calcareous mountains*, with great and ſmall fragments of the *primordial ſtrata*, driven from the inner parts by the violent eruptions of the elaſtic fluids during the partial ſinkings of the whole aſſemblage of *ſtrata* oppoſite to the *granite*.

35. Another phænomenon, which, among our Geological monuments, characterizes this *Period*, is the remains of *terreſtrial animals* found in the *looſe ſtrata*; the firſt trace of the exiſtence of theſe *animals* on our globe. I have already ſhown in my firſt letter, that this phænomenon is one of thoſe that ſerve to demonſtrate the ſmall antiquity of our *continents*; conſidering the ſtate of preſervation in which the bodies of theſe *animals* are found in *ſtrata* not very deep, compoſed of *looſe materials*, and which the rain water is continually pervading to form our ſprings. When we ſeek then to determine at what diſtance of time theſe *ſkeletons* were depoſited in the places where they are found, we muſt for the moment forget that we have to ſpeak of the *rhinoceros*, *elephant*, and *hippopotamus*, which at one time exiſted in our climates, together with *kine*, *deer*, and other of our European quadrupeds: this mixture ſo ſurpriſing, is, without doubt, a great phænomenon, but its cauſe is not to be ſought for in the long lapſe of time, as I am going firſt to call to mind.

36. Thoſe

36. Thoſe who have fancied that *elephants* and *rhinoceroſes* have paſſed ſouthward by a regular courſe of changes on our globe, have imagined they found this explained by the idea that the globe has gradually *cooled*, and that the ſun having longer kept up the *heat* between the Tropics, theſe *animals*, which at firſt lived to the North, have gradually migrated towards thoſe regions which they now inhabit. But this is quite a gratuitous hypotheſis; for ſince the whole courſe of the obſervations of mankind has not ſerved to diſcover any ſign of this *cooling* of the globe, there is no limit to be aſſigned to the time that muſt be given to ſuch a change in the *temperature*; while the ſtate of the preſervation of the bodies of which we have been ſpeaking, fixes very narrow limits to the time that has elapſed ſince theſe *animals* exiſted in our climates.

37. But let us recur to the true phænomenon. If there had been a gradual *migration* of *elephants* and *rhinoceroſes* from the North to the South, our *continents* muſt have themſelves exiſted at the time theſe *animals* inhabited our latitudes, ſince they muſt have paſſed from country to country into the regions they now inhabit; and this is what they ſuppoſe: but the remains of theſe *animals* are found in ſuch *ſtrata* as contain alſo the remains of *marine animals*, and that as far as to the middle of our *continents*. The *ſea*, therefore, as yet covered theſe countries, at the time when theſe *quadrupeds*, now foreign to us, were living; which totally contradicts their ſuppoſed *migration* on our *continents*. There happened then to theſe *terreſtrial animals*, at this period, what happened in the preceding *period* to ſuch quantities of *vegetable ſubſtances*; thoſe which inhabited *iſlands*, the maſs of which had not yet a ſolid baſe, were enveloped in their cataſtrophes. Some of them ſaved themſelves by ſwimming to other *iſlands*, and they are thoſe that periſhed in the paſſage, or whoſe bodies were already depoſited in theſe *iſlands*, which we find buried in our *ſtrata*. There has happened then ſome grand revolution on our globe, ſince the time when theſe *animals* lived in our *latitudes*, and it is in this revolution that we ſhall find the reaſon why they no longer live there. This will be explained afterwards.

38. We muſt not confound this phænomenon with that of the *bones*, which are found in ſuch quantities in certain caverns. I had made this miſtake in my letters on the *Hiſtory of the Earth and of Man*, in deſcribing the *Cavern* of *Shartfeld*; but I rectified it in the 14th of my Letters in the *Journal de Phyſique*. This latter phænomenon differs eſſentially from the former, becauſe the *bones* it preſents are found buried under an accumulation of *ſtalactites*, which ſhows that they were depoſited there at times when theſe *caverns* were already above the ſurface of the *ſea*. I have given in the ſame Letter the reaſons that lead me to believe that theſe *caverns* belonged to *iſlands*, which have ſince become the ſummits of our hills and mountains, and that they then ſerved as places of retirement to quadrupeds, principally amphibious; which I have exemplified from certain parts of the coaſt of Scotland, where the ſame thing ſtill takes place. The *ſea-cows* chiefly retire into caves along the coaſt, when they are ſick, and die there. Theſe ancient *caverns* were then as it were *cæmeteries* for the *animals* which inhabited or frequented the

iſlands

iſlands to which they belonged, which alone can account for the prodigious quantity of the *bones* of animals foreign to the country, which have there been found heaped up and covered with *ſtalactite*.

39. In drawing near thus to the epocha when the *organized beings* of our globe arrived at the ſtate in which they now ſubſiſt, I ought to premiſe, that I have not had any intention in theſe Letters to ſpeak of their *origin*: it is too important a ſubject to be treated tranſitorily: but I have done it in a memoir which I purpoſe to publiſh on ſome other occaſion. I therefore ſhall confine myſelf to remark, that the remains of *animals*, both *marine* and *terreſtrial*, and of *vegetables*, that we find on the latter *ſtrata* produced by the *ſea*, previous to its retreat from our *continents*, are almoſt entirely ſimilar to the ſpecies now exiſting, and that the only difference of conſequence to be noticed is, that the change of *latitude* which has here been noticed with reſpect to ſome *quadrupeds*, is alſo to be found in many ſpecies of *marine animals*.

40. At length then I have arrived, through a ſeries of Geological monuments and phyſical cauſes, at the end of the *Sixth* of thoſe *Periods*, into which I have divided the chain of operations which commenced from the addition of *light* to the other matters of which the earth is compoſed; fixing for the end of theſe *Periods*, on the epocha when the *ſea* was ready to abandon its firſt *bed*. I ſaid at my entrance on this diſcuſſion, that theſe *ſix Periods* bore a relation to the *ſix days* mentioned in the firſt chapter of *Geneſis*; nevertheleſs I have not adverted afreſh to this idea in the courſe of my expoſition, becauſe it is to ſtand alone. But when well-informed Philoſophers ſhall come ſeriouſly to attend to the relation that ſubſiſts between the circumſtances characteriſtic of each of theſe *days*, and what has paſſed on our globe in the *Periods* correſponding, proved by monuments open to every body's obſervation, they will acknowledge, that *Nature* herſelf pays homage to that ſacred and ſublime hiſtory.

41. There is only one main circumſtance of which theſe monuments give no evidence, namely, the *Birth of Man*, in the ſixth Period; no *human ſkeleton* being to be found in our *ſtrata*; but from this we can draw no other conſequence, except that *men*, if they exiſted then, had not paſſed, as the *animals* and *vegetables* had, into ſuch *iſlands* as were ſubject to ſubmerſion: that they had remained on the ancient *continents*, and that they were drowned with them in ſome ſucceeding revolution in which theſe *continents* ſuddenly *ſunk*, ſo as that the *ſea* overflows this part of the globe, and thus gave exiſtence to our *continents*. This ſhall be the ſubject of my next Letter.

As the Charge of Mr. D'Iſraell againſt Mrs. Macaulay has attracted a good deal of the public Attention, we ſhall publiſh at Length the Anſwer we have received from that Gentleman to the Allegations of Mr. Graham in our laſt.

" Gentlemen,

" The heavy Charge reſpecting Mrs. Macaulay is given with a religious Attachment to TRUTH. Mr. GRAHAM attacks *my* candour; the Public ſhall judge of *his own*. The MS. Memorandum *he* has given thus:

" 12th Nov. 1764, ſent down to Mrs. Macaulay.

Signed " C. MORTON.

" With what Intention was the *former* part omitted? This is a correct tranſcript.

" Upon Examination of the Books, Nov. 12, 1764, theſe four laſt Leaves were torn out,

" C. MORTON.

" Mem. Nov. 12, ſent down to Mrs. Macaulay.

" Had the Teſtimony of Dr. Morton been as deciſive as it is reſpectable, I ſhould only now have to retract my Aſſertion. But the Letter is myſterious, for it is only ſaid, ' that he RATHER thinks the Leaves were wanting when the MS. was ſent to Mrs. M.'

" As no Memorandums are uſually made in MSS. which are ſent for the Uſe of any Perſon, I aſk why there is her *name* at all ſpecified in this MS.? It has been ſaid that the Stamp of the Britiſh Muſeum being on the laſt Page, proves, that the MS. had been originally received in this State. This decides nothing; for if any one had torn theſe Leaves, the Stamp would have been *renewed* on the laſt remaining one.

" When I diſcovered this ſingular note, I likewiſe received Information from a quarter of undoubted Authority. I was told that the female Hiſtorian had acted thus *more than once*, and when accuſed, inſolently *confeſſed* it, and was therefore *refuſed* further *Acceſs* to the Muſeum. Theſe Facts are alſo *well known* to ſeveral Gentlemen who attend the Reading-room. At preſent, my Remoteneſs from the Metropolis hinders me from citing Names, without Permiſſion, which would ſanction this Intelligence.

" The circumſtantial Evidence of the Memorandum, united with theſe Facts, confirmed my belief, when I publiſhed the Anecdote, and now it is publiſhed, I ſtill believe it. But as my only View is the diſintereſted Cauſe of Truth, if Mrs.

Macaulay can *yet* be exculpated, I ſhall be the firſt to eraſe what I have been the firſt to write.

" The Reſpect due to the Public, not to the Rev. W. Graham, who has employed an undue Virulence of Style, has claimed this Notice from

" Gentlemen,

" Yours, &c. &c.

Sept. 20, 1794. " J. D'ISRAELI."

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A. B. C. &c. though apparently friendly, in the main, to us, as well as to our Cauſe, throw out ſome Inſinuations which we diſdain. Neither to praiſe nor to cenſure have we ever been induced by any Motives except thoſe of candid Judgment.

With reſpect to a particular Work on which they expatiate at ſome length, this is our Reply. Inſtead of ſending us general Accuſations, had theſe Correſpondents favoured us with ſpecific Proofs of what they alledge, thoſe Proofs ſhould have been brought forward by us in their proper place. We have examined the Work without finding them, and therefore expreſs that Opinion which reſults from what we have read.—With reſpect to all Works, without Exception, our invariable Rule is to conſider, not by whom they are written, but what is written in them. By ſo doing, we truſt, we ſhall beſt ſerve the Cauſe in which we are engaged, which we firmly believe to be the Cauſe of Truth. " Iſti qui in verba jurant, nec quid dicatur æſtimant, ſed à quo, ſciant, quæ optima ſunt, eſſe communia." As to *Junius*, we ſhould be ſorry to have it ſuppoſed that we admire any thing beyond his Genius and his Style. Theſe will embalm his Malevolence, and make his Writings admired, while the Writer is deteſted. His wilfully falſe Accuſations, on pretended Knowledge, againſt a Perſonage of the higheſt Rank, are ſufficient alone to prove the Baſeneſs of his Character. On other Points mentioned by theſe Correſpondents, Opinions vary, and Matters by them diſliked, are, by many competent Judges, highly eſteemed.

J. S. writes to inform us, that the Baron de St. Croix, whom we ſuſpected to have been guillotined (Vol. III, p. 511) is at this Moment the French Ambaſſador at Conſtantinople, under the Name of Citizen Deſcorches.

X. points

X. points out to our Attention, and to that of Mr. Gilpin, Dr. Bandinell's Explanation of Rom. ix. 1, 2, 3, in a Sermon ſubjoined to his Bampton Lectures, publiſhed in 1780. The Doctor there argues, that "ηυχομην is not *potential*, but barely denotes ſomething that the Apoſtle had formerly done." This Correſpondent alſo points out, that ſhould Mr. Wheeldon publiſh a Second Edition of the Life of Biſhop Taylor, he may receive much uſeful Information from the Widow or the Son of the late Rev. Mr. Ralph Nicholſon, Rector of Dudcot, near Abingdon, in Berkſhire. Mr. Nicolſon was once a Fellow of Brazen-noſe College, of which his Son is believed to be now a Member. Mr. Nicolſon was a rapturous Admirer of Biſhop Taylor; and intended, had not Death prevented, to publiſh the Life of that excellent Prelate.

Tremulus has our Thanks for his Favour; to which we ſhall pay ſuch Attention as we can to an anonymous Communication.

Amicus Verus may be aſſured that the Controverſy concerning the Writings of which he enquires, has long been decided againſt their Antiquity. The only Wonder is, how it could ever riſe to a Controverſy.

J. T. Sidneienſis writes to diſtinguiſh between the Suppoſition that καλαζραζειν was a Cilician Word, and that of its being provincial only in the particular Senſe of the Paſſage under Conſideration; the latter of which is his Opinion. He thinks alſo, that θελων, as implying the Diſpoſition of the Beguiler to beguile the Coloſſians, could form no Part of the Apoſtle's injunction; and conſequently, that the Paſſages adduced as parallel are not truly ſo.

A Correſpondent, who writes without Signature from Ipſwich, may be aſſured that we ſee the Propriety of his Diſtinction. At the ſame Time we conceive no more to be meant by the Expreſſion he alludes to, than that the firſt Perſon named is an eſſential Part of the Conſtitution, which is doubtleſs true.

To *Jacob* we reply, that we have not denied the Ingenuity of the Work he mentions; but that we think it, on that Account only, the more dangerous. The Diſtinction made by *Jacob* we believe to be what the Author himſelf would not make.

DOMESTIC

DOMESTIC LITERATURE.

We understand that the First Volume of Mr. Nichols's History of Leicestershire is in a great State of Forwardness, and will very shortly appear. It will contain more Plates, and probably more Information, than any other Work of the Kind that has yet been published. Some of the Plates also are executed in a superior Style.

Mr. Beloe's Translation of the Attic Nights of Aulus Gellius, in Three Volumes, 8vo. with many Notes, is completed at the Press, and will very speedily be published.

The Public may expect also, in a short Time, Mr. Billing's Account of Discoveries, both in Russian and in English.

A Life of Mr. Robinson, by Mr. Dyer.

And a Translation of the Poems of the best modern Writers of Latin Verse, by Mr. Coleridge.

Mr. Este, we hear, has prepared two Volumes of Travels, which are to contain an Account of Flanders, Brabant, and Germany—and of Switzerland, the Tyrol, and Italy.

We are informed, that Preparations, for a very extensive Naval History of Great Britain are making by Mr. Lodge, to whom the Learned World is already so materially indebted.

ERRATUM in No. II. Vol. IV.

At the Instance of Mr. Elphinston, we correct *forguif* to *forgive*, in p. 69 of this Volume: and at the same Time thank that Gentleman for his friendly Expressions.

In the Present Number, p. 231,

For the Price of Dallaway's Heraldry, read 2l. 2s. instead of 3l. 6s.

THE

BRITISH CRITIC,

For OCTOBER, 1794.

Inde et liber crevit, dum ornare patriam, et amplificare gaudemus, pariterque et defensioni ejus servimus et gloriæ. PLIN. EPIST.

Thus hath our work increased from the delight we take to honour and serve our country, labouring at the same time for her defence and for her glory.

ART. I. *A View of Nature, in Letters to a Traveller among the Alps, with Reflections on the Atheistical Philosophy now exemplified in France.* By Richard Joseph Sulivan Esq. F. A. S. and F. R. S. 8vo. 6 vols. 1l. 16s. Becket. 1794.

WE were not surprised to find that this work had been early able to make its own way in the world; that it had been eagerly enquired for at the shops, and that many copies had been sold almost as soon as it made its appearance. The title page is captivating. "*A View of Nature,*" carried through *six Volumes*, and those of no small magnitude, might reasonably be expected to interest, in a great degree, every inquisitive and curious mind, as containing, probably, a copious account of this great scene of things, and all the wonders of the Creation. And this in the familiar style of "letters", and written to "*a Traveller in the Alps*", where nature, as it were, has fixed her throne, and reigns in grandeur and sublimity! We would hope too, that the other part of the Title-page has had its attractions; that, in this kingdom at least,

every opposition to "*the Atheistical Philosophy now exemplified in France*", has a natural claim to the notice and support of the literary world. The reflections of a philosopher and naturalist are now the more important, as these Atheistical tenets have, as we see, been themselves dignified with the usurped title of philosophy, and the great God of Nature shut out from his own works, by the most wonderful of his creatures; intelligence made dependent on matter and motion; and the stupendous mechanism of the world, its continuance and support, attributed to the blind agency of secondary causes. We were sorry, however, to find that though Atheism is here opposed, religion is not sufficiently respected. A third attraction the Title-page might possess in the name of the learned author, already known for other works of celebrity and reputation, and in his distinction, as a Fellow of two of the most learned Societies of Europe.

With an extensive knowledge of the works of antiquity, Mr. Sulivan appears to have carefully attended to every modern discovery, and all the systems and hypotheses built upon them; to have watched their progress, their reception in the world, their subsequent establishment or overthrow, as new lights have served to compare them, or show their fallacies and errors. And on these generally, as he considered them, has he passed a judgment of his own; in some cases not dictatorially, but with diffidence, becoming an impartial enquirer after truth. We do not mean to derogate from the reputation of Mr. S. as an original writer, by saying that his work is in general, rather a compilation than a composition, for such not only from its nature it necessarily must be, but such Mr. Sulivan himself acknowledges it, both in his preface, and at the conclusion of his volumes. To give then a concise character of this performance, we may consider it as a valuable collection from the works of the most enlightened philosophers both of ancient and modern times, on speculative subjects, as well as in the line of experimental enquiry; in which the oldest systems and conjectures, with respect to this great scene of things, are recalled to our remembrance, and severally disposed of, as succeeding discoveries have contradicted their principles, 'till we come down to the present day, and to the several points still open to doubt and controversy. Mr. S. himself on all those points has some system of his own, which he commonly states in a few words, and which may be considered as that which forms the original part of the book. The rest as a laborious and judicious selection from works, scattered and dispersed, unintelligible to many, and inaccessible perhaps to more, is a valuable present to the public:

public: and however on ſome points we may be diſpoſed to differ from the author, on others we ſhall moſt gladly join in giving every teſtimony of acknowledgment and approbation.

But if, at the outſet of our review of theſe volumes, we ſcruple not to ſpeak of them altogether, as compoſing a work full of curious information, we muſt obſerve that there may be alſo a doubt whether the *variety* of knowledge diſplayed is not *too great*, though ſome apology is made for it in the Preface. A merit indeed it muſt be, in one light, to have provided ſomething to ſuit the taſte of many different claſſes of readers, but it is not perhaps quite within the rules of fair dealing to depart very widely from the ſubject expreſſed in the Title-page, ſo as, in this inſtance, to ſeduce by falſe lights the ſtudent of nature, from her flowery and bewitching paths, into the dreary regions of antiquarian reſearch. For ſurely many readers who may have been tempted by the attractive title of a "*View of Nature*," ſo extenſive as to engage *ſix volumes*, will be ſtartled to find themſelves ſtopped at the fourth by "digreſſions concerning the antiquities of the Scythian Monarchy—The hiſtory of the Sanſkreet language—The derivation of European ſuperſtitions from the Eaſt—The ſymbolical meaning of the latter—The obſcurity of the hiſtory of letters—Ancient method of writing—Alphabets—Scythian origin of the Greek and Latin tongues—Radical difference of the Celtic and Gothic languages—Comparative antiquity of the Scots and Iriſh—Similarity of the Greek and Iriſh tongues, of Phœnician and Iriſh inſcriptions," with variety of other matters, taking up a very large part of the three laſt volumes, and certainly little connected, however meant ſo by Mr. Sulivan, with what the generality of readers would agree in calling a "*View of Nature.*" The naturaliſt, we muſt ſay, certainly may feel with ſome reaſon diſappointed, to find that in reality not more than three of the ſix volumes ſtrictly belong to him, and that in the 4th and 5th he muſt give way to the Antiquarian and Philologiſt. The Theologian and Metaphyſician, we are willing to admit, may claim their ſhare, (which, however, is pretty conſiderable,) under the other part of the Title, nor will the real lover of nature be diſpleaſed to have the ſupreme intelligence vindicated and defended, or "to have it ſhown how little ſupport the advocates of the atheiſtical philoſophy can derive, either from Phyſics when well underſtood, or from Metaphyſics when cleared of their extravagancy." (See preface.) Of this we would hope no true naturaliſt would complain, but at the worſt, ſhould he feel himſelf diſappointed, and his views ſacrificed to thoſe of the Antiquarian, Philologiſt, &c. theſe at leaſt will be agreeably ſurpriſed to find what they could not expect, and to meet

with, (what theſe laſt volumes certainly contain) many curious diſcuſſions on their favourite topics.

It cannot be expected that we ſhould follow Mr. S. ſtep by ſtep through the various tracks he has taken; in almoſt every letter ſome new ſubject is ſtarted, and in every page ſome important obſervation is tranſmitted to us, from the general ſtorehouſe of human knowledge. Our endeavour will rather be to collect M. Sulivan's own ſentiments on ſuch points of ſpeculative and experimental Philoſophy, as mankind are not yet fully agreed in, together with his obſervations on ſuch philoſophical and theological doubts and queſtions as he has thought proper to bring within the plan of his work.—Some method we ſhall endeavour to purſue, by taking the volumes as they occur, though in many caſes all that relates to a particular point muſt be collected from diſtinct parts of the work, and Mr. S, muſt excuſe us if we fail to notice as new, all that he has added of his own, as well as if we impute to him ſometimes what may properly belong to another, a difficulty having occurred to us from Mr. Sulivan's mode of reference; as throughout the greater part of the book, almoſt every page is given *generally* to ſome other author, without ſuch marks of ſpecification as might better ſerve to diſtinguiſh the adopted, from the *original* opinion.

Theſe letters, we learn from the Preface, were begun in France in the year 1789, and continued from that country, Italy, Germany, and England, through the years 1790 and 1791. To whom they were addreſſed does not appear.—The five firſt letters are appropriated by the author to prepare the mind of his young friend for the ſtudy of nature—to guard him againſt the too general "propenſity to turn matters of ſerious and weighty import to ridicule," and to direct his views upward to the ſupreme Creator of that great ſcene of things he was anxious to look into. A moſt neceſſary precaution, if we are to conſider the following as a true repreſentation of his friends prepoſſeſſions: "In one of your laſt letters, you tell me, the ſyſtem of atheiſm is the natural fruit of much and continued ſtudy, in a mind cooled by reaſon and experience"! In accounting for the illiberal propenſity of ſome people indiſcriminately to ſneer at religious inſtitutions, Mr. S. (probably moſt juſtly) attributes it to the unbounded claims to temporal as well as ſpiritual dominion, the abject and comfortleſs auſterities, and the puerile ſubtleties, that have diſgraced the character of certain orders of the prieſthood; notwithſtanding, however, ſays Mr. S. as the religion of every country makes a great part in its political fabric, it is neither candid nor dignified to run into the faſhionable practice of expoſing the profeſſion, the perſons and the characters of Prieſts. Throughout Europe

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the generality of the Clergy lead virtuous and pious lives." This, however, is forbearance, not friendlineſs; a homage to virtue and policy, not an attachment to religion.

Having beſpoken an unprejudiced attention from his friend, and undertaken to enter on his "View of Nature" with no other purpoſe or hope than that of leading him "through Nature up to Nature's God," Mr. S. begins with the Earth itſelf, and lays open to his correſpondent the outlines of ſuch theories as he conceives to be the principal of thoſe that have hitherto appeared ſince man firſt began his enquiries into the formation of the Globe. Burnet's, Whiſton's, Woodward's, Le Cat's, Buffon's, Raſpe's, De Luc's, Whitehurſt's, and Dr. Hutton's, are what he has thought proper to ſelect. Of thoſe that have been univerſally given up, it will be needleſs to adduce Mr. Sulivan's opinion, eſpecially as he in the main agrees with the general deciſion. Thus Burnet's is called an "elegant romance." Whiſton's, "a fanciful jumble of divinity and aſtronomy," Woodward's a ſyſtem "founded on miſtake and contradicted by facts," Le Cat's both "contrary to reaſon and ſcripture," Buffon's "the fairy wanderings of an ardent and fertile imagination," (That author's idea of the vitreous ſtate of the globe, Mr. S. is diſpoſed to treat with more than uſual levity, p. 60.) Raſpe's ſyſtem, which was principally brought forward in oppoſition to Buffon, is alſo pronounced not to be free from difficulties, nor does Mr. S. ſeem heartily to join hands with him in any point except that the "preſent cruſt of the Globe, is not the ſame with the primitive cruſt, or the matter with which the earth was covered at the creation." Mr. De Luc's theory, which was alſo in a great degree advanced in oppoſition to Buffon, but yet more particularly intended to prove the recent origin of our continents*, Mr. S. ſeems diſpoſed to conſider as a ſyſtem of "conſiderable ingenuity," though we ſhall ſee hereafter that Mr. S. muſt differ from M. De Luc in one *moſt eſſential point* of his doctrine. Mr. Whitehurſt's theory he conceives to depend on arbitrary aſſumptions that are not maintainable. Mr. W. certainly in aſſerting that the world *muſt have been brought into exiſtence, either in a ſolid or a fluid ſtate*, ſpoke unguardedly; for as Mr. S. ſays, "why might it not have been created partly one and partly the other, as is evidently its ſtate at preſent?" In ſhort, like the reſt, Mr. Whitehurſt's theory is pronounced to be "far from affording a ſatisfactory explanation of the manner in which the God of Nature effected a creation." Dr. Hutton's theory is the laſt Mr. S. takes notice of, he ſpeaks of that author as a naturaliſt of

* See that acute and amiable author's various works, particularly his Letters on Geology, publiſhed in this Review, in which this ſubject is enforced.

"eminent

"eminent abilities," but differs from him in that "he gives too implicitly into the belief of *the eternity of the world*," in maintaining what Mr. S. ſtates as the fourth general propoſition of his ſyſtem, "that the decay and waſte of the old land is a progreſſive work, which always did and always will go on in a perpetual ſucceſſion, forming world after world." Mr. S. alſo diſapproves of Dr. Hutton's idea of the operations of a ſubterraneous fire, declaring it to be his opinion, "that all terrene and mineral ſubſtances, with a few volcanic eruptions point with a legible index to *water*, as the chief agent of their formation." p. 94. Thus far Mr. S. ſeems to have met with no theory ſatisfactory to his mind; at the ſame time he deſpairs of finding any thing to ſubſtitute for ſuch foundations as have been aſſigned for the ſtructure of the Globe. "The ſolar fragment, (of Buffon) the central fire, and the *chaotic fluid*, it is eaſy for us to diſſent from the admiſſion of; but what is to be ſubſtituted in their place? Let us reſt where we are. It cannot be for our intereſt or our ſatisfaction to inveſtigate ſo incomprehenſible a ſubject. The myſtery of creation is greatly beyond the powers of our intellect." p. 95.—Democritus, Epicurus, Lucretius, Ariſtotle, Gaſſendus, Deſcartes, with the numerous family of the Scholaſtics, all ran into this trackleſs error, as has been well obſerved, when they have *taken their own reaſon* for a judge of the ſtructure of the world, which they were not appointed by God to conſtruct, govern, or underſtand All that they have each of them apart imagined about the chaos, and the formation of the univerſe, has been found baſeleſs and unintelligible; beyond their reach, and evidently contradicted by reaſon and experience." p. 98. A few pages following this obſervation, which reproaches the vanity of mankind in ſeeking to underſtand the formation of this Globe, we find Mr. S. falling into the very error he condemns, and becoming a ſyſtem-maker himſelf. p. 101.—In this place, he obſerves, that the globe exhibits four grand and important particulars:—*a great antiquity*; accidents of inconceivable extent and force; the almoſt certainty of the pre-exiſtence of terreſtrial places; and the renovation of the human ſpecies." Theſe four grand points, however, are not inſiſted upon immediately, but in the courſe of the work we ſhall ſee them reſumed, and arguments adduced to ſupport them, which we ſhall notice in their place. The 13th Letter, which immediately follows that in which the obſervation above alluded to occurs, paſſes, rather abruptly as we think, to the diſputed doctrines of Anaxagoras and Democritus, on the indiviſibility of matter, and the exiſtence of atoms. On this ſubject, in anſwer to thoſe who have argued,

that the ultimate component part of any groſs body being neceſſarily of ſome determinate form, the parts of ſuch a body muſt be diviſible, and therefore muſt have parts. "May it not be aſked," Mr. S. obſerves, "whether this be not ſtepping beyond the bounds of mathematical preciſion? The ultimate, that is, the ſmalleſt particle of any body, cannot have parts that are ſmaller; nor is it eaſily to be conceived how the ultimate can be ſuppoſed diviſible into parts beyond the laſt. One part of matter, you will allow, cannot be divided but by another; the moſt ſubtle of theſe parts muſt, conſequently, reſt integral; when we get to the utmoſt link imagination can carry us to, the diviſor of the divided muſt ſtill remain." p. 110. Mr. S. ſeems to agree with Mr. Jones *(Elements of Nature)*, that though matter be not infinitely diviſible, yet, that from the exceedingly minute diviſion of which matter is capable, it may reaſonably be called *indefinitely* diviſible. P 112.

Mr. S. next paſſes to the doctrine of attraction, the laws and properties of which he ſtates as determined by Newton, with the experiments illuſtrative of them. He ſhows, that "the doctrine was familiarly known and maintained by the ancients, though Newton alone had ideas on the ſubject demonſtratively clear and explicit." In ſpeaking of the *Vis Inertiæ*, Mr. S. defends Newton againſt the charge of thoſe who have inferred, that it attributes to body a power and energy. "Newton," obſerves Mr. S. "having aſſerted the *inactivity* of matter, it was natural for him to make uſe of a word not in any reſpect applicable to *activity*. The doctrine he had to eſtabliſh was new, and therefore required a new term. The *Vis Inertiæ*, therefore, which is a *Vis Inſitæ*, or innate tendency, ſtruck him; he applied it to the idea, and it has ſtood the teſt of the moſt enlightened underſtandings." P. 132.

In the 14th Letter, Mr. S. begins his examination of the elements. Fire being the firſt to paſs in review. On the points which have been the principal ſubjects of controverſy with reſpect to this element, Mr. S. ſeems inclined to agree with thoſe who make it a corporeal ſubſtance; and to the doctrine that the ſolar light is poſitive heat, he gives *his full aſſent* in oppoſition to the opinions of M. de Sauſſure. As Mr. Sulivan ſeems to have conſidered this matter with great attention, and as he continues an eſpouſer of the almoſt exploded doctrine of phlogiſton, which he ſeems to us to defend, as far as he goes, with cogent argument and fair reaſoning, we ſhall lay open his thoughts on this controverſy of the preſent times more at large.

* "This wonderful cauſe, or this wonderful effect, which ever it may be, ſlies, it muſt be confeſſed, from every reſearch. The moſt violent

violent heat does not manifeſt itſelf by any luminous appearance; nor, in ſome inſtances, does the moſt brilliant lucidity afford any heat. Theſe contradiſtinctions would, therefore, ſeem to indicate two contrary elements, or at leaſt diſtinct modifications of the ſame ſubſtance; and might further lead one to believe, that the action of light to cauſe heat, is determined by the integrity of that light.—Fire is in every ſubſtance in nature, light is not ſo. Fire proceeds in every direction, light always in ſtraight lines. The principle of heat in animals, in vegetables, in fluids, and even in ſolids, is in action without being viſible: but phoſphoric bodies, which are to be met with in mineral, as well as in animal and vegetable ſubſtances, are luminous and viſible, and yet yield no heat. This, however, does not go to prove that heat is not joined with light in the ſolar emiſſions, any more, than becauſe theſe emiſſions ſcarcely affect a diaphanous body, they are alſo incapable of affecting an opaque one, in which they fix, and which they conſequently heat. Does not the burning mirror, by concentrating the ſolar rays into one focus, give an aſtoniſhing degree of heat? And as that heat burns intenſely, can it be called any thing but fire?

"But where is the ſound philoſophy (I hope I may be pardoned the queſtion) of reducing every thing to one, and only one cauſe? There are luminous bodies without heat; there are heated bodies without lucidity. Is it not, therefore, allowed us to believe, that heat and light may be blended in the ſolar ray, as fragrance and colour are in the roſe? Light, heat, and flame may be modifications, but they do not alter the nature of a firſt ſubſtance. Whether motion be the cauſe of fire, or fire the cauſe of motion, the phænomena reſt ſtill the ſame. If the ſun do not give us immediate heat from its own ſubſtance, it is the cauſe of giving us immediate heat from ſome other ſubſtance. A poſitive emiſſion of particles, or a poſitive action on an univerſal medium, comes to one and the ſame point.—Our bleak north-eaſt winds, which, in their violence, are reflected ſo as to cauſe powerful colliſions, never generate heat. But the ſun we feel to be the ſource of heat, the nearer we advance, or the more we recede from the equator, and this in the ratio of the reflection of its rays.

"The phænomena of light and heat, however, may be diſtinct from the phænomenon of terreſtrial burning. The element of fire, we know, is every where: it is in the earth we tread upon; it is in the air we breathe; it is in the aliments that nouriſh us; no part of nature is without it. But, it has long been aſcertained, that combuſtion will not take place unleſs it be nouriſhed by air; that a given quantity of air, in which a body is left to burn, will admit of combuſtion no longer than it is able to feed it with a portion of itſelf. Thus, in the beginning a body ſupplied with a certain quantity of air, burns with violence; but, no ſooner is the ſurrounding air decompoſed or vitiated than the fire is extinguiſhed, and combuſtion is at an end. On examination, the volume of this air is found diminiſhed, and its nature ſo entirely changed, as to have become a totally different fluid. The vital, or dephlogiſticated parts of it, and which alone adminiſter to combuſtion, are found expended; and hence that doctrine, that burning

ing is caused by the faculty which some substances have to decompose vital air, from the general mass of the atmosphere; and that heat, flame, and light, are proportioned to the rapidity of this decomposition.—for that slow decompositions scarcely give light or heat.

"So far as these principles regard common combustion, they may be allowed to militate against the phlogistic hypothesis of Stahl. But, what are the properties these certain substances possess, which enable them to decompose this vital air? Are they such, as that it would be improper to reduce them into one, and call them all by the name of the inflammable principle, or the principle of fire *sui generis*? Can vital air, without the agency of these properties, cause heat, light, or combustion; In the innermost recesses of nature, in her coldest, and in her darkest abodes, there is, we know, a penetrating, subtile fluid, which causes animation, vegetation, fluidity, evaporation, and, in a word, all the phænomena of this our little globe. Is this a distinct substance? Is this a matter different from vital air? Vital air does not operate to the expansion of metals; nor does the absence of vital air to their contraction. Vital air does not give fluidity to ice, nor does the absence of vital air give congelation to fluidity. What crime in physics, therefore, to admit of an elementary principle of fire? From the earliest periods of time, the wisest men have allowed it. What crime also, to admit that the sun darts out light and heat to the limits of its appropriate system? The wisest men have also allowed of emanations.

"The fire which burns, is apparently nothing but a certain matter put in motion: but, all substances are not capable of causing the motion, of receiving, or even of nourishing it. This matter, however, evidently exists, and is what Stahl called phlogiston. Nature appears to afford an igneous, or inflammable fixed air, as well as a mephitic or aerial fixed acid. Vital air, or as Scheele calls it, the air of fire, is demonstratively necessary, on the surface of the globe, for inflammation. But are the brilliant experiments of modern chymists relative to this vital air, (they will pardon my pyrrhonism) radically to extinguish the no less brilliant experiments of former chymists on phlogiston? An inflammable principle has been as ably supported as a principle of vital air. The inflammable principle exists in animal and in vegetable substances, in solids, in liquids, and, in aëriform fluids. It passes from one to the other, as a common or universal principle; it is the cause of various combinations; it causes fermentations, effervescences, and putrefactions; it causes transudations, evaporations, exhalations, &c. Common terrestrial lights, I know, instantly die away, and disappear in a *vacuum*; a proof, no doubt, of the essential agency of vital air in terrestrial combustion. But the solar rays, in all the energy and strength of fire, dart through this very vacuum, and, in the *absence of all air*, give combustion. Is not the solar light then a matter different from the common terrestrial light? In this experiment of the vacuum, there is no need of the afflux of vital air, disengaged from the atmospheric air. The solar rays here appear to act integrally, and to have a decided effect independent of vital air; whereas vital air is incapable of any decided inflammable effect without the solar influence, or without the aid of some phlogistic process.

"The principle of fire, which is the cause of existence, is different from that of heat, which is the effect. Without the agency of the element

element of fire, there would be neither ſolidity, fluidity, elaſticity, nor motion. Matter would be a ſhapeleſs maſs, without energy or force. Light and heat are not diſtinct properties, they are merely effects. But, the element of fire is the firſt great link in the wonderful chain of nature. It is not only the cauſe of expanſion and volatility, but it is likewiſe the cauſe of coheſion and fixity. It is that which gives to minerals their ſolidity and brilliancy; to calcareous ſubſtances their conſiſtency; and to organized beings their texture and vitality. The principle of fire indeed, the pure phlogiſton, has been confounded with its modification, inflammable air. But the one is elementary, and invariable in its action; the other is a compound, and is various in its combinations. Heat has alſo been denominated a ſubſtance; but heat is only a quality, occaſioned by an augmentation of volume, and a diminution of ſolidity. Its mobility, its inconſtancy, the impoſſibility of fixing it, all prove this. Were heat a ſubſtance and not the effect of a ſubſtance, how inconſiderable ſoever its denſity, it would in ſome meaſure augment the weight of bodies, and that in the ratio of its intenſity. But the weight of a body is the ſame, whether heated or not heated. Neither heat nor light have any ſenſible weight. And yet, how ſlow is the developement of heat, to the aſtoniſhing rapidity of light! Theſe two effects of fire, therefore, differ as intrinſically from each other, as they differ intrinſically from their parent element.

" And here, I think we may come to a concluſion. An emiſſion and a circulation of ſolar particles are to me as ſatisfactory data to go upon, as an emiſſion of odorous effluvia from a flower, or the circulation of the fluids of an animal, or of a vegetable. The rays of the ſun, I conſequently muſt hold to be material, and to be of the element of fire. Of what infinite importance do the preſence of light and of heat appear to be to exiſtence and to vegetation! In light and in heat we may ſee the principles of life, as in darkneſs and cold we may ſee the principles of death. From fire, beſides our own animation, we can trace the taſte, the colour, the perfume of the whole vegetable world. In pure phlogiſton, we can trace the principles of exiſtence, the ſoul of motion, the very nervous fluid, perhaps, which gives ſenſibility to man. In a word, from the orb of the ſun I cannot but conceive light to be projected; and that heat is occaſioned by colliſion or motion, and fire is only dilated by ſome ſpecific cauſe: for there is a moſt ſtriking analogy between bodies at reſt in mechanics, and bodies that are cold in chymiſtry; reſt being but a privation of motion, and cold being but a privation of heat. At the ſame time, I will not deny, that in the phænomena of terreſtrial combuſtion, the preſence and agency of vital air may be neceſſary. Vital air, I know, is ſuppoſed to be the baſe of all acids, and has conſequently been called by the French *la principe oxygene*. But vital air, to recur to an example, I have never found to abound more in the equatorial than in the temperate or frigid regions, or more in the ſummer than in the winter; and yet, why ſhould there be in the neighbourhood of the line, or in the ſummer, if it be not occaſioned by immediate ſolar influence, ſuch unequalled heat, and ſuch unequalled evaporation? Heat and light then, I mean ſuch as come from the ſun, I muſt believe to be independent of vital air, though

though terreſtrial inflammation may not. I may be wrong: but, I have always looked upon the ſun as the diſpenſer of poſitive heat, as well as of poſitive light; and I am not yet ſufficiently convinced by any new, however celebrated theory, to relinquiſh what has ever, until lately, been the favourite, and, as it ſhould ſeem, the ſelf evident opinion of mankind.

"Nor in truth, is there ſuch a mighty difference between the old and the new theories. Lavoiſier thinks that light, heat, and all other remarkable phænomena of combuſtion, depend rather on a certain action of the air, than on the peculiar nature of combuſtible bodies; that the flame which then ariſes, is occaſioned by the diſengagement of the light which was combined with the pure air, not of that which exiſted in the combuſtible body. To pure air he aſcribes that decompoſition, which according to Stahl and Macquer, takes place in the inflammable ſubſtance. Pure air, he conſiders as a compound of fire and another principle; and fixed fire, the diſengagement of which is the principal act on ſuch occaſions, is, in his opinion, ſeparated from the pure air, not from the combuſtible body. Now this fire or heat, which Lavoiſier allows as a principle of pure air, and the diſengagement of which he takes to be the cauſe of the ſparkling flame and vivid heat which accompany the rapid combuſtion produced by that air, act nearly the ſame part with Stahl's phlogiſton, or Macquer's fixed light; and conſequently, as they all ſeem to be univerſally agreed concerning the exiſtence of the principle, the only difference among them is, that one party believe it to exiſt in combuſtible bodies, and to be the cauſe of inflammability; while the other conſider it as a principle of air, and aſcribe inflammation to a different cauſe." P. 170.

Mr. S. is no friend to the central fire of ſome philoſophers, but is of opinion, that there is a conſiderable quantity of fire within the bowels of the earth, both in a free and fixed ſtate; that is, that it is not every where in continual ignition, but capable of being generated from ſubſtances in which it is concentrated, and this concentrated ſtate of the element, whether to be called fire, caloric, or phlogiſton, he conceives (with Dr. Franklin) to be as reaſonably to be admitted, as fixed air or fixed water.

In the 16th Letter, Mr. S. proceeds to the element of Air. This element, which has, of late, engaged the attention of philoſophers to ſo great a degree, and with reſpect to which diſcoveries, the moſt important in the ſcience of Chemiſtry, have been made, neceſſarily engages much of his attention.—The firſt part of the hiſtory of this element includes the account of the atmoſphere, and its component parts, from Bergman, Prieſtley, and the Biſhop of Landaff; its height and different ſtrata, from Buffon, Jones, and Dr. Halley, whoſe account of a meteor, calculated to be 70 miles high, the exploſion of which was heard through ſeveral countries as loud as a broadſide of cannon, Mr. S. adduces as a proof that the atmoſphere poſſeſſes the ſame properties *in every reſpect* at its greateſt

greateſt height as at the ſurface of the earth, which, he ſays, is aſcertained by this fact "almoſt to demonſtration." In this he ſeems to ſpeak too ſtrongly; as if he conceived, with Mr. Buffon, in a paſſage cited immediately afterwards, that exploſion takes place in as great a degree in elevated as in the lower regions of the atmoſphere; whereas, the facts ſtated by M. de Sauſſure, and which Mr. Sulivan himſelf alludes to, of the effect of elevation on the bodily functions and the boiling of water, but more particularly in the ſlight report of a piſtol, ſeem entirely to contradict this.

Mr. S. next treats of the Winds, variable and conſtant—the monſoons and trade winds—ſalutary and peſtiferous winds; of the latter, particularly the Sirocco and Samyal. Theſe accounts are chiefly ſelected from Buffon, Martin, Nicholſon, and Kirwan; nor does any thing new occur, except Mr. S.'s objections to the moon's ſuppoſed attraction of the atmoſphere, which he more fully enters into afterwards. From the Atmoſphere and its properties, Mr. S. proceeds to the different kinds of Air, or Aëriform Fluids, the properties of which he alſo ſtates at large from the ſeveral authors who have particularly treated of them: and as the Acid Airs fall under his conſideration, the analyſis of Acids in general is given, to account for the new denomination of Oxygenous Gas, by which the French Chemiſts diſtinguiſh vital air, whoſe combination with ſome certain elementary ſubſtance is now held to conſtitute each diſtinct acid.

In the 18th, 19th, and 20th Letters, where it falls in Mr. S.'s way to ſpeak of the effects of the different airs on animal and vegetable ſubſtances, as well as the effects of the latter on the atmoſphere, or other combinations of airs, the medicinal qualities of Fixed Air are ſpoken of as not fully aſcertained, and an entertaining account is given of the property of vegetables "to meliorate or injure the air, according to the preſence or abſence of the ſolar light; thus, in one inſtance, acting as the *pabulum*, in the other, as the *peſtis vitæ*: a dephlogiſticated air being ſpread round vegetables in the ſun, and a phlogiſticated air during its abſence." As this ſubject opens to us a wonderful diſplay of God's wiſdom and goodneſs in providing for the ſalubrity of the atmoſphere we breathe, and, at the ſame time, involves in it the ſolution of a queſtion which is often ſtarted by thoſe who keep plants in their chambers (a queſtion to which two abſolutely oppoſite anſwers might be given), namely, whether it is ſalutary or prejudicial to health, it may not be amiſs, for the benefit of the public, to give Mr. Sulivan's account of this extraordinary proceſs, which, with a few preliminary remarks, may

eaſily

eaſily be rendered intelligible to any reader unacquainted with Chemiſtry.

The atmoſphere, or common air we breathe, and which ſeems to us to be one homogeneous fluid, is found upon examination, to be an intimate combination of *three* aërial fluids: *Corrupted* (phlogiſtic, or mephitic) *Air*; *Vital*, or dephlogiſticated *Air*; and *Fixed Air*. The firſt deſtroys life, and extinguiſhes flame. The ſecond is indiſpenſably neceſſary to the ſupport of both. The third, which ſcarcely amounts to one ſixteenth of the mixture, we ſhall not particularly mention, but conſider it at preſent as neutral. Every animal in the common, but indiſpenſable proceſs of reſpiration, and every ſubſtance in combuſtion, hourly conſumes the ſecond of theſe airs; if there was no proviſion made, therefore, for its renovation, nothing being left but the phlogiſticated and fixed airs (the former of which is always three times more abundant than either of the others) animal life would ſoon be at an end, nor could fire for any purpoſes be ſupported. Mr. Sulivan's account of the utility of vegetables will explain how this great end is provided for:

"No poiſon is more ſubtle than the air which is left after reſpirable air is deſtroyed. The œconomy of vegetation, in theſe particulars is aſtoniſhing; and there is no ſubject which has been more induſtriouſly or ſucceſsfully attended to by philoſophers. Ingenhouz was the firſt who proved the great truth, that plants, when expoſed to the influence of the light of the ſun, correct the vitiated air cauſed by the breathing of animals, and other phlogiſtic proceſſes; but that placed out of the influence of the ſun, they infect the air ſo as to occaſion the extinction of life: a ſingle plant being capable, in the courſe of one night, of rendering a body of mephitic air of fifty times its own bulk. Vegetables commence their wholeſome taſk ſhortly after the ſun has riſen above the horizon. It is then, that having ſhaken off the drowſineſs and lethargy of the night, they begin in plentiful ſhowers of vital air, to correct the nocturnal air which has become vitiated. This operation of plants is more or leſs vigorous according to the brightneſs of the day, and the ſituation of the plants, in regard to the direct rays of the ſun. When ſhaded by buildings, or by other means, their exhalations, ſo far from being ſerviceable to the animal œconomy, are, on the contrary, eſſentially poiſonous. The ſtream of good air begins to ſubſide towards the cloſe of the day, and ceaſes, in general, entirely after the ſun is ſet.

"In the elaboration of this pure air, or in the elaboration of the mephitic air, all the parts of the plant are not engaged. The leaves, the roots, and the branches, are thoſe parts alone which are employed. In general, the pure air is poured from the inferior ſurface of the leaf. But young leaves, and thoſe that have not acquired their full growth, do not yield either ſo great a quantity, or of ſo good

good a quality, as thoſe which are of their full ſize, or which are even old. All leaves are not equally bountiful; many of the aquatic genus are found to be the moſt liberal; nor are all leaves equally pernicious during the night and in the ſhade. Some, however, which do not yield to any in their diurnal operation of producing good air, ſurpaſs others in their power of infecting the common air during the night and in the ſhade, inſomuch, that in a few hours they can ſo corrupt a great maſs, as that it ſhall give almoſt inſtantaneous death to an animal plunged into it.

"Flowers, particularly roſes and violets, always exhale a mortal air, and vitiate the ſurrounding maſs, both day and night, both in the light and in the ſhade. Incloſed with atmoſpheric air, they generate a dreadful poiſon. This their mephitic emanation, however, is quite different from the emanation which is their perfume. The firſt is as much to be apprehended, as the other is innoxious and agreeable. Roots recently taken out of the ground, have, in general, the ſame deleterious qualities as flowers. Fruits, even the moſt delicious, are equally pernicious. Peaches, like flowers, for one night, in a ſmall confined bed-chamber, would ſo poiſon the air, as to deſtroy any perſon who would venture to ſleep in it. Muſhrooms exhale at all times a mephitic air: they are always ſurrounded by a poiſonous atmoſphere. Sickly plants loſe their faculty of elaborating wholeſome air; though they retain their faculty of generating mephitic air.

"As the heats of ſummer decreaſe, both leaves and fruits grow feeble in their mephitic operations during the night and in the ſhade. The nocturnal emanations of leaves, and continual evaporations of flowers and of fruits, do not diminiſh in quality in winter, they only diminiſh in quantity; and this ſeems apportioned to animal wants, for animal reſpiration is leſs vitiated in winter than in ſummer. Evergreens loſe in winter almoſt entirely their faculty of meliorating common air, but preſerve the power in the ſun, of correcting the air that is contaminated by reſpiration, and by other phlogiſtic proceſſes. The faculty in vegetables of giving pure air in the ſun, and bad air in the ſhade, augments towards the ſpring, according to the vigour of vegetation. The diurnal emanation from leaves is ſimple; it is a pure, or a dephlogiſticated air, without any mixture of fixed air; but the nocturnal is a compound of fixed air, and of phlogiſticated or inflammable air. Notwithſtanding all this, we have no reaſon to complain, that common air is not vital air; if it were, we ſhould undoubtedly reſpire better but all the vegetable world would periſh. And, on the other hand, were it more loaded with phlogiſton, plants would vegetate better, but all animated nature would periſh. The bounty of Providence has wiſely eſtabliſhed a medium by which the exiſtence of both is maintained. In all the ſurprizing elaboration of theſe fluids, the leaves are the principal inſtruments; the varniſhed ſuperior ſurface imbibes the eſſential particles, which, after elaboration, are by the inferior poured forth in pure but inviſible ſtreams. While the heats of ſummer prevail, and there is conſequently a tendency to corruption, theſe ſtreams are the moſt plentiful. In the winter, when the cold ſtops this general tendency to corruption, the leaves, being no longer of uſe, fall off. In the ſpring they again appear. Thus leaves have a function, which, independent

dependent of their beauty, ſhould make us look upon them as kind co-operators in the preſervation of animal exiſtence. The mephitic, or phlogiſtic emanations, which they exhale in obſcurity, are lighter than the general maſs of the atmoſphere, and conſequently aſcend and leave the inferior regions in purity. Hence, the atmoſphere is as good during the night as during the day; and hence, at leaſt in our temperate climates, the atmoſphere is the beſt in the height of ſummer and in the height of winter; for in the firſt, the vegetable world is in its greateſt vigour; and in the ſecond, the general tendency to corruption has ceaſed. I have wandered, however, a little too far from the point we were engaged upon, the univerſality of the aërial acid, or fixed air." P. 244.

"Plants and animals, as I have already ſaid, act reciprocally on air, for each other's advantage; the breath of animals corrupts the air; the air ſo corrupted becomes more nouriſhing to plants, and the reſpiration obſervable in plants, is the reverſe of that in animals *. The latter take in pure air, and ſend it out foul and phlogiſticated. Plants take in this foul air, and return it purified; and this is ſimply analogous to their faculty of elaborating ſweet juices from impure earth and manure. The ſun raiſes a pure air from plants; whence the atmoſphere in the day-time is rendered more wholeſome than in the night; for plants in the night, or in the ſhade, have a contrary effect upon the air; but their bad effect in the night is not nearly ſo great as their good effect in the day. Flowers always hurt it both day and night. Water plants are remarkably vigorous in their faculty of yielding pure air to correct the inflammable air, which is bred by the ſoil in low marſhy grounds. Thus the beſt remedies are produced, in every region, for its native evils; and thus do all things work together for the general good." P. 263.

"That the air which paſſes from the lungs is highly mephitic, is eaſily proved, by breathing five or ſix times into a glaſs veſſel, and by then putting a lighted candle into it, the candle will inſtantly be extinguiſhed; but introduce a freſh plant into the veſſel, and then immerſe the veſſel in water, ſo as that the newly generated air ſhall not eſcape, and it will be ſo altered as to be rendered thoroughly pure and wholeſome, and, of courſe, the candle will burn in it with the greateſt freedom." P. 264.

"Plants, as I have already explained, begin to yield dephlogiſticated air a few hours after the ſun has made his appearance, and ceaſe, in general, with the cloſe of the day. In a clear day, they yield more than when it is cloudy. It is alſo greater when the plants are more expoſed to the ſun, than when they are ſituated in ſhady places. From all which it is demonſtrable, that the damage done by plants in the night-time, is more than counterbalanced by the benefit they afford in the day-time. By a rough calculation, it has been found that the poiſonous air, yielded during the whole night by any plant, could not amount to the one-hundred part of the dephlogiſticated air, which the ſame plant yielded in two hours in a fine

* Philoſophy of the Elements.

day.

day. Plants, in themſelves, do not generate dephlogiſticated air, they merely filtrate the common air, and ſeparate the phlogiſton from it; which phlogiſton is abſorbed by the plants, and incorporated into their nature. In this operation they do juſt the contrary of what is performed by animals; they in their vegetation abſorb phlogiſton from the air; whereas, animals, by their reſpiration, ſeparate the phlogiſton from the bodies, and give it to the air. Hence it is that, phlogiſton being one of the principal nutriments of vegetables, vegetation is ſo ſtrong in the neighbourhood of large towns, for large towns, from the number of fires, the breathing of multitudes, and various other phlogiſtic proceſſes, ſend into the atmoſphere a prodigious quantity of phlogiſton, which being afterwards precipitated, or caught by the leaves, gives them a vigour and growth greatly ſuperior to thoſe in the country; of this you may eaſily be convinced by experiment: for, put two vegetables under glaſs jars, as nearly alike as poſſible, and ſerve the one with phlogiſticated, and the other with atmoſpheric air, the former you will find ſhall be ſtrong, healthy, and conſiderably grown, while the latter ſhall have loſt its colour, be yellow, ſickly, and drooping." P. 268.

The reſt of theſe three Letters is taken up with the account of the combination (or ſolution) of Airs in mineral waters, particularly the Aërial Acid, and of the properties of Vital Air; in which we rather wonder, that, in oppoſition to M. Cavallo's idea of the *uſe* of this air in caſes of the lungs, Mr. S. takes no notice of Dr. Beddoes's late experiments in this line which ſeem ſo ſtrongly to prove its deleterious effects in pulmonary diſorders *.

In the 19th Letter, ſome accounts are given of the efficacy of the Volatile Alkali (principally from M. Sage), which, for the benefit of the public it may not be amiſs to tranſcribe.

"I have already mentioned the deleterious powers of the fixed air. In addition, however, to what I have ſaid, it may not be amiſs to tell you, that the *volatile alkali*, applied to the noſtrils; or mixed in water, poured down the throat, has been known to reſtore life to a man who was ſuppoſed completely ſuffocated by the acid vapour of charcoal, which is nothing but fixed air; as it has been known to bring life to another, who was ſuffocated by the vapour of the vinous fermentation. Apoplexies have even been cured by it. Boerhaave ſays, that once, being deeply employed in an experiment, an acid vapour ſeized upon the vital powers, and that he ſhould infallibly have died, had he not had an alkaline ſpirit cloſe at hand, which he immediately applied to. In leſs alarming, but really dangerous emergencies, it has been found of efficacy, particularly in exceſs of intoxication. A man totally bereft of his ſenſes by drink, has been rendered ſober by having

* See his Obſervations on the Nature and Cure of Calculus and other Diſorders; printed for Murray. Alſo a Letter to Dr. Darwin on the ſame ſubject.

twelve

twelve or fifteen drops of this alkali mixed in water, poured down his throat. The pain of burns, which is chymically ſuppoſed to be cauſed by the action of the igneous acid, is inſtantly mitigated by the application of alkalis: even a *coup de ſoleil* is to be counteracted by the external application of one part of volatile alkali, blended with eight or ten parts of water: and by the internal application, as I have ſaid above, of twelve or fifteen drops mixed in water.* This is worth remembering. In regard to nitrous air, as we have above ſeen, it has long been known to have the property of preſerving bodies; but, in regard to phlogiſticated air, it was not until Monſ. Charles diſcovered it, that that inflammable gas was proved not only to have the property of extinguiſhing life, but alſo of *diſſolving* the animal texture. Here then, may we not aſk, in the words of Sage, if this inflammable air, which we inhale from the atmoſphere, does not ſerve, in ſome manner, to diſſolve the aliments of animals, and to turn them properly into attenuated and nutritious chyle?" P. 259.

In the 21ſt Letter, Mr. S. ſpeaks of Hepatic Air, the Choke Damps, Fire Damps, &c. and gives us the opinions of ſeveral eminent naturaliſts on the comparative ſalubrity of different ſituations of towns and country villages, of high and low grounds, of the ſea-ſhore, and inland places, and hence takes occaſion to expreſs his diſapprobation, or rather doubts, relative to the ſending invalids into more ſouthern countries; profeſſing it to be his opinion, perhaps in agreement with Dr. Moſeley, whoſe name is referred to at the bottom of the page, that "few diſeaſes originate in England, for which the climate of England, with change of place, is not equal to any other." P. 293.

Having in the ſix laſt letters fully conſidered the element of Air, Mr. S. paſſes on in the 22d to that of Water. In treating, however, this ſubſtance as an element, it was neceſſary to mention thoſe experiments by which of late it has been ſo nearly deprived of this dignity; an account, therefore, is here given of Mr. Cavendiſh's diſcovery of the production of Water from the combuſtion of phlogiſticated and Vital Airs, which bears ſo important a part in the new French ſyſtem of chemiſtry. The 23d Letter relates chiefly to the excavation of the baſon of the ſea, and the ſaltneſs of the ſea waters, both of which are referred to the immediate fiat of God, and not to the ſlow cauſes of attrition in the one caſe, or the depoſition of ſalt by rivers in the other. In the 24th Letter, where Mr. Sulivan has occaſion to mention the controverſies among naturaliſts, relative to the origin of ſprings and rivers, he leans to the opinion of thoſe who refer it not ſolely to the evapora-

* Sage.

tion of vapours, and their condenſation and deſcent from above, but alſo to ſubterraneous ſources of water in the bowels of the earth.

In the 25th Letter, an account is given of the different theories of Evaporation, particularly Dr. Hamilton's (by which it is referred to the ſolution of water in air); Mr. Eeles's, who attributes much to the agency of the electrical fluid, and M. De Luc's, formed on the mutual convertibility of water and air. None of theſe theories ſeem entirely to ſatisfy Mr. S., though he conſiders them all, and particularly the two laſt, as ingenious hypotheſes. The whole Letter is entertaining, as containing, beſides ſeveral obſervations relative to the common phænomena of hail, rain, ſnow, &c. a brief account of the rainbow, and of the doctrine of light and colours. Before we diſmiſs this Letter, we would beg leave to ſtate Mr. Locke's opinion of the deſcent of rain, which ſeems as if it might agree with any of the theories above-mentioned; with Dr. Hamilton's ſolution of water in air; with Mr. Eeles's diſcharge of the electrical matter by which the vapours were kept ſuſpended; and with Mr. De Luc's converſion of air into water. For if vapours are ſuppoſed to be held in ſolution by the air, then whether their condenſation happens by the diſcharge of the electrical fluid, or ſudden combination of elaſtic fluids, the effect, with reſpect to the atmoſphere in general, will be the ſame as a chemical precipitation. "How vapours are raiſed into the air in inviſible ſteams by the heat of the ſun out of the ſea and moiſt parts of the earth, is eaſily underſtood; and there is a viſible inſtance of it in ordinary diſtillations; but how theſe ſteams are collected into drops which bring back the water again, is not ſo eaſy to determine."—"To thoſe that will carefully obſerve, perhaps, it will appear probable, that it is by that which the chemiſts call precipitation, to which it anſwers in all its parts." The air may be looked on as a clear pellucid menſtruum, in which the inſenſible particles of diſſolved matter float up and down without being diſcerned, or troubling the pellucidity of the air; when, on a ſudden, as if it were by precipitation, they gather into the very ſmall, but viſible, miſty drops that make clouds. "This may be obſerved ſometimes in a very clear ſky, when there is not appearing a cloud, or any thing opaque in the whole horizon, one may ſee of a ſudden clouds gather and all the hemiſphere overcaſt, which cannot be from the riſing of *new aqueous vapours at that time*, but from the precipitation of the moiſture that in inviſible particles floated in the air, into very ſmall, but very viſible, drops, which, by a like cauſe, being united into greater drops, they become

come too heavy to be ſuſtained in the air, and ſo fall down in rain."—*Elements of Natural Philoſophy.*—We will not extend this digreſſion; but as it ſeemed capable of being applied to each of the three above-mentioned hypotheſes; we thought it not amiſs to introduce it.

The 26th Letter contains nothing new; it treats principally of the phænomena of Glaciers from M. de Sauſſure, of the good effect of ſnow on land (by keeping in the internal heat), of the proceſſes of freezing and thawing, and the various impregnations of water as it paſſes through different beds and ſtrata of mineral, metallic, ſulphureous, ſaline, mercurial, bituminous, and oleaginous ſubſtances, or its change of temperature, owing to local circumſtances, ſuch as the decompoſition of pyritæ, &c.

In the 27th and 28th Letters, Mr. Sulivan comes forward as an oppoſer of the doctrine of the Tides as attributed to the influence of the Lunar attraction. Mr. S. after giving at large the doctrine at preſent moſt generally received, which, he acknowledges, is a beautiful theory, begins with ſtating his doubts about the attraction aſſigned to the moon; but, as we cannot do juſtice to Mr. S. by partial extracts, and it would be inconſiſtent with the plan of this work, to inſert all that is ſaid on this head, we muſt confine ourſelves to ſtating ſimply the grounds of Mr. Sulivan's objections to the preſent doctrine, and the outlines of the ſyſtem he is diſpoſed to adopt inſtead, which, however, is chiefly taken from *Les Etudes de la Nature*, written by M. St. Pierre. His objections to the preſent theory are not new, but may be ſhortly ſtated in the following paſſage, for which he is indebted to the Abbé la Pluche: "The force of attraction," ſay the favourers of the above hypotheſis, "increaſes in proportion as the ſquare of the diſtance diminiſhes; but have we not a multitude of maſſes much ſmaller, and that have much leſs ſubſtance than the waters of the ocean? The waters of the ocean are, however, pulled up and attracted into large heaps, twice a day, at no inconſiderable diſtance from the earth, under the influence of the moon, the ſuperiority of the terreſtrial attraction, does not hinder them from experiencing, in a ſmall degree, the impreſſion of the lunar attraction; whereas, there is no ebbing or flowing for *us*, we ſtill adhere to the ſurface of the globe." P. 395.

Mr. S. does not deny, that ſome phyſicians and naturaliſts have extended the lunar influence to the animal and vegetable kingdoms, and cites to this purpoſe Hippocrates among the ancients, and of modern phyſicians, Doctors Mead, Lind, Jackſon, and Balfour. (Mr. S. might have added other emi-

nent names, nor would he have failed, we believe, among the practitioners of the preſent day, to have found many inclined to attribute an influence to the moon in caſes both of fever and wounds, owing, it is ſuppoſed, to ſomething ſimilar to a flux and reflux in the great body of the atmoſphere). However, ſuppoſing the attraction of other ſubſtances in nature to be granted to the moon, Mr. S. is at a loſs to account for there being no tides in lakes and inland ſeas, (though, a very few pages afterwards, for the purpoſes of his adopted theory, it is expreſsly ſaid, "In lakes, in the day-time, there is a ſort of flux and reflux," p. 414.) or, which is a curious objection, why the tides between the tropics are *leſs conſiderable* than thoſe in the higher latitudes. Theſe doubts having entirely ſtaggered the faith of Mr. Sulivan, and left him free to ſeek for ſome other cauſe of this great phænomenon, he has been for the preſent moſt diſpoſed to adopt the ſyſtem of *polar effuſions*, principally ſupported by M. St. Pierre. By this ſyſtem, our tides are attributed to the diſſolution of the great bodies of ice in the polar regions. A proceſs ſo variable, as the diſſolution of ice appears to be, ſo liable to be effected, retarded, or accelerated, not only by the variation of the ſun's diſtance, but by every accidental change in the ſtate of the atmoſphere, one would ſuppoſe, could ſcarcely be brought to account for ſo wonderfully regular a proceſs, as the daily flux and reflux of the waters of the ocean. Yet Mr. S. does not ſcruple to declare, that, according to his apprehenſion "the ſwelling of the ocean by the joint attraction of the ſun and moon, is leſs phyſically intelligible than the periodical effuſions of the polar ices." Mr. S. on this occaſion of difference, beſpeaks our candour; he "acknowledges he may be wrong, and that it is his only wiſh to be ſet right if he is in an error." The common limits of a Review will not allow of our entering further into a diſcuſſion of this matter than the work before us requires, nor do we feel competent to decide a controverſy of ſuch extent. We ſhall not, however, ſcruple to ſay, that it ſeems to us that the agreement between the phaſes of the moon, and the ſwellings of the water, are to be looked upon as *more* than "harmonious and co-ordinate effects of another diſtinct principle;" that in the ſyſtem adopted by Mr. S. there appear to us greater difficulties than in the other; that, however polar effuſions may be brought to account for periodical effects ſo diſtant as the ſolſtitial tides, or even our ſpring-tides, yet, to attribute our daily flux and reflux to *ſemi-diurnal* polar effuſions, ſeems to be attributing a regularity to the ſolution of the polar ice, little leſs than fanciful. We muſt alſo beg leave to obſerve, that, in accounting for the low tides at the ſolſtices, Mr. S. does not

ſeem

ſeem to us to explain why it ſhould be ſo at the æſtival, or ſummer ſolſtice, though he does with reſpect to the hyemal, or at leaſt, if the higheſt tides are to be attributed to the greateſt polar diſſolutions, and thoſe are ſaid to take place ſix weeks after the ſolſtices, then they will not fall out exactly at our equinoxes, which, however, in this ſyſtem are ſtated to be the periods of the higheſt tides. The ſubject, however, is curious, nor do we pretend to do away the doubts on either ſide. We, however, muſt ſay we are *not converts* to the opinion of M. St. Pierre, adopted and enlarged upon in theſe Letters.

The three laſt Letters of the firſt volume contain a ſummary of Mineralogy, but as partial extracts would not ſerve to convey any ſolid inſtruction to thoſe ungrounded in this particular branch of knowledge, and as almoſt the whole is taken from former writers on the ſubject (principally from Mr. Kirwan, whoſe works are known to every Mineralogiſt), we ſhall not ſtop longer than to notice ſome few things that have ſtruck us as inconſiſtencies or errors. At page 420 we have this remarkable paſſage "But it is now, I believe, *granted on all hands*, that ſtones do *grow* by the concretion of terreous and other particles, which, according to their mixture, make either adamants, pebbles, or free-ſtone." At p. 484 this is ſaid only "to *have been* a queſtion among Philoſophers;" and this obſervation follows, "There certainly ſeems to be no clear evidence to prove that an integral pebble, buried in the earth, is larger now than it was a thouſand years ago."—P. 439. "The argillaceous grit, *free-ſtone*, or ſand-ſtone is ſo called, becauſe it may be cut eaſily in all directions:" but it is only the ſecond of theſe names that is derived from this circumſtance. P. 451. Speaking of mica, Mr. S. ſays, "it is of no determined ſhape, and is cryſtallized." This ſeems to be a miſtake. P. 488. Mr. S. declares himſelf *(notwithſtanding every appearance to the contrary)* a conſtant oppoſer of the opinion, that marine animals were created prior to man and other terreſtrial animals. To argue with Mr. S. on this head as a Mineralogiſt, is out of the queſtion; he acknowledges the circumſtances from which *they* conceive marine animals to have exiſted firſt, "are clear, even to a demonſtration," yet, "from the inference,' he muſt "entirely and unequivocally withhold his aſſent." "However it may free the way for eſtabliſhing a theory of the earth, he never can be brought to acquieſce. Probability and reaſon are too ſtrongly againſt it."—We confeſs, as to ourſelves, probability and reaſon incline us (Mineralogy aſide), to think Moſes's account moſt conſiſtent with the fitneſs of things. The earth being meant for the habitation of man, was accordingly to be prepared for him, and it was

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moſt reaſonable that man ſhould not be created till the earth was fit to receive him. The graſs and herbs were firſt, therefore, called into being—[Gen. i. 11. 12.]—Then marine animals—[20. 21.]—Then terreſtrial—[24. 25.]—then Man!

At p. 492, Mr. S. obſerves, that all the ſimple earths are to be concluded coeval with the creation: "Their ſimplicity, however, may be only relative," he adds, "to the preſent ſtate of our knowledge; for water itſelf, as we have ſeen, though it undoubtedly dates from the creation, is, by late experiments, ſaid to be a compound, a miracle, to *avail myſelf* of an expreſſion of Burnet, not leſs ſtriking—the turning of air into water, than the turning of water into wine." There is ſomething in this remark, we are ſorry to obſerve, both indelicate and unphiloſophical. To diſcover the wonders of the creation is no miracle; nor is it any miracle to find out, that what mankind had hitherto conceived to be ſimple, is in truth a compound, however marvelloufly hidden before from the detection of our ſenſes. Nor would it be any miracle to find the philoſopher's ſtone, if by that we are to underſtand the detection of any conſtituent parts of that perfect metal, its formation from the combination of more ſimple principles, or from the tranſmutation of other ſubſtances; but, to controul the eſtabliſhed courſe and order of nature, by a word or an inviſible dictate of the will, is a miracle, a phænomenon, infinitely more ſtriking than all the philoſophical diſcoveries that can ever be brought to light!

So far we have attended Mr. Sulivan, with little occaſion for diſſent, and with a degree of exactneſs which the variety and importance of his matter ſeemed peculiarly to demand. In the next volume, as he undertakes more openly to oppoſe the authority of Moſes, as an inſpired writer, we ſhall think it more neceſſary to ſpecify ſome of our reaſons for adhering to the contrary opinion. We are as much attached to philoſophical enquiries, properly conducted, as Mr. S, can poſſibly be; but after much and diligent inveſtigation, we are more than ever convinced, that true philoſophy offers no reaſon whatever that ſhould induce us to relinquiſh one tittle of the faith in which we have been educated.

(To be continued.)

ART.

ART. II. *Indian Antiquities; or, Diſſertations relative to the ancient Geographical Diviſions, the pure Syſtem of Primæval Theology, the grand Code of Civil Laws, the original Form of Government, and the various and profound Literature of Hindoſtan; compared, throughout, with the Religion, Laws, Government, and Literature of Perſia, Egypt, and Greece. The whole intended as introductory to, and illuſtrative of, the Hiſtory of Hindoſtan, upon a comprehenſive Scale. Vol. IV. and V. in which the Oriental Triads of Deity are extenſively inveſtigated, and the horrible Penances of the Hindoos detailed.* 8vo. 14s. Richardſon. 1794.

THE two additional volumes of this work, here preſented to the public, contain the concluſion of the Indian Theology; and the former of them is entirely devoted to the diſcuſſion of that curious and intereſting ſubject, the Aſiatic Trinities; as well that ſacred doctrine which makes a part of the orthodox creed, as thoſe debaſed doctrines of this nature, which ſeem ſo univerſally to have been interwoven with the theological ſyſtems of the ancient heathen. That volume, therefore, will alone engage our preſent attention. The ſecond, which principally treats concerning the faſts, feſtivals, penances, and various modes of worſhip at this day obſerved in Hindoſtan, and opens ſome very affecting ſcenes, will be conſidered by us hereafter; as it is our wiſh to do extenſive juſtice to the labours of a writer, by whom the Public has been much amuſed and inſtructed.

The Pagan Triads of Deity have long been the ſubject of ſpeculation among Philoſophers, and of debate among Chriſtians. Thoſe of the latter, who are inclined to the Unitarian ſyſtem of belief, have uniformly conſidered the doctrine of the Trinity, as received among the members of the Eſtabliſhed Church, to be a dogma originally imported into the Chriſtian world from the ſchool of Plato, by ſome philoſophers of that ſect, in the ſecond century; while, on the contrary, thoſe who conſider the belief in a tri-une God as a fundamental article of a Chriſtian's creed, inſiſt that both the Platonic, and all the other Pagan Trinities, are only corruptions and mutilations of certain primæval revelations and patriarchal traditions relative to the aſſerted diſtinction in the Divine Nature. At the head of theſe latter ſtands Cudworth, who has very ably diſcuſſed this important ſubject in the firſt volume of his Intellectual Syſtem, in which he takes a very extenſive ſurvey of the Pagan doctrines on this head of theological controverſy; referring all the

the ancient phyſical triads to the ſource above-mentioned, namely, primæval traditions, diffuſed through the vaſt continent of Aſia by the patriarchs, on the firſt eſtabliſhment of empire among mankind, and the firſt formation of an eccleſiaſtical code. The grand, and, as it has been preſumed, the unanſwerable objection to this ſtatement, urged by the Unitarian, is, that he is unable to trace this doctrine of a Trinity in any part of the Old Teſtament; that ſacred book, in which the Deity himſelf has condeſcended to deliver to man a revelation of the Divine Will, and the mode after which he would be worſhipped; and in which, therefore, they conceive it would undoubtedly be inculcated, had it in reality any other exiſtence than in the brains of weak, credulous, and ſuperſtitious men.

Mr. Maurice, in the courſe of his ample inveſtigation into the various ſyſtems of oriental theology, found ſuch frequent and direct alluſion to a threefold Deity, the δημιουργος and governor of the world, eſpecially in the religious code of the Perſians, Egyptians, and Indians, that, as he himſelf informs us, neither his profeſſion, nor the avowed purpoſe of his undertaking, which was to examine and compare the ancient theological codes prevailing in Aſia, would allow of his paſſing over in ſilence, or even with a haſty pen, a ſubject at once ſo curious and ſo deeply intereſting to the Chriſtian world. Since Cudworth wrote the celebrated treatiſe alluded to, the indefatigable reſearches of our countrymen into Egyptian and Indian literature have greatly enlarged our view of oriental mythology, and initiated us into the myſteries of a religion, obſcured by the veil of allegory and hieroglyphic deſignation. The rich mine being thus opened, it is a fortunate circumſtance that there are thoſe who poſſeſs ſufficient courage and perſeverance to explore its darkeſt receſſes, and dig out the buried ore. We have repeatedly mentioned, with applauſe, the vigour and the zeal ſhown by Mr. Maurice in the laudable employment in which he is engaged, of inveſtigating the antiquities of India; more particularly becauſe they are directed (at a period when the moſt licentious doctrines are publicly broached) to corroborate the great truths of our national religion. While, however, we renew our applauſe, we find ourſelves compelled to renew our objection to the ill arrangement of his work, by which his meaning is often obſcured, and his final object but faintly perceived. In proof of the juſtice of our remark, this entire volume, conſiſting of between 4 and 500 pages, together with a conſiderable portion of the fifth, although the ſubject is of ſo complex and abſtracted a nature, as more particularly to require a lucid arrangement,

rangement, and diviſions, if not ſubdiviſions, of its various contents, conſtitutes only one chapter! This objection, however, does not apply to the preface, which is clear and perſpicuous; and in it Mr. M. thus unfolds the ſcope and tenor of the ſubſequent pages of his diſſertation.

"In the portions of the Indian Antiquities already publiſhed, the religious rites anciently celebrated in conſecrated groves and caverns, and in temples formed after the model of thoſe groves and caverns, have been ſucceſſively inveſtigated. The phyſical theology of India, and not of India only, but of Egypt, Perſia, and Greece, has been alſo in a great meaſure developed. To unfold the purer and more arcane principles of devotion prevailing in thoſe reſpective nations; principles, for the moſt part, locked up in the boſom of the prieſt and the philoſopher, is the object of this particular volume, in which the Oriental Triads of Deity are extenſively diſcuſſed, and referred, to what I cannot but conceive to have been the true ſource of them all, to certain mutilated traditions of a nobler doctrine, revealed to man in a ſtate of innocence. As we advance ſtill farther in theſe Indian reſearches, we ſhall find many other important points of religious belief ſurpriſingly elucidated; and thus the Moſaic records and Chriſtianity, ſo far from being ſubverted by the *pretended antiquity* of the Bramins, will derive a proud trophy from the corroborative teſtimony of their *genuine* annals, and the congenial ſentiments of their *primæval* creed.

"On the vaunting claims to unfathomable antiquity of that race, whoſe aſtronomical calculations, and the mythology interwoven with it, have been miſtaken for *true hiſtories*, Voltaire firſt, and afterwards Bailly* and Volney, have principally founded thoſe falſe and impious ſyſtems, which have plunged a great nation in the abyſs of atheiſm, and all its conſequent exceſſes and miſeries.

"The ſubject coming immediately before me at the very commencement of this undertaking, and the circumſtances of the times demanding it, I have entered more extenſively into the vaſt field of Eaſtern theology than I originally intended, perhaps to the total ruin of thoſe juſt hopes of profit which I was taught to expect from ſo laborious an undertaking. When, however, the reader is informed, that the creation of the world, according to the Hindoo coſmogony, was effected by an *incumbent ſpirit, the emanation of Deity, impregnating with life the primordial waters of chaos*; that *the fall of man, from a ſtate of primæval purity and innocence in the Satya Yug, or perfect age*, forms the baſis of the Indian metempſychoſis; that the Indians believe in a *future ſtate of rewards and puniſhments*; that the firſt hiſtory of which they can boaſt has, for its ſubject, the deſtruction of the human race, for their multiplied enormities, in *a certain great deluge, from which only eight perſons were ſaved in an ark fabricated by the immediate command of Veeſhnu*; that, in their principal deity, *a plain trinity of divine perſons* is diſcovered, ſince that Deity is ſymbolically deſignated by an image with three heads affixed to one body, and that the ſecond

* Rather Baillie.

perſon

perſon in that trinity is, in their mythology, inveſted with the office of a *preſerver* and *mediator*, and in both theſe characters incarnate; finally, to omit other intereſting particulars, that the duration of the Cali Yug, or age immediately ſucceeding the great deluge, according to their own calculation, does not, but by a few centuries, exceed the period aſſerted by Chriſtian chronologers to have elapſed ſince *the deluge of Noah*, and that the exiſting world is to be conſumed by *a general conflagration*: when all theſe circumſtances, to be accounted for by no immediate connection or intercourſe whatever with the Hebrew nation, in any period of their empire, are calmly conſidered by an impartial and unprejudiced mind, the reſult, I am perſuaded, muſt be an increaſed confidence in the great truths of revelation; and thus the Indian Antiquities cannot fail of being conſidered of national benefit, at an æra when it is more than ever apparent that a liberal ſyſtem of government, and a ſound code of theology, naturally and mutually ſupport each other.

"With reſpect to the particular ſubject which engroſſes ſo ample a portion of this volume, in vindication of myſelf, for having entered into it at ſuch length, I have this ſubſtantial, and I hope ſatisfactory, argument to urge. It was in vain to inſiſt that this doctrine of a Trinity was not brought from the ſchool of Plato by Juſtin Martyr, in the ſecond century, into the Chriſtian church, if room were left to conjecture that it might poſſibly have derived its firſt origin from the ſchool of the Brahmins; for, this and many other poſitions injurious to Chriſtianity have been urged by thoſe whoſe creed leads them to repreſent India, and not Chaldæa, as the cradle of the human race, and its venerable ſages as the parents of all religion, in direct oppoſition to that authentic book, which fixes the firſt reſidence of the patriarchs in Chaldæa, and traces religion itſelf to a higher and nobler ſource. It became abſolutely neceſſary to examine the Hebrew ſcriptures as well as the Jewiſh cabbala; and to prove, not only that this diſtinction in the Divine Nature formed a part of the Rabbinical creed, but was promulged to the Jewiſh nation at large AS FAR AS A PEOPLE FOR EVER RELAPSING INTO POLYTHEISM COULD BEAR THE REVELATION OF SO IMPORTANT AND MYSTERIOUS A TRUTH. *That* is the particular point for which I would be underſtood principally to contend; and I truſt that, to unbiaſſed minds, *that point* is proved."

The above paſſage contains ſome very novel and important information; for if the oldeſt Indian records thus decidedly corroborate the Moſaic hiſtory, the cavils of the ſceptic againſt it are annihilated; and he muſt, of neceſſity, accept of the coſmogony of Moſes, it being the only genuine one known in antiquity. The ſceptic, however, will doubtleſs expect Mr. M. while he aſſerts the identity of that ſyſtem, to prove in his hiſtory that Moſes had not peruſed the records of the Brahmins. We are pleaſed with the ſtatement in the two laſt ſentences, which ſurely have ingenuity and modeſty to recommend them. But now let us attend to the proofs. They

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are uſhered in by the following obſervations relative to the ancient doctrine of divine emanations, which our author ſuppoſes to be the genuine ſource of all idolatry.

"Among the philoſophers of the Pagan world, not infected with atheiſtical principles, there were ſome who entertained ſuch degrading conceptions concerning the Deity, as to imagine him to be a ſevere, unſociable, inacceſſible being, exiſting, through eternal ages, in the centre of barren and boundleſs ſolitude. This unworthy conception of the Divine Nature in a more particular manner influenced, as we ſhall hereafter have repeated opportunities of demonſtrating, the theology of the ancient Egyptians, who repreſented the throne of God as ſeated in an abyſs of darkneſs, and himſelf as ἀφανης και κεκρυμμενος, *inviſible* and *occult* *. The more enlightened, however, of the Gentile philoſophers conſidered the Deity as a prolific and inexhauſtible FOUNTAIN, whence the brighteſt and pureſt emanations have ſucceſſively flowed; and this juſter notion of his Nature doubtleſs originated from traditions delivered down, during a long revolution of ages, from the ancient patriarchs, diſperſed in the earlieſt periods through the various empires of Aſia. That thoſe venerable patriarchs *were* admitted, by the Divine favour, to a nearer contemplation of the myſterious arcana of the celeſtial world than their fellow-mortals, we have the evidence of Scripture to ſupport our aſſerting; and that the great Progenitor of mankind himſelf might, in his ſtate of innocence, be indulged in ſtill higher privileges, even ſo far as to have been allowed an intimate knowledge of the nature of that awful Being, in whoſe auguſt image he is ſaid to have been formed, is a ſuppoſition at which neither piety nor reaſon will revolt. The ſuppoſition will poſſibly be ſtill more readily acquieſced in, when what I have elſewhere remarked ſhall have been fully conſidered, that, in that pure primæval condition of man, his faculties were better calculated than thoſe of his fallen poſterity to bear the influx of great celeſtial truths, and that profound meditation on the Divine perfections at once formed his conſtant employment, and conſtituted his ſublimeſt delight.

"It is an hypotheſis in the higheſt degree probable, an hypotheſis which has ever ſtaggered the ſceptic, that, from certain traditional precepts, deſcending down, however in their deſcent corrupted and mutilated, from that prime Progenitor, relative to a certain PLURALITY ſubſiſting, after a method incomprehenſible to human beings, in the unity of the Divine Eſſence, the greateſt part of the multifarious polytheiſm of the Pagan world originated. Hence we may not unreaſonably ſuppoſe the Sabian ſuperſtition, or worſhip of the ſtars and planets, concerning which ſo much has been ſaid in the early part of the Indian theology, took its riſe; hence angels and other ætherial beings firſt began to receive adoration; hence the attributes of God, and even the virtues of men, perſonified, came to be exalted

* Plutarch de Iſide et Oſiride, p. 354.

into

into divinities; and heaven and earth became gradually filled with deities of various ſuppoſed rank, functions, and authority.

"The preceding reflections muſt ſerve as a baſis for the ample diſquiſition which is to follow upon the Pagan Triads of Deity, previouſly to the examination of which, certain points of very high moment, deeply connected with our ſubject, and of the utmoſt importance in our own exalted code of religious inſtitutions, muſt be diſcuſſed with as much conciſeneſs as the magnitude of the ſubject will allow of. It is through the imagined antiquity of India that the Moſaic and Chriſtian ſyſtems of theology have been principally attacked; and, therefore, it ſhall be one object of our Indian Antiquities to defend and illuſtrate thoſe ſyſtems." P. 403.

Having thus cleared his way, by ſhowing that the ancient heathens had ſome indiſtinct notions of a Plurality in the Deity, and that they adored light, the celeſtial orbs, and angels, as bright emanations from the Eternal Fountain, and that Brahma, Viſhnu, and Sceva, are the grand Hindoo Triad, he thus proceeds.

"That nearly all the Pagan nations of antiquity, in their various theological ſyſtems, acknowledged a kind of Trinity in the Divine Nature, has been the occaſion of much needleſs alarm and unfounded apprehenſion, eſpecially to thoſe profeſſors of Chriſtianity, whoſe religious principles reſt upon ſo ſlender a baſis that *they waver with every wind of doctrine*. The very circumſtance which has given riſe to theſe apprehenſions, the univerſal prevalence of this doctrine in the Gentile kingdoms, is, in my opinion, ſo far from invalidating the Divine authenticity of it, that it appears to be an irrefragable argument in its favour; it ought to confirm the piety of the wavering Chriſtian, and build up the tottering fabric of his faith. The doctrine itſelf bears ſuch ſtriking internal marks of a Divine original, and is ſo very unlikely to have been the invention of mere human reaſon, that there is no other way of accounting for the general adoption of ſo ſingular a belief by the moſt ancient nations, than by ſuppoſing what I have, in pretty ſtrong terms, intimated at the commencement of this chapter, and what I hope moſt of thoſe, who honour theſe pages with a peruſal, will finally unite with me in concluding to be *the genuine fact*, that this doctrine was neither the invention of Pythagoras, nor Plato, nor any other philoſopher in the ancient world, but A SUBLIME MYSTERIOUS TRUTH, one of thoſe ſtupendous arcana of the inviſible world, which, through the condeſcending goodneſs of Divine Providence, was revealed to the ancient patriarchs of the faithful line of SHEM; by them propagated to their Hebrew poſterity; and, through that poſterity, during their various migrations and diſperſion over the Eaſt, diffuſed through the Gentile nations among which they ſojourned.

"I muſt again take permiſſion to aſſert it as my ſolemn belief, a belief founded upon long and elaborate inveſtigation of this important ſubject, that the Indian, as well as all other Triads of Deity, ſo univerſally adored throughout the whole Aſiatic world, and under every denomina-

denomination, whether they conſiſt of PERSONS, PRINCIPLES, or ATTRIBUTES DEIFIED, are only corruptions of the Chriſtian doctrine of the Trinity. Phyſics and falſe philoſophy have, in every age, combined to darken this great truth; but they have not availed wholly to extirpate it from the mind of man. With reſpect, however, to drawing any immediate parallel between the Chriſtian and Hindoo Trinity, as the Hindoo Trinity is now conceived of by the Brahmins, it might border on abſolute blaſphemy, principally on account of the licentious rites and groſs phyſical character of Seeva; a character which I cannot but conſider as greatly miſrepreſented by them. In the *Creator* and *Preſerver* of India, however, this ſublime truth beams forth with a luſtre, which no phyſics have been able to obſcure. Poſſibly hereafter, too, it may appear, that as their ſyſtem of philoſophy allows not of the abſolute *deſtruction of any object in nature*, but aſſerts, that only a *change of being* takes place, the character of Seeva, as a deſtroyer, may be found inconſiſtent with their principles; and that, however miſconceived in their preſent corrupted ſyſtem of devotion, and however degraded by ſymbols equally hoſtile to all religion and all morality, their third hypoſtaſis was originally intended only to ſymbolize the *quickening and regenerative power* of God. This hypotheſis is rendered exceedingly probable by the circumſtance of FIRE, the emblem of life, being the true and ancient ſymbol of Seeva, whence the oldeſt pagodas, erected in honour of him, are invariably pyramidal. It is not, however, alone the expreſſive emblem of fire which marks the character of Seeva to have originally ſhadowed out the *quickening*, rather than the *deſtroying*, power of God, or rather the God himſelf of *Life* and *Death*; for, in the Hindoo coſmogony, all the three perſons in this Indian Triad are repreſented as being preſent during that ſolemn act; and thus are they depicted on Mr. Holwell's firſt plate illuſtrative of that event. Now, as a deſtroyer, what employment could there be for Seeva during the creation of the world; although in the exertion of the *vivific energy* there is obvious occaſion for the preſence of a Being, whoſe peculiar function it is to ſow the ſeeds of embryo life, and give form and motion to inert and ſhapeleſs matter. In this inveſtigation I am deeply ſenſible of the dangerous ground upon which I have to tread; and, though it may not be in my power, nor do I pretend, to obviate every difficulty, yet, in the courſe of it, I am confident that I ſhall be able firmly to eſtabliſh the general poſition, that the Indian, not leſs than the other, Triads of Aſia, are but perverſions of one grand primæval doctrine. My humble but earneſt efforts ſhall be exerted to explore and trace back to its remoteſt ſource this myſterious doctrine, which is to be ſought for in a very different country from Greece. In fact, that ſource muſt be explored, and can alone be found in the firſt known revelations of the Deity to the human race, and in the moſt antient traditions and hieroglyphics of his highly-favoured people, THE JEWS." P. 419.

This is meeting at once the formidable and frequently urged objection before alluded to; and, after ſtating the utter improbability

probability of so singular, and, by man, so unfathomable a doctrine having ever been the offspring of human invention; and, after again insisting that it was revealed to man in a state of innocence, when "his more refined and perfect nature could better bear the influx of great celestial truths," our author thus resumes the thread of his narration:—

"It has been observed by Grotius, that Christianity is only the completion of the Jewish law *; we may, therefore, with the greatest reason, expect to find so predominant a feature in the Christian, decisively marked in the Hebrew, system of theology. In reality, the diligent investigator of the Old Testament will find it to be so in a great variety of passages, which I shall hereafter adduce. It would probably have been yet more frequently, and in still more decisive language, insisted on in the writings of Moses, and in the venerable prophets who succeeded him, but for a reason very forcible, although not generally attended to. So unhappily prone were the great body of the Hebrew nation to run into the gross and boundless polytheism in which their Pagan neighbours were immersed, that the greatest caution and delicacy were necessary to be observed in inculcating a doctrine which might possibly be perverted to perpetuate and to sanction those errors. Continually violating the two grand injunctions which stand foremost in the Decalogue, the vulgar Jews were incapable of comprehending so exalted and mysterious a truth. Even amidst the awful and terrifying scenes that were transacting on the illumined summit of Sinai, though *they saw the glory and heard the voice*, yet could not all this stupendous display of Almighty power restrain the madness of their idolatry. From age to age, however, through all the periods of their empire, dispersed as they were through every clime, and languishing under every vicissitude of fortune, this threefold distinction in the Deity was confessed by the Rabbies in a variety of writings and by a multitude of emblems.

"In fact, this sublime doctrine, so far from being only obscurely glanced at in the Old Testament, repeatedly occurs, and strikingly forces itself upon the attention of the reader. The intelligent and learned Jew well knows this, and would acknowledge it, were he not bound down in the fetters of national bigotry, and were he not inspired from his very infancy with sentiments of the bitterest rancour against the despised Messiah of the Christians. But whence originated this rooted contempt and aversion to the meek, the amiable, the beneficent, Messiah? The perverted imaginations of their ambitious forefathers had invested *the Messiah, whom they expected*, with all the gorgeous trappings of temporal grandeur. Instead of the benevolent Jesus, the Prince of Peace, they expected a daring and irresistible conqueror, who, armed with greater power than Cæsar, was to come upon earth to rend the fetters in which their hapless nation had so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah upon the ruin of all other kingdoms.

* Vide Grotius de Veritate, lib. i. sect. 14.

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The SHILOH, for whose coming the breast of the impatient Israelite of old panted, would not, they conceived, appear in less regal splendour than the magnificent Solomon, nor with less military array than the triumphant Joshua. They believed, that, immediately on his advent, he was to elevate his immortal standard upon the sacred hill, and that his victorious legions were to march against, and exterminate, all opposers of his claim to universal sovereignty. Thus an empire, which Jehovah had declared should be founded in benevolence and equity, was, by the infatuated Jews, considered as about to be established by a wanton profusion of human blood, and supported by the most flagrant despotism. Happily for mankind, the Almighty Mind was inflamed with no such sanguinary and vindictive sentiments against his rebel subjects. Instead of the crimson banner of deserved wrath, the white flag of conciliation and pardon was displayed on the sacred heights of Salem. The Gentiles obeying the summons, joyfully enlisted beneath that banner, and are gathered into the garner of their heavenly Father; while the obstinate Jews, still spurning the divine proffer, are scattered over the earth, and view with mingled rage and indignation the elevation and prosperity of the despised sect of the Nazarene. Animated by this spirit of rancour against Christianity, they have, with unparalleled audacity, proceeded to mutilate their most venerated records, and involve whatever evidence could be brought, in favour and support of its leading doctrines, from their early opinions, traditions, and writings, in a labyrinth of inextricable confusion, or entirely to bury that evidence in an abyss of impenetrable darkness. They have even dared to pronounce, that the true sense of the sacred volumes themselves can only be found in the degrading comments and base forgeries of their interpreting Rabbies, who lived in the early ages *after Christ*." P. 433.

The ground of argument on which Mr. M. advances has been so little trod (for Cudworth has not ventured upon it), and the investigation is of such moment at this particular crisis, that we shall permit him to proceed in his own language, which is very nervous and animated; and we shall strengthen his argument by observing, that if the Jews in reality consider their paraphrasts, Jonathan and Onkelos, as the truest interpreters of the sense of their ancient scriptures, Christians have the most undoubted right to quote their opinions as the standard of the national faith, previous to, or about the period of the advent of the Messiah, when the paraphrases which bear their names were composed.

"I have asserted, that the learned of the Jewish nation, in every period of their empire, knew and acknowledged the great Truth which we are considering; that they applied to the Messiah whom they expected, most of the texts and prophecies in the Old Testament, which we consider as pointedly allusive to Jesus Christ; but that, to elude the force of the application of those texts to Him and their completion of those prophecies in his person, they have mutilated their most venerated

venerated records; that they have even declared, that the true ſenſe of their Scriptures is only to be found in the commentaries of their celebrated doctors, and that in fact they hold the Talmuds compoſed by them in higher veneration than the original. Having ventured thus far in aſſertion, I ſhall now advance even beyond this point, and add, that if a doctrine ſo important as this in the *Chriſtian* ſyſtem, a ſyſtem which in a great meaſure is founded upon that of the *Hebrews*, cannot be diſcovered in thoſe Scriptures, in as great a degree as a nation for ever relapſing into polytheiſm would bear the revelation of it, that its being a genuine doctrine of Chriſtianity may juſtly be ſuſpected, and one great evidence at leaſt for the ſupport of it will be overturned. However raſh and precipitate the laſt aſſertion may appear, I truſt that I ſhall be able fully to prove the truth of the poſition.—It will previouſly be neceſſary to acquaint the reader, that from that remote and memorable period in which the Divine Legiſlator appeared to Moſes on Sinai, the Jews have regarded in the moſt ſacred light a code of traditional laws, which they denominate *oral*, in order to diſtinguiſh them from thoſe which are called *written laws*. They believe, that when Moſes received the law from the Almighty, he alſo received certain CABALA, or myſterious explanations of that law, which he did not think proper to commit to writing, but delivered orally to Aaron, to the prieſts the ſons of Aaron, and the aſſembled Sanhedrim. While the former was faithfully delivered to poſterity in the books of Exodus, Leviticus, and Numbers, the latter, imprinted by frequent repetition on the memory of thoſe to whom they were thus orally intruſted, were as faithfully delivered down by tradition, from father to ſon, and from age to age, till about the year after Chriſt 180, when a celebrated Rabbi, named Judah the Holy, collected together theſe various traditions, and committing them to writing, formed out of them the voluminous compilation, holden in ſuch profound veneration among the Jews, called the MISNA, a Hebrew word ſignifying *repetition*. This holy doctor was the chief of the miſerable remnant of that nation, who remained after their final diſperſion, and after the total deſtruction of Jeruſalem and the temple. Judah was induced to this act by the juſt apprehenſion, that in their various diſperſions and migrations through ſo many provinces, and during the interruption of the public ſchools, the traditions of their fathers, and the rites of their religion ſhould be obliterated from their memory. It was againſt the rigid adherence of the Jews to the inſtitutions preſcribed by theſe traditions, preſerved with ſuch anxious care, and honoured with ſuch profound veneration, to the great neglect of the precepts of the written law, that our Saviour repeatedly directed his animated cenſures, *Full well ye reject the commandment of God, that ye may keep your own traditions.* He ridicules their blind ſuperſtition in that reſpect; and, while he does not diſcourage a decent attention to the wiſe maxims of their forefathers, he, in very deciſive language, ſtigmatiſes the infatuated zeal that wearied itſelf in a round of ceremonious obſervances of human inſtitution, yet neglected the weightier matters of the law of God. From this cauſe principally aroſe the implacable malice with which the ſcribes and

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phariſees purſued even to the croſs the dauntleſs upbraider of their hypocriſy, who, to the crime of being *humbly born*, added the aggravating offence of manly truth and inflexible integrity.

" About a hundred years after Rabbi Judah had thus conſolidated into one body all the traditions in his power to collect, under the title of MISNA, which the Jews to this day honour with the appellation of the Second Law, and which, in fact, they hold in higher veneration than the Firſt, another celebrated Rabbi, of the name of Johanan, compiled a treatiſe called the GEMARA. Gemara is a Hebrew term, ſignifying *perficere, conſummare*; that is to ſay, this learned Doctor, by collecting all the remaining traditions of the Jews, as well as all the legal deciſions of the Jewiſh doctors on certain great points of controverſy, relative either to their eccleſiaſtical or civil policy, and by adding an ample comment of his own upon the Miſna, completed the grand undertaking which Judah had begun. " They therefore (ſays Calmet) call this work *Completion, Perfection*, becauſe they conſider it as an explanation of the whole law, to which there can be no farther additions made, and after which nothing more can be deſired *." The Miſna and the Gemara, joined together, compoſe the TALMUD, (that is, *doctrinale*) the grand code of Jewiſh traditional divinity. Of theſe Talmuds there are two; that of Jeruſalem, ſo called from being compiled in that city; and the other, that of Babylon, becauſe the production of the Babylonian ſchool. The former conſiſts of the Miſna of the Rabbi Judah, and the Gemara of Johanan; the latter of the ſame Miſna, but united with the Gemara, or completion of Rabbi Aſa, who flouriſhed at Babylon about a century after Rabbi Johanan. The former Talmud is more conciſe and obſcure in its ſtyle than the latter, which is, therefore, more in requeſt among the Jews, whoſe partiality to it may poſſibly be increaſed by the numerous legends and romantic tales with which it abounds. Now, in what ſuperior eſteem, even to the ſacred volumes themſelves, theſe Talmuds are holden by the Jews, is evident from the following adage, recorded by Calmet, who ſays, they compare " the Bible to *water*, the Miſna to *wine*, and the Gemara to *hypocras*." Hypocras (or Hippocras, as it ſhould rather be written, ſince the word is derived from its ſuppoſed inventor Hippocrates) is a kind of medicated wine, uſed in foreign countries, and enriched with the moſt fragrant aromatics and the ſtrongeſt ſpices. This proverbial ſaying is amply illuſtrative of their real opinions on the ſcore of theſe traditions, and deciſively corrobora-

* See Calmet's great Hiſtorical, Critical, and Etymological Dictionary, under the article Gemara, Vol. I. p. 598. Great part of what is offered in the text is taken from this authentic book, which, together with Gale's Court of the Gentiles, Dr. Allix's Judgment of the Jewiſh Church, the Phœnix, Bull, Waterland, Cudworth, Sherlock, Bedford, and the later authors, form a library upon this ſubject which the Engliſh inveſtigator will hardly chooſe to be without.—The edition of Calmet cited by me is that of London, 1732.

tive of the propriety of my former remarks. However high in the opinion of the Jews the two Talmuds of Jeruſalem and Babylon may rank, and however ſtrong may be the proof thus exhibited that they *have* transferred to the *oral law* a great part of that veneration which their anceſtors entertained for the *written law*; yet there are other productions of Hebrew piety and erudition deſerving ſtill more diſtinguiſhed notice, and far more venerable in point of antiquity than theſe. From the Talmuds, involved as they are in veil of fable and ſuperſtition, though doubtleſs with ſome ſublime theological and moral truths intermixed, no ſubſtantial evidence can poſſibly be adduced of their early opinions on the grand point of theology under diſcuſſion; or, if any ſhould appear, it muſt be principally in the Miſna of Judah. The real ſentiments of the more ancient Jews are only to be found in thoſe two celebrated paraphraſes on the Hebrew text, called the Targums, the more ancient one bearing the name of JONATHAN, and that leſs ancient, but not materially ſo, the name of ONKELOS. The Targum compoſed by Jonathan is a diffuſe commentary on the greater and leſs prophets; and was written, according to Calmet, about thirty years *before* the time of our Saviour. The Targum of Onkelos is entirely upon the Pentateuch, or five books of Moſes, and, both in its ſtyle and mode of explication, is more conciſe than the former. They are both written in tolerably pure Chaldee, although that of Onkelos is reckoned more pure, and is in moſt eſteem among the learned. That of Jonathan, however, is moſt in requeſt among the Jews in general, and is ſtrongly ſuſpected to have had additions made to it by the Jewiſh doctors, who lived many centuries after Chriſt. Theſe Targumim, therefore, but more particularly the former, muſt be our only ſure guide in inveſtigating the unadulterated ſenſe of the Old Teſtament, and in exploring the genuine ſentiments of the ancient Jews." P. 447.

Having conducted his readers thus far in Hebrew Antiquities, our author opens the great cauſe which he has undertaken to ſupport, with a comment upon the two firſt verſes in Geneſis, which he compares with the traditions relative to the coſmogony, ſtill preſerved in India, and it muſt be owned, that the identity of the two accounts appears to be the evident reſult of that compariſon. With this extract we ſhall, for the preſent, conclude our account of the fourth volume of Indian Antiquities, the contents of which, and the importance of the enquiry will lead us to diſcuſs it in more detail than we can poſſibly allow to the general run of publications in an octavo form.

"For my own part, I own that I have ever conſidered the two firſt verſes of the Old Teſtament as containing very ſtrong, if not deciſive evidence in ſupport of the truth of this doctrine. Elohim, a noun ſubſtantive of the *plural* number, by which the Creator is expreſſed, appears as evidently to point towards *a* plurality of perſons in the divine nature, as the verb in the *ſingular*, with which it is joined, does to the unity of that nature. *In principio creavit Deus.* With

With ſtrict attention to grammatical propriety, the paſſage ſhould be rendered, *In principio creavit Dii*: but our belief in the unity of God forbids us thus to tranſlate the word Elohim. Since, therefore, Elohim is plural, and no plural can conſiſt of leſs than *two* in number, and ſince creation can alone be the work of Deity, we are to underſtand by this term, ſo particularly uſed in this place, God the Father and the eternal Logos, or Word of God, that Logos, who, St. John, ſupplying us with an excellent comment upon this paſſage, ſays, was in the beginning with God, and who alſo was God.

"As the Father and the Son are ſo expreſsly pointed out in the firſt verſe of this chapter, ſo is the third perſon in the bleſſed Trinity not leſs deciſively revealed to us in the ſecond. *And the* SPIRIT OF GOD *moved upon the face of the waters.* Calaſio renders this paſſage Spiritus Dei motabat, &c. but, as Dr. Patrick has rightly obſerved, this is not the exact meaning of the text, for the original verb, tranſlated *moved*, ſhould be rendered, *brooded*, upon the water: *incubavit*, as a hen broods over her eggs*. Thus we ſee, the Spirit exerted upon

* It is tranſlated by this very word in the Syriac verſion of the Hebrew text, as I find it in Walton's Polyglott. In the interlineary verſion of Pagninus, however, the verb "motabat" is uſed. It is remarkable how variouſly both the verb itſelf and the preceding noun are rendered in the ſeveral Eaſtern tranſlations given in that elaborate work: and this variety has probably given riſe to all the miſtaken ideas of the Gentiles on the ſubject. Thus, in the Samaritan verſion, it is rendered "Spiritus Dei ferebatur ſuper aquas," in which it agrees with the Septuagint and the Vulgate Latin. From ſome perverted notion of this kind, delivered traditionally down to the Indians, it has moſt likely ariſen, that, in all the engravings deſcriptive of the Indian coſmogony, Brahma is repreſented floating on the abyſs upon the leaf of the ſacred Lotos. Thus, in that ſpirited and beautiful Ode of Sir William Jones to Narayena, which, literally tranſlated, he obſerves, means *the Spirit moving on the water*, we find the following remarkable ſtanza, in which is combined the idea both of the *mundane egg* and the *ſpiritus incubans*. It will be remembered that Sir William, in this paſſage, profeſſes to give the principles of the Indian coſmogony, as he found them diſplayed in the two moſt venerable Sanſcreet productions of India, ſo often mentioned hereafter, the Menumfriti, or Inſtitutes of Menu, and the Sree Bhagavat.

Firſt, an all-potent, all-pervading ſound
Bade flow the waters, and the waters flow'd,
Exulting in their meaſureleſs abode,
Diffuſive, multitudinous, profound.
Then, o'er the vaſt expanſe, *primordial wind*
Breath'd gently till a lucid bubble roſe,
Which grew in perfect ſhape an EGG refin'd,
Created ſubſtance no ſuch beauty ſhews.

upon this occaſion an active effectual energy; by that energy agitating the vaſt abyſs, and infuſing into it a powerful vital principle. I ſhall, hereafter, ſhew at large how generally throughout all the oriental nations, but eſpecially in Hindoſtan, this notion of the *Spiritus incubans* was adopted; and whence, except from this primitive ſource, can we deduce the doctrine of the ωον πρωτογονον, ſo particularly noticed in the hymns attributed to the Græcian Orpheus?

"I have aſſerted, that to each of the ſacred perſons in the Trinity ſuch names are applied and ſuch offices allotted as are alone applicable to Deity. Of divine inherent power, *creation* itſelf is certainly one grand proof, and the *confounding of languages*, which as cer-

Above the warring waves it danc'd elate,
Till from its burſting ſhell, with lovely ſtate,
A *form cærulean* flutter'd o'er the deep,
Brighteſt of beings! greateſt of the great!
Who not as mortals ſteep
Their eyes in dewy ſleep,
But, heavenly penſive, on the LOTOS lay,
That bloſſom'd at his touch and ſhed a golden ray.

See the whole of this Hymn in the Aſiatic Miſcellany, p. 24. Calcutta.

MENU, I have frequently obſerved, is the Indian Noah, and therefore the inſtitutes, remembered from Menu, may be of an antiquity little inferior to the great patriarch himſelf. I have gone deeply, at the commencement of my hiſtory, into all the oriental coſmogonies, but particularly into that of India. The reſult, I truſt, will be ſome addition of ſtrength and glory to the Moſaic ſyſtem.—Whether I ſhall obtain readers for that portion of my work, or indeed any part of it, is yet doubtful with me; but, to prevent its being dull or tedious, I have endeavoured to inſpirit that particular part with all the energy and animation that language can afford to dignify the loftieſt ſubject poſſible to be diſcuſſed. THE BIRTH OF NATURE AND OF MAN. I have traced the Orphean egg to its genuine ſource, and I have ſhewn that the primitive *cærulean form* of India (for, ſo Narayen is painted) is no other than the great Egyptian Deity CNEPH, who was repreſented, in their ſymbols, as being *of a dark blue complexion, and thruſting from its mouth the primeval egg*, whence the world was generated. But, to proceed in reviewing the remaining variations in the oriental verſions of the ſecond verſe of the firſt chapter of Geneſis. The targum of Onkelos renders the words "Spiritus inſufflabat," and the Arabic has, "venti Dei flabant," all which very much reſembles what we read in Sanchoniatho's Phœnician Coſmogony, of the dark and turbid air agitating the gloomy chaos, and the impregnating wind Colpia, a word which Bochart very juſtly ſuppoſes to be only a corruption of the Hebrew word Col-pijah, or *the voice of God*. Compare Walton's Polyglotta, tom. i. p. 2. edit. Lond. 1060, Cumberland's Sanchoniatho, p. 14, and Bochart's Sacra Geog. lib. ii. c. 2, quarto edit. 1681.

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mainly can only be the work of a Deity, is another. To these proofs it may be added, that *prayer* is expressly commanded in various parts of Scripture to be offered to *each*, and to *each* is separately assigned the stupendous attribute of *forgiveness of sins*. To this it may be added, that the awful name of Jehovah is in various parts of scripture applied to each person in the Holy Trinity. The Hebrews considered this name in such a sacred light, that they never pronounced it, and used the word Adonai instead of it*. It was indeed a name that ranked first among their profoundest Cabala; a mystery sublime, ineffable, incommunicable? It was called TETRAGRAMMATON, or the name of four letters, and those letters are Jod, He, Vau, He, the proper pronunciation of which, from long disuse, is said to be no longer known to the Jews themselves. This awful name was first revealed by God to Moses, from the centre of the burning bush; and Josephus, who, as well as scripture, relates this circumstance, evinces his veneration for it by calling it the "name which his religion did not permit him to mention †." From this word the Pagan title of JAO and JOVE is, with the greatest probability, supposed to have been originally formed, and, in the Golden Verses of Pythagoras, there is an oath still extant to this purpose, "By him who has the FOUR LETTERS‡." The Jews, unable to overthrow the evidence of our Saviour's miracles, with unparalleled audacity assert, that when he was in the temple he found out and stole this ineffable Tetragrammaton, deposited in its sacred recesses, which he inserted into his thigh between the skin and the flesh, and, by virtue of this talisman, performed all the miracles which he wrought. As the name JEHOVAH, however, in some instances applied to the Son and Holy Spirit, was the proper name of God the Father, so is Logos in as peculiar a manner the appropriated name of God the Son. The Chaldee paraphrasts translate the original Hebrew text by MEMRA DA JEHOVAH, literally the WORD OF JEHOVAH, a term totally different, as Bishop Kidder has incontestibly proved, in its signification and in its general application among the Jews, from the Hebrew *dabar*, which simply means a *discourse* or *decree*, and is properly rendered by *pithgam* §. In the Septuagint translation of the Bible, a work supposed by the Jews to be undertaken by men immediately inspired from above, the former term is universally rendered Λογος, and it will presently be evinced, that it is so rendered and so understood by Philo and all the more ancient Rabbins. The name of the Third Person in the ever-blessed Trinity has descended unaltered from the days of Moses to our own time, for, as well in the sacred writings as by the Targumists, and by the modern doctors of the Jewish Church, he is styled RUACH HAKKODESH, the Holy

* Their making use of this particular word Adonai, which is the plural of Adoni, and signifies MY LORDS, is a circumstance not to be passed over unnoticed, as it seems manifestly allusive to a plurality in Deity.

† Antiq. Judaic. lib. ii. cap. 5. p. 61.

‡ Τετρακτυς. Vide Selden de Diis Syriis. Syntag. ii. c. 1.

§ Demonstration of the Messiah, part iii. pages 108, 109.

Spirit,

Spirit. He is ſometimes, however, in the rabbinical books, denominated the SHECHINAH, or Glory of Jehovah. In ſome places he is called SEPHIRA, or Wiſdom; and, in others, the BINAH, or Underſtanding *.

"From the enumeration of theſe circumſtances, it muſt be ſufficiently evident to the mind which unites piety and reflection, that, ſo far from being ſilent upon the ſubject, the ancient Scriptures commence with an avowal of this doctrine, and that in fact, the Creation was the reſult of the joint operations of the Trinity. I muſt again remark, that any direct parallel between the Hindoo and Hebraic Triad of Deity, cannot be made without profaneneſs; yet it is worthy of notice, that Brahma, Veeſhnu, and Seeva, in Mr. Holwell's plate illuſtrative of the creation, are all three repreſented, if not as co-adjutors, at leaſt as preſent in that ſtupendous work, and the reader will poſſibly agree with me in opinion, that the whole relation, which it will be my province to give at large hereafter, is, I do not ſay a mutilation of the ſcripture of Moſes, which *poſſibly* the Brahmins never have ſeen, but certainly a corruption of ſome primeval tradition of the creation of man, propagated by that deſcendant of Seth, who firſt ſettled in a country, emphatically called by Perſian writers "the paradiſaical regions of Hindoſtan."

"If the argument above offered ſhould ſtill appear to be inconcluſive, the twenty-ſixth verſe of this chapter contains ſo pointed an atteſtation to the truth of it, that in my opinion, when duly conſidered, it muſt ſtagger the moſt hardened ſceptic; for, in that text, not only the plurality is unequivocally expreſſed, but the act which, I have before obſerved, is the peculiar prerogative of Deity, is mentioned together with that plurality, the one circumſtance illuſtrating the other, and both being highly elucidatory of this doctrine. *And* GOD (ELOHIM) *ſaid*, LET US MAKE *man in* OUR *image, after* OUR *likeneſs*. Why the Deity ſhould ſpeak of himſelf in the plural number, unleſs that Deity conſiſted of more than one perſon, it is difficult to conceive; for, the anſwer given by the Jews, that this is only a figurative mode of expreſſion, implying the high dignity of the ſpeaker, and that it is uſual for earthly Sovereigns to uſe this language, by way of diſtinction, is futile for two reaſons. In the firſt place, it is highly degrading to the Supreme Majeſty to ſuppoſe HE would take HIS model of ſpeaking and thinking from *man*, though it is highly conſiſtent with the vanity of man to arrogate to himſelf (as doubtleſs was the caſe in the licentiouſneſs of ſucceeding ages) the ſtyle and imagined conceptions of Deity; and it will be remembered, that theſe ſolemn words were ſpoken before the creation of that being, whoſe falſe notions of greatneſs and ſublimity the Almighty is thus impiouſly ſuppoſed to adopt. In truth, there does not ſeem to be any real dignity in an expreſſion, which, when uſed by a human ſovereign in relation to himſelf, approaches very near to abſurdity. The genuine fact, however, appears to be this:—When the tyrants of the Eaſt firſt began to aſſume divine honours,

* Dr. Allix's Judgement, p. 168, ubi ſupra.

they

they likewiſe aſſumed the majeſtic language appropriated to, and highly becoming the Deity, but totally inapplicable to man. The error was propagated from age to age, through a long ſucceſſion of deſpots, and at length Judaic apoſtacy arrived to ſuch a pitch of prophane abſurdity as to affirm that very phraſeology to be borrowed from man, which was the original and peculiar language of the Divinity. It was, indeed, remarkably pertinent when applied to Deity; for, in a ſucceeding chapter, we have more deciſive authority for what is thus aſſerted, where the Lord God himſelf ſays, *behold the man is become as* ONE OF US: a very ſingular expreſſion, which ſome Jewiſh commentators, with equal effrontery, contend was ſpoken by the Deity to the council of angels, that, according to their aſſertions, attended him at the creation. From the name of the LORD GOD being uſed in ſo emphatical a manner, it evidently appears to be addreſſed to thoſe ſacred perſons to whom it was before ſaid, *let* US *make man*; for would indeed the omnipotent Jehovah, preſiding in a leſs dignified council, uſe words that have ſuch an evident tendency to place the Deity on a level with created beings? Beſides, if the authorities adduced by Allix, in ſupport of the aſſertion which he makes in page 78 of his Judgment, and thoſe brought by Calmet under the article Angels, be at all valid, angels, in the opinion of the Talmudical Jews, were not created till the fifth day, immediately preceding the formation of man, and thus a non-entity will be found to have been conſulted. A ſtill more complete anſwer, however, to this objection may, in my opinion, be found in the words of the great apoſtle to the Hebrews, quoting the inſpired pſalmiſt: *To which of the angels ſaid he at any time*, SIT, THOU ON MY RIGHT HAND: and there is, in the ſame chapter, a wonderful atteſtation of the divinity of the LOGOS, which, in this place, ought by no means to be omitted. Though JEHOVAH conferred not that honour on angels, yet to the SON he ſaid, THY THRONE, O GOD, IS FOR EVER AND EVER*!" P. 455.

(To be continued.)

ART. III. *A Tour through Parts of Wales; Sonnets, Odes, and other Poems. With Engravings from Drawings taken on the Spot, by J. Smith. By W. Sotheby, Eſq.* 4to. 1l. 11s. 6d. Blamire. 1794.

AS to the literary part of its contents, this volume is chiefly a re-publication of a ſet of Poems by Mr. Sotheby, firſt iſſued in the year 1790. The views from Mr. Smith's drawings, illuſtrative of the author's tour, give a new

* Hebrews xi. 7.

intereſt

intereſt to the work; this edition of which, as a brief preface tells us, is publiſhed ſolely for the emolument of that artiſt. The plates are neatly executed by Alken in mezzotinto, and are in general tinged with brown. They are thirteen in number, repreſenting Abergavenny and Caerfily Caſtles, Pont-y-prid, Melincourt Caſcade, Caraig-cennin, Dinevaur, and Haverford-weſt Caſtles, Neivegal Sands, Pont-aberglaſlyn, Snowdon, the Eagle-tower Caernarvon Caſtle, Druidical remains in Angleſea, and a View of Llangollen.

Mr. Sotheby being thus incidentally brought before us, we may be allowed to ſay of his Poems generally, that they poſſeſs many beauties, and indicate a good ear, with a conſiderable ſhare of taſte and talent; and that if he has not attained, what ſo few are deſtined to attain, the unaffected and ever-varied harmony of Cooper's blank verſe, or reached the ſummit of Lyric compoſition, he has at leaſt written well in both ſtyles. His Sonnets have full as much merit as that ſpecies of Poem uſually exhibits, and, in ſome inſtances, more; particularly the fourteenth, entitled *Farewell to Bevis Mount.*—But his *forte* ſeems to be in couplet verſe, of which the concluding Poem on Llangollen, firſt publiſhed in this edition, affords many proofs. For example, in its exordium:

"Thou that emboſom'd in the dark retreat,
Veil'ſt from profaner gaze thy hallowed ſeat,
Genius of wild Llangollen! once again
I turn to thy rude haunts, and ſavage reign:
'Mid the grey cliffs that o'er yon heights impend
O'erſhadowing mountains that the vale defend,
Woods, whoſe free growth the gloom of midnight ſpreads,
And torrents foaming down their flinty beds,
Within thy ſhelter'd ſolitudes confined
At diſtance from the murmurs of mankind,
I ſoothe to peace the cares of life awhile,
And woo lone Nature's long-forgotten ſmile."

Nor can it be ſaid that all the ſpirit evaporates in the beginning: the following paſſage at the cloſe has yet more merit. After a ſimile, in which he compares a man of middle life to a pilgrim who has paſſed the more pleaſant half of his journey, he proceeds:

"Pilgrim! thou once again mayeſt haunt the bower
Where fond affection nurſed thy infant hour,
And lay thee down in age within the glade,
Where innocence and thoughtleſs childhood played;
But never, once paſt o'er, ſhall man be found
To ſport again on youth's enchanted ground.
Then, oh thou morn of life! man's vernal prime,
Light joys hat wave the downy wings of time;

Health,

Health, whoſe bright glow on roſeate vigour bloom'd;
Pure innocence, whoſe ſmile each look illum'd;
Gay ſprightlineſs, from vivid wonder ſprung;
Fancy, that ſparkled life's new ſcenes among;
Dreams of delight, where rapt illuſion wrought
A golden age, more fair than poets taught—
Penſive I bid your fleeting charms farewell,
And breathe a ſigh o'er the diſſolving ſpell.

There can be little doubt that the union of Mr. Smith's landſcapes with Mr. Sotheby's verſes will attract many purchaſers; and the ſhelf on which this book ſhall be placed, will probably not contain many that, all things conſidered, can rival it in elegance.

ART. IV. *Lieutenant Edward Moor's Narrative.*

(Concluded from our laſt, p. 229.)

NOTHING is more remarkable in this work than the talents the author diſplays for ſtriking, though unaffected deſcription. The circumſtances are ſelected with judgment, and expreſſed with livelineſs, ſo as to place a picture of the thing deſcribed before the mind of the reader. The following extracts from the account of the diſtreſs for proviſions in Purſeram Bhow's army, may ſerve to exemplify this fact. We premiſe the account of the elephants, becauſe it is curious.

"The bullocks of the Bhow's guns were now grown ſo feeble, as to be ſcarcely able to drag them; the elephants were therefore ſeverely worked: they do not uſually drag guns, but walk behind, and, coming to a difficult place, the animal puts his forehead to the muzzle of the gun, and puſhes it over: there is no occaſion for attendants to ſee that he does his duty; whatever he is told to do he will perform, if left to his own honour. As elephants will as long as poſſible be taken care of, one of them was able to do the work of thirty or forty couple of bullocks, in the ſtate they were in at this time. Elephants have been ſuppoſed to require a great deal of attendance, and ſubject to many accidents, unleſs carefully and daintily fed: the idea is erroneous; for an elephant requires leſs attendance in proportion than any other animal, and will live where every other, neceſſary for camp equipment, a camel excepted, will ſtarve: in future, therefore, it is to be hoped that, in the movements of our armies, this noble animal will hold his deſerved pre-eminence, and whatever confidence may be placed in him, in no inſtance will he be found undeſerving."

The deſcription then proceeds—

" In all parts of this army nothing is ſeen but deſpondency and diſtreſs; inſtead of ſeeing every one buſied about their concerns, an univerſal languor and indifference prevails, and ſcarcely a ſound is heard through this once noiſy camp. Horſes and bullocks are dying in every ſtreet; whole lines of horſes are ſeen picketted in the ſand, without a morſel to eat, while their melancholy maſters are ſitting beſide them, unable to relieve them, or their own wants, perhaps equally preſſing. With whatever ſcenes of miſery a perſon may be ſurrounded, it becomes more poignant when brought home to his own breaſt; and we began now to feel in our own perſons, what we had hitherto only commiſerated in others. Having the command of caſh, we would not, of courſe, actually want, while money could prevent it; but money now began to have no value, as a common perſon could at one meal eat the produce of a whole month's pay; to give our people money, therefore, was to give them nothing; and thoſe who brought any thing for ſale, no longer demanded caſh, but grain for their goods." P. 229.

" Rice and gram * for our family and cattle coſt this day five rupees, at which rate, grain only, for a ſingle horſe, would in one day coſt upwards of three pounds ſterling.

" Will the following ſtory be believed?—It is too true; and when retroſpection brings it to my mind, it furniſhes other ſenſations than the poor deſire to excite attention by an improbable tale—other emotions than a wiſh to deceive. A number of poor creatures, chiefly aged women, and children, having no means of earning a livelihood (and of whom could they beg?) for ſome days exiſted on the undigeſted particles of gram, which they diligently picked from the excrement of the cattle. Now grain was no longer to be procured for the cattle, this wretched reſource was cut off, and they ſoon found one in death!" P. 230.

The deſcriptions of places, and objects of curioſity, are not leſs remarkable. Chapter 23d is rendered very valuable by containing an ample account of the famous city of *Bejapoor*, more commonly known in Europe by the name of *Viſiapour*, but never before well deſcribed. Tavernier, though in general a traveller of veracity, ſpeaks ſo ſlightingly of it, as almoſt to induce a ſuſpicion that he had never ſeen it: and other authors are greatly deficient in knowledge.

" The firſt view we had of Bejapoor, was from a riſing, half a mile weſt of the outward city wall, from which point a large dome is the principal object; and on coming nearer, an incredible number of ſmaller ones make their appearance. The outer wall, on the weſtern ſide, runs nearly north and ſouth; and as we could ſee no end to it in either direction, we concluded it to be of great extent: it is

* A kind of vetches or tares.

a thick

a thick ſtone building, about twenty feet high, with a ditch and rampart: capacious towers, built alſo of large ewn ſtone, are at the diſtance of every hundred yards, but are, as well as the wall, much neglected, having in many places tumbled into the ditch, from which, and from receiving other rubbiſh, that name cannot now with much propriety be applied to it. The towers are curiouſly conſtructed: it appears, that after they were originally built, an additional covering or caſing of large ſtones was applied, which from ſeveral has fallen off, and left the ſuppoſed original tower quite perfect." P. 310.

Our traveller ſeems very fully to have employed his time, while he remained at Bejapoor, in viewing many curious and wonderfully extenſive pieces of architecture in that place. "Indolent, indeed," he tells us, "muſt he be, who, to contemplate the magnificent variety of this once proud city, would not be rouſed to exertion." One of the moſt remarkable buildings is thus deſcribed:—

"Fronting the moſque, at the diſtance of forty yards, having a piece of water and a fountain between, ſtands the ſtately mauſoleum of the king (Ibrahim Padſhah) and his family. It is a room of 57 feet ſquare, incloſed by two virandas; the inner 13 feet broad and 22 feet high, the outer 20 feet broad by 30, ſupported by ſeven arches in each face: the interſtices of the ſtones at top are filled with lead, and clamped together by ponderous bars of iron, ſome of which have been wrenched from their holds by the deſtructive Mahrattas, ſuppoſing, perhaps, that they were of a metal more precious. The ſtones are ſo neatly joined as not to be perceptible in the inſide, where the tops of the virandas are ornamented with beautiful ſculptures, chiefly paſſages from the Koran: but the ſides of the room are in the moſt elaborate ſtyle: it is indeed wonderfully ſo. A black ſtone, but not, we believe, marble, is the chief material, on which chapters of the Koran are raiſed in manner of baſſo relievo, and poliſhed equal to a mirror. The part cut out to give a due degree of prominence to the letters, has on the northern ſide been beautifully gilt, and adorned with flowers on a blue ground, in imitation of enamel. The doors, which are the only pieces of wood in the building, are handſome, and ſtudded with gilt knobs; around the door ways in each face are a variety of ornaments exquiſitely executed. There is a window on each ſide of the four doors, and over them arches of open work, ſo contrived, that what is not cut out expreſſes paſſages from the Koran. Around the ſouthern door is a tetraſtich, containing an account of the expenditure of this building; by which it appears to have coſt fourteen lacs, and thirty-one thouſand pagodas: it is not thus expreſſed, but in a myſtic manner, to bring in as often as poſſible the number NINE, which is of virtue in aſtrological calculations; the lines conclude thus—one hundred and fifty-nine thouſand pagodas nine times told. Eſtimating the pagoda at its higheſt value, the amount is nearly ſeven hundred thouſand pounds ſterling, which ſum we were informed was expended on the tomb alone, but we apprehend it includes

cludes the moſque and adjacent buildings, and even then is an enormous ſum in a country where labour is ſo cheap. Six thouſand five hundred and thirty-three workmen, we were told, were employed on this elegant ſtructure, thirty-ſix years, eleven months, and eleven days." P. 312.

Many other very elegant and extraordinary ſtructures in this city are paticularly deſcribed. One mauſoleum contains a room 153 feet ſquare, with a dome 117 feet diameter in its concavity. This, as the author obſerves in a note, is ſomething between the domes of St. Peter's and St. Paul's; the internal diameter of that of St. Peter's being 140, of St. Paul's about 100 feet. Moſt of the domes here are in the form of a globe, with only a ſmall ſegment cut off at bottom: which ſeems intended for ſhowing from the ground the greateſt magnitude of the dome, which would otherwiſe be hidden by the body of the building.

We ſhould now diſmiſs this work, having given to it as much ſpace as we can well allow, had we not promiſed in a former number to make ſome obſervations on the ſuperſtitions of India, and more particularly on the worſhip of the Lingam, and the women conſecrated to that idol. Lieutenant Moor mentions theſe ſubjects, upon his arrival at Bangoor, in ſuch a manner as to make us believe he had never before had an opportunity, perſonally to verify the impurities of this worſhip, and ſeems to ſuggeſt an idea, as if the Bramins were aſhamed of it, or concealed it, in places ſubject to the inſpection* of Europeans. We hope that we do not miſtake our author in imputing this ſentiment to him, becauſe it would be a proof that Chriſtianity, however debaſed by the lives of Chriſtians, can ſtill put idolators to the bluſh. We are not ignorant that Sir William Jones, Bernier, Sonnerat, and many others, are deſirous of acquitting the Bramins of the charge of idolatry; but we would deſire theſe apologiſts for Braminiſm to inform us, whether they argue on principles of religion, or philoſophy. Religion will not countenance their opinions for a moment; for the religion they profeſs expreſsly declares, that our worſhipping the creature, inſtead of the Creator—the work of men's hands, inſtead of the Living God, is the definition of idolatry. Religion knows no modification between an idol and a ſymbol; and philoſophy would inform them, that if the Bramins worſhip the unity of the Godhead, and teach the people to worſhip an infinite va-

* See p. 57, Madras.

riety

riety of idols, as emblems or repreſentations of the virtues, powers, or energies of the Deity, the Bramins believe one doctrine, and preach another: the Bramins, therefore, do not preach truth. But the object of philoſophy is the inveſtigation of truth; and if the Bramins do not inculcate the truths they have themſelves diſcovered, philoſophy will no more juſtify them, or their apologiſts, than religion.

This queſtion, vary it or torture it as you may, reſolves itſelf finally into the Eſoteric and Exoteric doctrine of Greece; it is neither more or leſs than the aſſertion of a philoſopher, that he believes one thing, and teaches another: but true philoſophy, conſidered in the abſtract, is to declare the truth. We will not, however, rack philoſophy upon the wheel of torture; we will allow, that Anaxagoras*, Pythagoras, Socrates, Plato, and Cicero, might have been ſubject to an action *de impietate*, if they had profeſſed expreſsly their real ſentiments: but will this plead an excuſe for the Bramins?—A Bramin only judges a Bramin; Kings and Magiſtrates are an inferior order;—Bramins fear only the judgment of their own order; they† are the ſole interpreters of their own Bheeds: if, therefore, the whole order believe the unity, and teach the people to worſhip plurality, they have no fear of the Law or the Magiſtrate to plead; they are deceivers, and philoſophy can give them no better name.

But all this parade of a better knowledge in Bramins, Hierophants, or Philoſophers, is perhaps of modern date, in compariſon with the popular ſuperſtition of their reſpective countries. The popular ſuperſtitions of all nations were originally groſs, cruel, indecent ‡, or obſcéne: it is only the ad-

* In Greece and Rome nothing was ſo dangerous as to oppoſe the law, nothing more eaſy than to evade it. Anaxagoras, Pythagoras, and Socrates, have left nothing written; but one was baniſhed, one poiſoned, and the ſchool of the other deſtroyed. Plato and Cicero, by uſing fictitious dialogue, eſcaped themſelves, but ſpread their doctrines.

† The tribe of Brahmins is alone allowed to read the Vedas, and they explain them as they pleaſe to the other three tribes, who receive implicitly the interpretation of their prieſts. Maurice's Indian Antiquities, p. 409, vol. iv.

‡ Human victims appear univerſal, from the Moloch of Canaan to the Earees of Otaheite. Phœnicians, Thracians, Scythians, Greeks, Romans, Celts, and Bramins, are all comprehended in this charge. Impurity and obſcenity are as general. Mylitta, Dea Syria, Bacchus, Venus, Bona Dea, Seeva, are the deities.

vancement

vancement of mankind in knowledge, ſcience, philoſophy, or civilization, that firſt teaches individuals the abſurdity or impropriety of theſe primitive ſyſtems. Individuals are firſt aſhamed of believing them; they hold an Eſoterick doctrine, or they explain them by allegory; or in countries where they dare, they wean the people by degrees, or at laſt eradicate all thoſe vanities and impurities, over which the human paſſions, or the intereſt of prieſtcraft, will ſuffer them to prevail. In the age of Heſiod and Homer, who ever diſcovered that gods ſhould not eat, drink, ſleep, bathe, give and receive wounds, like mortals? who took offence at gods of Luſt, Revenge, Ebriety, or Homicide? It was not till centuries had elapſed, that ſome ſages viſited Egypt and Aſia in ſearch of the origin of theſe fictions—that Anaxagoras doubted of their exiſtence—that Socrates ſpoke of το θειον—and ὁ Ων, ὁ Δημιουργος was diſcovered by Plato—that Epicurus could baniſh deities from earth—that Ariſtophanes could ridicule them on the ſtage—that Plutarch could reſolve them into allegories—and ſuch poets as Nonnus could diſcover that the whole plurality of Paganiſm expreſſed only the attributes of one Supreme God.

As we can trace this revolution in the human mind hiſtorically, in one of the moſt enlightened nations that ever exiſted, it is by an analogy far more juſt, we conclude, that in other countries likewiſe, the popular ſuperſtition was anterior to the light of reaſon and philoſophy; and that the preſent Eſoterick doctrine of the Bramins is nothing more than the attempt of ſcience to explain or allegorize a religion of the moſt depraved idolatry. Mr. Maurice, in his Indian Antiquities, has taken what might ſeem the contrary ſide of the queſtion; but the two opinions appear to us altogether compatible. Mr. Maurice ſuppoſes a primæval and patriarchal knowledge of truth, disfigured afterwards by ſuperſtitions introduced. We deny not that firſt ſtate; but ſuppoſe, ſubſequent to it, a period of entire corruption, of which the impurities were afterwards allegorized for ſake of palliation, by thoſe who had acquired wiſdom ſufficient to perceive their groſſneſs. Our hypotheſis only goes not ſo far back as that of Mr. Maurice.

When the mind, diſcarding blind tradition, begins once to think, it finds the unity of God a primary, we had almoſt ſaid, an innate idea; it is at leaſt ſo congenial to reaſon, that wherever a habit of reaſoning exiſts, it is admitted almoſt as ſoon as it is propoſed. At what period this habit commenced among the diſciples of Brahma, no one can fix: but at that period, the Bramins as readily reſolved their three or four primary deities

ties into one, as the Greeks and Romans referred their twelve major gods to Jupiter, or the Egyptians turned their bulls, goats, crocodiles, cats, and leeks into attributes.

Let not this excurſion be thought foreign to our ſubject, becauſe it will bring us directly to the point of our author's argument againſt Sir William Jones, &c. &c. it will ſhow, that as the Bramins believe in the unity and teach a plurality, ſo they themſelves, in the eſtimation of their apologiſts, reſpect the creative power of the Deity, with internal ſanctity, but expreſs it to the people by the impureſt of ſymbols, and worſhip this ſymbol in ſanctity, by polluting and proſtituting the moſt beautiful beings produced by the Creator. But, ſays, Sir W. Jones, there is no impurity, to their ideas, in words that expreſs natural actions, or objects that repreſent them;—there is no diſgrace attached to this ſpecies of proſtitution. In regard to language, we make no objection. Our own religion, and our own law, both ſpecify the impurities they forbid. But the exhibition of the Phallus and the Lingam, makes an oſtentation of that which nature as well as reaſon, prompts human nature to conceal; and the proſtitution of women is ſo far from promoting the productive power of the ſpecies, that in all inſtances and all nations, it counteracts the multiplication of exiſtence, which nature, and the God of Nature, have eternally ordained. If Philoſophy can be employed to juſtify theſe depravities, we ſhall not be ſurpriſed to find it exerciſed in varniſhing the turpitude of that canine impudence in Otaheite, which takes the veil from before the myſteries of Venus; or thoſe infamous aſſociations in which murder is ſuperadded to proſtitution.

Should we, however, allow that the excitation and gratification of a natural paſſion is more philoſophical, or, as theſe apologiſts argue, more religious, than the controul of it, and that the rapturous tranſports they deſcribe, theſe laſcivious inducements they idolize, are meant to keep this paſſion alive; they ſhould ſhow that the native temperament ſtands in need of them. But the fact is directly oppoſite. Their temperament gives riſe to theſe inſtitutions, and not the inſtitutions to the temperament. Prieſtcraft could diſcover this, and profit by it; and if the proſtitution in the temple of Mylitta, the Dea Syria, or Seeva, turns out to the emolument of the prieſt, he may ſoothe or fear his own conſcience with an allegory of creative power, but the world has a right to ſtyle him an impoſtor.

This doctrine, however, of the ſymbol of creative, or productive power, proves at laſt a fallacy; for Mr. Moor ſhows to a demonſtration, that, unleſs unnatural paſſion and beſtiality

itſelf

itſelf are parts of it, the ſymbol will not correſpond with the explanation. This is another proof that the popular corruption is prior, and the myſtery of later date; and we are much indebted to the author for furniſhing and enforcing this irreſragable argument, which no ſophiſtry whatever can evade.—We have the ſtrongeſt evidence which hiſtory can afford to aſſure us, that the Lupercalia, Floralia, and Bacchanalia at Rome, the Syrian myſteries in Aſia, and the Phalliſm of Greece and Egypt, all under pretext of myſticizing love, tended to inflame unlimited indulgence, and unnatural luſt. The chorus to the Phallus, in the Acarnanes of Ariſtophanes, proves this as inconteſtably as the manners of Greece and Rome. The repreſentations at Bangoor where our author is led to combat theſe doctrines, is an evidence of Hindoo depravity; and if after this, the apologiſts will perſiſt in their defence of Braminiſm, the queſtion becomes too indelicate for vernacular language, and muſt be conducted in an idiom which may not corrupt the general morals, while its object is to ſtigmatize vice and immorality.

Here we ſhould have cloſed our account of this work with many thanks to the author for the ſide of the queſtion he has taken, and the arguments he has furniſhed; but he has, in a note * introduced us to the knowledge of a treatiſe, of which without his aſſiſtance we ſhould happily have been ignorant; and which, we ſincerely hope for the good of mankind, will never burſt from the awful and Eleuſinian darkneſs, in which it is at preſent reſerved for the ſight of the initiated alone. We are not clear, from the author's relation whether the account of the worſhip of Priapus at Iſernia, and the myſterious publication of the Dilettanti are the ſame, and by the ſame author, R. P. Knight, Eſq. but they are ſo blended in the note, that we conclude this to be the caſe, and we are not aſhamed of our ignorance (thanks to the caution of the Dilettanti) if it be otherwiſe.

The arguments ſtated in that work reſpecting the philoſophical myſtery and the ſymbol, have been already ſufficiently noticed, but ſome other particulars occur worthy of our animadverſion. It is ſaid, that "when we contemplate this primeval worſhip †, we cannot refuſe acknowledging that the exiſtence of a rite ſo general, muſt have originated in nature, and that its continuation is ſome proof of the philoſophic tendency of its obſervance, for broad, indeed, muſt be the baſis of

* Note viii. p. 392. † Of Priapus.

any

any moral, physical, or religious theory, that, self-supported, could have stood so long." P. 395.

To this we answer, that the basis is as broad as the corruption of human nature; and that breadth we conceive to be far more extensive than the basis of Philosophy; for Philosophy always pertained to the few, and depravity to the many: all the sects of Philosophy have vanished like a vapour, while human passions and the corrupt indulgence of those passions perpetually exist.

In page 397 is a passage too long for quotation, to show, that as all mankind *philosophically* worship one supreme God, all the various forms of worship are indifferent, and designed by the Father of all to promote emulation in religion, like industry in trade by competition." The comparison is rather familiar than elegant; but the corollary deduced from it will explain it better. "This was too liberal and extensive a plan to meet the approbation of a greedy and ambitious clergy, whose object was to establish a *heirarchy** for themselves, rather than procure happiness for others."

We suppose the author alludes to a Christian clergy and a Christian hierarchy. But was a Pagan hierarchy any better? The office of Pontifex Maximus at Rome was a profitable one, and an object of ambition worthy of Julius Cæsar, but we never hear of his procuring religious happiness for others more anxiously than the Pontifex Maximus of the Christians, or of his being less ambitious. This is, however, the deduction, let us revert to the assertion, "that forms of worship are indifferent." But Heaven forbid that we should burn our sons in the fire of Moloch, prostitute our daughters in the Temple of Mylitta or Seeva, and our wives to Fakeers, under an idea that all this is as acceptable to God as clean hands and a pure heart. Nor will it easily be believed that this is the meaning of the author; but, in the following page, by comparing the rites of the God of Lampsacus with the ἀγαπαι of the Christians, he gives us reason to suspect it; these are his words:—"Their suppression† may be considered the final subversion of that part of the *ancient* ‡ *religion* here examined, in Europe. For so long as those nocturnal meetings were preserved, *it* certainly existed, though under other names, and in a more solemn dress." Here we find not only the ἀγαπαι compared to the rites of Priapus, but an assertion that they were the same. Christian

* So it is printed; we trust not from ignorance but error.

† The suppression of the ἀγαπαι, and the remains of them at Isernia.

‡ Of Priapus. The physical, moral, and philosophic religion!

reader, blush not, exclaim not. Mark how a ſimple tale ſhall put down this ſophiſtry. The origin and progreſs of the *agapæ*, or Chriſtian love-feaſts is known. At their origin, they were meetings altogether religious, and of perfect purity. As ſoon as it was found that they gave opportunities and temptations for improper licence, they were ſuppreſſed by Chriſtians at an early period; ſo far was the incidental corruption from belonging to their inſtitution: and if the laſt remains of them (as they are deemed by the author) in a ſingle town (Iſernia), alſo were ſuppreſſed by Chriſtians, by Italian Chriſtians, the ſuperiority of Chriſtian purity is ſtill vindicated; for the rites of Priapus were never ſuppreſſed by a Heathen prieſthood, or Heathen magiſtrates, till they were removed by the prevalence of a better religion; and the idolatry of the Lingam has not been ſuppreſſed by Bramins, but is attended by the Arch Bramin himſelf at Jaggernaut, who is the Pope of that Indian Rome, and the patron of four thouſand proſtitutes.

Much more could we ſay on this clandeſtine work, printed without publication, and concealed without ſuppreſſion; but we conſign it, with its impure decorations, to that myſtery it courts, and which, we heartily wiſh may never be revealed.

Another author, quoted by Lieut. Moor, deſerves our notice, and that is the celebrated Abbé Rayhall. The Abbé, with a levity in regard to the ſex, characteriſtic of his country, and a luxuriance of fancy appropriate to his philoſophy, commends the ſect of Xinto, in Japan, becauſe it has not had the madneſs, which, of all others, is moſt dangerous to morality, to fix a criminal ſtigma upon actions in themſelves *innocent*.—By theſe innocent actions he means neither more nor leſs, than the ſelf-ſame proſtitution of women in the Temple as an act of religion, a pious exerciſe for the people in his opinion, and a ſalutary indulgence to the prieſthood, in order to reſtrain them from diſturbing the peace of families.

Let us, philoſophically ſpeaking, allow that proſtitution muſt exiſt in all countries, let us connive at it, nay let us tolerate it if neceſſary; but do not let us ſay it is pure, holy, and an act of religion. Do not let us ſay there is no remedy againſt the luſt of prieſts, but a commerce with proſtitutes—a commerce which corrupts while it ſatiates; a commerce which has not preſerved the prieſthood of Japan from the ſcandal, or the people* from the contagion of Grecian turpitude: while in India the remedy is equally inefficacious; a Fakeer is a privileged man to enter any houſe; he fixes his cap†

* Kempfer. † Maurice.

at

at the door, and the husband has no right to interrupt the devotions of his wife, whatever they may be, with this naked vagrant." Such are the abominations which the Abbé Raynal describes in language hardly decent to quote. "Let us figure to ourselves beings who, joining *by turns*, in the effervescence of manhood, love to love, the ideas of religion to those of the most lively passion nature has inspired in mortals; see, feel, breathe God in all their communications, adore him together, invoke him, and associate him to their pleasures; make him *palpable* and sensible to themselves, by that effusion of souls and senses, where all is mystery, joy, and heavenly fervour."

Such was the language of Philosophy in France! Such were the Philosophers who prepared the people for the destruction of Christianity, and the renunciation of God's supremacy! Let us say with Fabricius, Such be the opinions of the enemies of our country.

ART. V. *The Rhine: or a Journey from Utrecht to Frankfort, chiefly by the Borders of the Rhine, and the Passage down the River from Mentz to Bonn. Described in a Series of Letters, written from Holland to a Friend in England, in the Years 1791 and 1792; in Two Vols. By T. Cogan, M. D. Embellished with twenty-four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn*.* 8vo. 1l. 1s. Johnson. 1794.

BOOKS of Travels, as constituting an agreeable medium betwixt works of mere amusement, and those of abstract literature, have always been secure of a favourable reception from the public. They afford to the studious a pleasing relaxation from severer pursuits. They entice the philosopher and moralist, from solitary and pensive reflection, to the observation of manners and customs, diversified with every changing climate; they amuse the mind without any degradation from its dignity, and, finally they exhibit a picture, in the contemplation of which, the most fastidious may be usefully exercised, and the most accomplished improved. The Rhine is in particular a kind of sacred subject. It has ever been a theme to employ the historian's description, the poet's song, and the painter's skill. We, consequently, undertook the perusal of the present volumes with ardour, nor did we leave them with

* The title does not do the map justice—it is in fact, from Mentz to Cologne.

ſatiety or diſguſt. It is of little importance whether we firſt ſpeak of what ſeems to us defective in the performance, and afterwards proceed to inform our readers in what reſpect theſe volumes will ſatisfy their curioſity, and contribute to their entertainment; or take the contrary method. In the preſent inſtance we ſhall do the firſt, as we are deſirous of taking our leave of Dr. Cogan with the greateſt complacency and good will.

The title of this work is emphatically the Rhine, of which river, however, very little is ſaid, or even local deſcription given, till towards the concluſion of the firſt volume. In proportion to the importance of the place, the reader is detained too long, much too long, at Cleves, for which he does not receive ſufficient compenſation in the ridiculous Popiſh legends, which are introduced. The ſame, perhaps, may be ſaid of Cologne; and, indeed, the far greater part of the firſt volume is occupied with the deſcription of Cleves, Duſſeldorf, and Cologne. From the map, which is prefixed to this work, the purchaſer will derive no advantage till he comes to the concluſion of the firſt volume. Of the ſecond volume a large portion is conſumed by a kind of diſſertation on the claims of different places to the invention of Printing, in which no new matter of importance is introduced, and which, though by no means without its ſhare of intereſt, ſeems to have very little to do with the profeſſed object and title of the book. Animated deſcriptions of the Rhine, of its windings, the variety of its banks, the ſcenes which it preſents for a Poet's and a Painter's eye, are to be found, if not only, at leaſt principally, from p. 285 to the concluſion of the ſecond volume. The errors of the preſs are very numerous; and, conſidering the little importance of the engravings, we think the work altogether too dear. Having ſaid thus much, we are impelled by juſtice to add, that Dr. Cogan's Rhine contains much agreeable anecdote, and is written with great vivacity. If his obſervations are not profound, they are certainly ingenious; and he exhibits no mean or inconſiderable portion of knowledge and ſagacity. We ſuſpect that his political ſentiments and prejudices are different from our own, but we ſhould indeed be aſhamed, if we permitted this circumſtance, as it does not obtrude itſelf in the work, to make us at all cold and languid in beſtowing on him the praiſe which, as an author, we think his due. The following extract may ſerve as a ſpecimen of the ſtyle of the work, and of Dr. Cogan's merit as a writer. Speaking of the tall, and robuſt females that preſent themſelves to view in every part of Germany, the author thus expreſſes himſelf at page 147, Vol. I.

"The

"The number of tall, athletic females that preſent themſelves to view in every part of Germany I have viſited, appears to me to exceed that of our own ſex. The relative proportion is certainly greater than in any other country I have ſeen. This may, in part, be aſcribed to the laborious employments, to which, from their infancy, they are accuſtomed, and partly to their being the deſcendants from a race which, according to the teſtimonies of Julius Cæſar, Pliny, and Tacitus, were the moſt gigantic of any in Europe.—I remember that Profeſſor Zimmerman, in his Geographiſche Geſchichte des Menſchen*, attempts to prove, that this ſuperiority of ſtature and of ſtrength, is to be aſcribed to their vagrant manner of living, inceſſant exerciſe, and habitual expoſure to a ſalutary degree of cold; equally diſtant from the enervating heat of more ſouthern climates, and the ſeverity of the more northern, which ſtints the growth both of the animal and vegetable creation. To ſimilar cauſes he attributes the ſize of the Patagonians, of the reality of whoſe exiſtence he does not entertain a doubt, though their gigantic ſtature may have been conſiderably exaggerated, by the meaſure of the mind's eye. The ſtrength and ſize of theſe ruſtic females favour his hypotheſis.

"Could we ſuſpect, from the great diſproportion obſervable in theſe *degenerate* days, as the admirers of muſcular force, and Patagonian ſtature, muſt term them, that the accounts of ancient authors are exaggerated, an attention to the following obvious circumſtance, will have a tendency to reſtore their credit. In times of ſimple and ruſtic manners, before artificial meaſure was invented, the ſtandards of ſize muſt neceſſarily have been taken from various parts of the human body; and it is natural to ſuppoſe, that theſe would have been taken from general proportions, and not from extraordinary exceptions. We are warranted to ſuppoſe alſo, that artificial ſtandards were afterwards formed moſt correſpondent with the common ſize.—May we not, therefore, ſafely conclude, from the names of various meaſures now in uſe, that ſuch meaſures were originally correſpondent to ſizes much larger than our own.

"For example, an *inch* is expreſſed, in moſt European languages, by a word ſignifying the *thumb*, and, conſequently, informs us of the common breadth of an ancient *thumb*. As *de pede Herculem*, thus we may ſay, *de pollice Germanicum*. A *palm* expreſſes the ſtandard meaſure of *ſix inches*. Hence we may ſuppoſe, that a palm of the ancient Germans was, generally ſpeaking, about an *inch and half* broader than moſt of the modern. The ſmaller *ell*, which ſeems to be a contraction of the German word *ellenbogen* i. e. an *elbow*, is equal to a *cubit*, and deſcribes an extent from the joint of the elbow, to the extremity of the middle finger, equal to 27 inches, and, conſequently exceeding by ſeveral inches the preſent ſize of arms and hands. We ſhall not find one foot in twenty among our modern feet, that will meaſure twelve inches in length. Three of theſe make a *yard*: but a yard is equivalent to about four of our dimi-

* Geographical Hiſtory of Man.

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nished feet. So that we have loft about *two inches* in the article of foot, by our degeneracy.

"A *pace* is the meafure of *five feet!* If we may fuppofe, without ftepping over the bounds of probability, this diftance was but a ftep for our anceftors, we muft allow that they greatly outftept us; for there are not many perfons that can ftep with eafe beyond *three feet.*

"Perhaps this difproportion may appear incredible; but we are to remember, that the length of a ftep is in general correfpondent with the fize of the perfon; and alfo, that in the days to which we refer, the action of the femoral mufcles was not impeded by thofe vile ligatures called garters; that the feet were not cramped with fhoes; and that the toes were fpread like the claws of fome quadrupeds, or, to be more elegant, like the fan of a lady at her devotions. We may alfo fuppofe, that the Germans walked like the Indians, with a *fpring*, and not as we, indolent and contracted moderns, who move our legs like the two limbs of a compafs, the left not venturing to leave one fpot until the right has taken firm poffeffion of another. At every pace they fell upon the heel, preffed forwards upon the extreme condyles of the *phalanx pedis*, and fprung away by the aid of ftrong and elaftic toes. If, therefore, we take into confideration the almoft gigantic ftature, the habitual ftrength of hip, thigh, leg, and foot, their uninjured conftruction, unfettered ufes, and the peculiarity of gait, the diftance of *five feet* will not appear beyond their ufual exertions.

"Race horfes have been known to clear ten or twelve yards at a bound. It would fcarcely be more extravagant for a Welfh pony, or a gentleman-like nag, to doubt the truth of this fact, by meafuring the diftance by their own paces, than for us to fufpect our anceftors incapable of the exploit, becaufe it exceeds our utmoft attempts."

If we do not entirely accede to the author's reafoning in the above, nor admit, without referve, the inferences he would deduce, it is impoffible not to be pleafed with his ingenuity.

Francfort, in the title, is written differently from what we find it in the body of the work. One of the defiderata in modern literature is the want of precifion in the orthography of proper names. In Oriental words, this circumftance, however it may be regretted, is the leffs wonderful, as our knowledge of the languages of the Eaft, though progreffively advancing, is yet very imperfect. There is much leffs excufe for this indecifion in European names; concerning which but little addition remains to be had to the ftock of knowledge which we already poffefs.

Francfort, or Frankfort, is, it feems, one of the two great marts for learning, not that of Germany alone, but of all Europe. It divides this honourable diftinction with Leipfic. On

this subject our readers will enjoy no less than we did, the following digression in this journey along the Rhine.

"You will, doubtless, smile when you are told that these two fairs are the grand marts for the sale of literature. I must also acquaint you, that a large number of manufacturers are kept in pay, in order to multiply thoughts for the fairs. By these indefatigable labourers several thousands of volumes, of all sorts and sizes, are annually made up for sale. The pay is generally by measure, rather than by weight, as lawyers are paid with you, simply by lines and letters, whatever these may express. However, the prices depend in many instances upon the nature of the work, or the degree of reputation the manufacturer may have acquired. Translations are of the lower order, and will not, as I am informed, fetch more than two rix dollars, or two and a half per sheet. The next are small abridgements of large works.—Then follows the opposite employment, making a large compilation from a number of smaller publications. Sermons used formerly to furnish a small retail trade; but these, with treatises on theology, according to the orthodox system, are much upon the decline. Heresy has risen nearly at par. Philosophical dissertations are also upon the decline, but they still bear a decent market price. General histories are quite a drug. Plays and romances increase in numbers and value; and of late the authors of political disquisitions have considerably raised their price.

"You are not to imagine that a poor author will venture to trade upon his own foundation. He cannot wait so many months for his money; nor dares he to expose himself to the rise and fall of the market. Most of them are engaged and paid by their principals, who take the whole risk upon themselves. An editor of note generally sends a waggon load of science twice a year either to Frankfort or Leipsic, folded as the sheets came from the press. These are purchased by lesser booksellers, and distributed over the country by a third class of retail venders.

"The annual publications at the two fairs amount to upwards of five thousand volumes; and the number of authors is computed to be about the same. This is not improbable, for if your writers of abridgments can turn off three volumes per annum, a grave compiler will, on the contrary, labour three years at a single volume. A professed writer of romances may work up about two in *one* year; but then your philosophic and metaphysical writers will not be able to digest their systems in less than *three* or *four* years. Thus, by nicely adjusting and balancing accounts, we may allow that, ceteris paribus, every man may supply the community with his volume per annum.

"As a proof of the zeal and assiduity with which the Germans apply to the subject of literature, I shall transmit to you the following particulars relative to the conducting of the periodical work, entitled *Allgemeine Literatur-Zeitung*, or Journal of General Literature, published at Jena. In the year 1790, the number of writers employed in that work, including those who died within the year, amounted to not less than three hundred and nine. Of these, one

hundred

hundred and seventeen were professors in the Germanic and foreign Universities; ninety-six in higher or inferior offices in Church and State; thirteen clergymen; seven librarians of Princes, Counts, &c.; sixteen physicians; four doctors of music; seven who have no professional character. The books reviewed in that work amounted to one thousand eight hundred and five.—Of these, one thousand three hundred and ninety-seven were written by Germans; four hundred and eight were foreign productions; one hundred and seventy-three were published by fellow labourers. The corresponding members of this literary fraternity in different parts of Europe are one hundred and thirteen in number.

"The Review published at Jena is the principal, but not the only one. There are several others by no means deficient in merit. Its chief rival is the *Gottinische anzeigen von gelehrten sachen*, i. e. Gottingen's Tidings of learned Publications. These are published in numbers, three or four times in the week, so as to form about two hundred and ten numbers in a year. This literary journal is upon a smaller scale than the other. Not more than six hundred, or six hundred and fifty books are reviewed in it annually, but it is well conducted." P. 263.

The work concludes very abruptly, so abruptly, indeed, that we are induced to suppose, either, that our agreeable traveller intended to say more, but was prevented by accident, or that he proposes, at some future opportunity, to resume his pen. We cannot help wishing, both on our own and our readers account, that he may do this without much delay.

ART. VI. *Letters to Edward Gibbon, Esq. Author of the History of the Decline and Fall of the Roman Empire. By George Travis, A. M. Archdeacon of Chester. The Third Edition, corrected, and considerably enlarged.* 8vo. 481 pp. Appen. 90 pp. 9s. Rivingtons, &c. 1794.

THE celebrity and importancy of the controversy to which these Letters relate, and the progress of that controversy since the publication of the former editions, which has occasioned many considerable additions to be incorporated into the present, forbid us to pass slightly over it as a mere republication. We shall take a summary view of the merits of the question, and observe what new lights of importance are thrown upon it in this edition.

The verse of St. John, Ep. I. chap. v. ver. 7. "*For there are Three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these Three are One,*"—has been for the chief part of this century, as is well known, a subject of earnest

earneſt contention among various learned men. The queſtion to be decided was, whether this verſe be a genuine part of the Epiſtle, or an interpolation. As the verſe contains a connected mention of the perſons of the Trinity, and certainly holds a diſtinguiſhed place among thoſe which may be adduced in ſupport of that doctrine, the diſputants have chiefly taken their ſides according to the zeal they felt for or againſt that article of faith. At the ſame time it is acknowledged on both ſides, that it is not a deciſive point. The Arians have recourſe to interpretations which prevent the neceſſity of a ſurrender, even if the verſe be fully eſtabliſhed; and the Orthodox are very far from conſidering their opinion as endangered by the removal of this ſingle proof: having many others to which they are able to appeal, though this ſhould be given up. Some, indeed, who were well affected to the doctrine, thinking, though perhaps too haſtily, that the arguments againſt the verſe preſſed too ſtrongly to be reſiſted, have candidly conſented to relinquiſh it*: the German critics, in particular, ſeem almoſt with one conſent to have abandoned its defence. Mr. Gibbon, a man who had no reſpect for the opinions of either party, having arranged himſelf with thoſe who deny the verſe, gave occaſion to Mr. Travis to renew the controverſy, and to plead very ſtrongly for the authenticity of the paſſage: and, though this endeavour drew upon him no little ſhare of obloquy, he now returns to the charge with renewed vigour, ſtrengthening his former proofs, correcting or retracting thoſe that were defective, and adding ſome entirely new; from all which taken together, he ſtill thinks himſelf authorized to conclude, "that the verſe in queſtion ſeems, beyond all degree of ſerious doubt, to have ſtood in this Epiſtle, when it originally proceeded from the pen of St. John." P. 455. That it ſhould be determined whether this concluſion be juſt or not, is certainly of importance: becauſe the diſputed text, though it may not be of force to call back thoſe who have already deſerted the doctrine it illuſtrates, may act as a powerful inſtrument with many in preventing their ſeceſſion from that faith. Our endeavour will be to ſhow, with fairneſs and perſpicuity, on what ground this new labour of Mr. Travis has left the merits of the queſtion.

* Among theſe, with reſpect to one evidence at leaſt, was La Crose. He ſays, "Certe quod ad me attinet, pertinax ſum fidei Nicenæ et Orthodoxæ, at illi tuendæ abſit ut fraudes unquam adhibeam." So we ſay alſo. But, perhaps, he gave up the Berlin MS. too eaſily.

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In deciding upon the authenticity of any paſſage in the New Teſtament, it is evident that the principal external ſources of determination muſt be, 1. the ancient manuſcripts now exiſting; or, 2. known to have exiſted; 3. the ancient verſions; and, 4. the citations of early writers.

I. *Exiſting Manuſcripts.* With reſpect to the verſe under contemplation, it muſt be allowed, that a great majority of the Greek manuſcripts now extant have it not. It is not in the three principal manuſcripts, the Alexandrine, the Beza MS. of Cambridge, or the Vatican. It is indeed alledged to exiſt only in two, the Codex Montfortianus of Dublin, and the Codex Ravianus of Berlin; and to the teſtimony even of theſe, very ſtrong objections have been made; which we ſhall preſently conſider. The queſtion ſtands thus in regard to the manuſcripts which have yet been collated; the whole number of which amounts, according to the calculation of Mr. Marſh*, to about 460; of which, perhaps, leſs than a third may contain the Epiſtle of St. John. Concerning the numerous manuſcripts hitherto uncollated, nothing can be pronounced. Theſe, however, are much more in number than thoſe that have been examined; the Florence Library alone has at leaſt a thouſand Greek manuſcripts †, beſides which there are many copious treaſures of the ſame kind in other places, hitherto unexplored. What deciſion the examination of theſe numerous authorities may hereafter produce, cannot but be uncertain. At preſent it muſt be confeſſed that little can be proved from the direct evidence of exiſting manuſcripts in favour of the diſputed verſe: the two that have it being, even in the opinion of their defenders, of no very great antiquity.

The Dublin MS. is thought by Mr. Porſon to be not of earlier date than the 15th century ‡: and Mr. Travis does not claim for it a greater antiquity than the 14th. (P. 281.) Between theſe two opinions it is hardly worth while to weigh the probabilities. From the circumſtance of its having the Iota and Upſilon written with double points over them, it is certainly rendered probable that it was a tranſcript and imitation of ſome much older manuſcript. It has been alledged by Dr. Benſon and others, againſt the teſtimony of this manuſcript, that the verſe is an interpolation, written in a different hand from the reſt. But this aſſertion is fully repelled by two eye-witneſſes, Dr. Wilſon, of the univerſity of Dublin, and

* Tranſlation of Michaelis, vol. III. p. 827.
† March, ib. p. 647.
‡ Letters to Archdeacon Travis, p. 107.

Mr.

Mr. Travis himself: the former of whom thinks that the whole manuscript is the work of one hand, and indisputably that the contested verse is written by the same person who wrote the rest of the page and the rest of the Epistle. Mr. Travis testifies positively, "that the whole of the manuscript is evidently written by the same person." P. 280. In order to lessen as much as possible the quantity of evidence in favour of this verse, it has been contended that it is the Codex Britannicus of Erasmus, a manuscript obtained by that critic in England, and cited by him as containing the disputed verse. Mr. Travis contends that it is not the same, because of some differences in the reading of this very verse; and because, in another place, this manuscript reads ἡμαρτον, where Erasmus expressly says that his Codex Britannicus reads ἡμαρτομεν. Whatever be the authority of this manuscript, candour seems to require that it should be allowed to stand in favour of the verse.

The Berlin Manuscript, called also *Ravianus*, because Professor Rave was the first known possessor of it, is the second that testifies in favour of the contested verse: but has been violently assailed as being merely a transcript of the Complutensian edition, which it strongly resembles in the form of its characters. La Croze, the Royal Librarian at Berlin, in 1720 pronounced this judgment upon it, but with evident precipitance, even from his own account; for he says, "*after having examined it a moment*, I maintained that it was modern, and copied from the edition of Cardinal Ximenes." This hasty judgment the Librarian seems afterwards to have thought himself bound, for the credit of his own sagacity, to support; and accordingly he constantly contended that this was the truth. The manner in which he refers to his own first sight judgment, denotes clearly that he was vain of it, and desirous to maintain it. Pappelbaum, a German author, has since taken up the same opinion, and was thought by Michaelis to have proved beyond a doubt that the manuscript is a transcript from the Complutensian edition. The strongest circumstance urged by its opposers is, that it copies, in more than twenty instances, even the typographical errors of that edition: but in answer to this, it is alledged, that the supposed typographical errors may have been servile copies of some erroneous manuscripts; and that, in several instances, where there are evident typographical errors in the edition, they are found *not* to be contained in the manuscript*. After all, it must

*. Note, p. 72. Appendix to Mr. Travis's Book.

be

be allowed that no great weight can be given to the teſtimony of this manuſcript, for which even Mr. Travis does not inſiſt upon any high antiquity: thinking that it is probably a tranſcript from ſome older manuſcript, principally uſed in the Complutenſian edition, and poſſibly written by one of the ſcribes employed in the mechanical drudgery of that great work: P. 305. Mr. Travis has given copper plate ſpecimens of this manuſcript, and that of Dublin, at p. 304 and 282 of this edition.

II. *Manuſcripts known to have exiſted.* 1. Valla's MSS. Laurentius Valla, who died in 1458, left ſome annotations on the Latin Teſtament, which were found and publiſhed by Eraſmus. Valla's object was to correct the Latin text from the authority of manuſcripts, Greek and Latin. Whatever was the number of Greek manuſcripts poſſeſſed by Valla, (which on John vii. 29. he ſtates as ſeven) it has been argued from his ſilence concerning this ſeventh verſe, that they all contained it. On the eighth verſe he has an annotation; and though it has been ſaid that the critics of that time only conſulted their manuſcripts when they felt doubt or curioſity, it is not eaſy to conceive that Valla ſhould want a deſire to examine this verſe, when he thought the eighth deſerving of a reference to his manuſcripts. Mr. Travis contends that Valla had ſeven MSS. and that they all contained the verſe. —2. Robert Stephens's MSS. Theſe manuſcripts may almoſt be ſaid to form the preſent hinge of the diſpute; and here we find Mr. Travis in greater ſtrength than in any other part of his book, anſwering irrefragably ſome of the moſt powerful objections to their teſtimony, and clearing up many difficulties reſpecting them. It is well known to all, who have at all conſidered this controverſy, that if the direct teſtimony of Robert Stephens's edition of 1550 be taken, it proves that his MSS, in general had the conteſted verſe; but that in ſeven of them, the words ἐν τῷ οὐρανῷ alone were wanting. But it has been contended, that the marks which convey this intelligence were erroneouſly placed in that edition, and that Stephens meant to ſay, and ſhould have ſaid, that the whole verſe was wanting in theſe manuſcripts. Father le Long, Prieſt of the Oratory at Paris, publiſhed in 1720 a Letter, which ſeemed to decide the queſtion: undertaking to prove, that the manuſcripts employed by Stephens were ſtill in the Royal Library at Paris—that he had identified them, and, on examination, found the whole verſe to be wanting in them; conſequently, Stephens's ſemicircle, or mark by which the deficiency was denoted, ought to have embraced the whole verſe,

verſe, inſtead of three words. This is ſo like demonſtration, and, indeed, ſo complete a demonſtration, if true, that it can not be wondered that it ſhould influence the minds of Michaelis and ſeveral other critics. But what if Mr. Travis ſhall demonſtrate, which to us he appears to have done, that the whole repreſentation of Le Long is erroneous* ; and that not one of the manuſcripts pointed out by him were ever uſed by Stephens? This demonſtration extends from page 220 to 243 of the preſent edition, and conſiſts of a large collection of readings, in which the MSS. of Le Long were found by Mr. Travis himſelf, on actual inſpection, to differ not only from each particular MS. ſaid to be the ſame, but from all thoſe of Stephens. One ſpecimen will ſuffice to ſhow the clear manner in which Mr. Travis has carried on this demonſtration.

1. The MS in the Royal Library at Paris, No. 84, is *not* the MS. γ of R. Stephens. For

That MS reads τοις αρχαιοις in Matt. v. 27; which words were not read in the MS γ of R. Stephens.

That MS reads ὁς αν απολυση in Matt. v. 32; but the MS γ of R. Stephens read πας ὁ απολυων in this verſe.

That MS reads και γαρ τα κυναρια only in Matt. xv. 27; whereas R. Stephens's γ (as he has *ſpecially* informed us) read και γαρ και τα κυναρια in this paſſage.

That MS reads προσεχειν απο της ζυμης in Matt. xvi. 11; but R. Stephens's γ read προσεχειν. προσεχετε δε απο της ζυμης in this paſſage.

That MS reads αγγελος γαρ κατα καιρον in John v. 4; but R. Stephens's γ read the paſſage thus—αγγελος γαρ Κυριε κατα καιρον.

* Mr. Marſh has ſatisfactorily ſhown, that the method uſed by Le Long to aſcertain theſe manuſcripts, though it ſeemed ſo complete to Michaelis, was very inconcluſive. Note 289, vol. III. p. 780, of Marſh's Michaelis. "Critics," he ſays, "are often haſty in arguing to the identity of a manuſcript from the coincidence of a few readings; and many ſuppoſed diſcoveries of this kind, after having been ſo warmly defended, that thoſe who have ventured to doubt have been treated with contempt and ridicule, will be proved, perhaps, by ſubſequent critics, to be totally falſe." He inſtances in Wetſtein's pretended diſcovery of Stephens's MS. ℵ. to which we may add his own diſcovery of the Codex ιγ at Cambridge, which Mr. Travis has overturned. Mr. Marſh's aſſertion that theſe manuſcripts of Stephens are certainly *ſomewhere* in the Royal Library at Paris, ſeems fairly to be repelled by the Archdeacon's explanation of the ſuppoſed return of thoſe manuſcripts, to which there is not, as far as we can perceive, any reaſonable ground of objection.

That

That MS reads ὁ Ιησους, η τε θαλασσα in John vi. 17; but R. Stephens's γ read ὁ Ιησους εις το πλοιον· η τε θαλασσα in this paſſage.

That MS reads πας ουν ο ακουων in John vi. 45; whereas R. Stephens affirms that his MS γ did *not* read ακουων in that verſe.

That MS reads εγω λαλω υμιν in John vi. 63; but R. Stephens's γ read ῥηματα λελαληκα υμιν.

That MS reads εις την γην. εις δε in John viii. 6; but R. Stephens's γ read εις την γην μη προσποιουμενος. ως δε in this paſſage.

That MS reads των των τοχατων in John viii. 9; of which R. Stephens has informed us that his γ did not contain a ſingle word.

Thus it appears evident that the MS 84 is not the MS γ of R. Stephens. Let it be now further ſhewn that it is *not* ANY of his MSS. For

That MS, 84, reads τω εκατονταρχω in Matt. viii. 13; but R. Stephens affirms that ALL his MSS read εκατονταρχη in that paſſage.

That MS reads και επι τω ονοματι in Matt. xii. 21; των γραμματεων και φαρισαιων λογω πορνειας, ποιει αυτην μοιχευθηναι· και ο απολελυμενην in Matt. xix. 9; εμβησαν εις τα πλοια in John vi. 24; εζητουν ουν αυτον πιασαι και εξηλθεν εκ της χειρος αυτων· και ουδεις in John vii. 30.

And all *theſe readings* are in *contradiction to the* text, *as well as to* ALL *the MSS of* R. Stephens. P. 220.

After going through the whole number of MSS ſpecified by Le Long in this manner, Mr. Travis ſubjoins to his account the following note, which ſhows how very complete he made his inveſtigation.

"The diſcordances herein before ſtated are about *one hundred and thirty* only in number, out of more than *nineteen hundred* which I noted from theſe *eight* MSS in 1791. And yet I did not collate the whole of any of theſe MSS; being anxious only to collect juſt ſo much evidence of their identity, or non-identity, as might be completely ſatisfactory and convincing. My attention was ſpecially turned to the MS No. 106, becauſe it is declared to be R. Stephens's δ, not only by Wetſtein and Grieſbach, but in the printed Index of the Library; not deſiſting from the examination of that MS until more than 700 variations had been collected from it, of which nearly 200 are of a very deciſive kind." P. 242.

The ſame is proved in another part of the book, concerning a MS at Cambridge, which Mr. Marſh conceived he had found to be the MS γ of Stephens. See p. 410.

It appears, then, that the MSS borrowed by R. Stephens from the Royal Library at Paris are not there at preſent; and as this may ſeem extraordinary, the following account is given of their ſuppoſed fate, and that of the reſt of the manuſcripts then poſſeſſed by Stephens. It ſeems, from an expreſſion of Stephens, that they were *all* depoſited for a time in the Royal Library, to be conſulted by the Doctors of the Sorbonne.

"That

"That they were so deposited there for a temporary purpose—that, on such temporary purpose being fulfilled (in A. D. 1550) the whole fifteen were re-delivered to R. Stephens, under an engagement to return the eight Royal MSS *when demanded*—that no such demand being made, R. Stephens carried the whole fifteen with him to Geneva in A. D. 1552: but being still mindful of his engagement, and expecting it day by day to be enforced upon him, he spoke of those MSS. in A. D. 1556, not only as belonging to, but as being then, actual component parts of [extant in] the Royal Library; and that, in fine, the important political affairs in which France was then engaged, leaving her rulers but little leisure, and perhaps less inclination, to think of matters comparatively so insignificant, no requisition was ever made to R. Stephens of these eight MSS, which therefore remained in his possession until his death in A. D. 1559, and afterwards in the custody of his son Henry, or, as it should rather seem, of his friend Theodore Beza." P. 249.

"If it shall be enquired, lastly, what is become of these fifteen Greek MSS thus left in the hands of Beza singly, or of Beza jointly with Henry Stephens, the following anecdotes will perhaps furnish a competent answer to the enquiry. By the former of them we learn that Beza sold his library in his old age to G. S. de Zastriffel, a Moravian nobleman then resident at Geneva—that it was seized on its passage into Moravia by some of those marauding parties which infested Germany in the war then subsisting—that this sale and seizure included the MSS of Beza, as well as his printed books; for these plunderers afterwards sold, or perhaps threw aside with neglect, a part at least of their pillage, whereby the *Fratres Puteani* had an opportunity of recovering Beza's Claromontane MS, which they presented to the Royal Library at Paris, where it now remains. And by the latter, that H. Stephens, becoming unfortunately deranged in his intellects towards the close of his days, destroyed many of his MSS.—These anecdotes supply a probable account (and more will not be expected) of the manner in which the MSS of R. Stephens were lost, whether they are supposed to have devolved, after his decease, to Henry his son, or to his friend Theodore Beza." P. 259.

Thus it remains still probable that the marks of Stephens's testament were rightly placed, and that his manuscripts did contain the contested verse. To these manuscripts may be added the Codex Britannicus of Erasmus, now lost; and those of Alcala used in forming the Complutensian edition, among which was probably the Codex Rhodiensis cited by Stunica. It will seem surprising to those who know with what care manuscripts of the sacred writings are now treasured up, that so many extant within a moderate space of time, should now be missing. Of this matter Mr. Travis gives a very good conjectural account in the following passage:—

"Let

"Let it be further obſerved, on this head, that ſome tolerably ſatisfactory account may yet be given (although none can poſſibly be required) why ſome of theſe ancient Greek MSS, now in debate, would probably (I had almoſt ſaid *neceſſarily*) be loſt to the preſent times. The MSS of Laurentius Valla; thoſe which were ſent into Spain from the Vatican Library, and from the Iſle of Rhodes, for the uſe of the Complutenſian editors; the Codex Britannicus, and thoſe which were in the poſſeſſion of R. Stephens and Theodore Beza; exiſted at a time when the Art of Printing, then recently invented, was beginning to extend itſelf to the Greek Teſtament. Eſteemed as theſe written copies, or MSS, muſt be before the invention of Printing, the books multiplied by that invaluable art, were ſo much more compendiouſly corrected (a ſingle reviſion ſerving for a thouſand copies) were ſo much leſs expenſive, ſo much more eaſy to be obtained, and ſo much more convenient for uſe, that the value, *at that time*, of MSS muſt be ſo exceedingly depreciated at once, as almoſt to ſink into nothing. All theſe early editors, when their MSS had ſerved the purpoſe of ſettling the text of their reſpective editions, would conſider them as defunct in ſome degree, and neglect them accordingly. This muſt be the caſe, in general, for a long ſeaſon after the printed copies began to ſpread themſelves over the Chriſtian world. It was not until more modern times, when a taſte for critical enquiries of this kind aroſe, that theſe MSS (or rather the remnants of them) have been ſo much ſought for, and ſo highly valued. In this interval of neglect, the MSS of L. Valla, and of the Complutenſian editors; the MSS which Eraſmus uſed as to the Apocalypſe, and his Codex Britannicus; and the MSS of R. Stephens—have periſhed. Had it not been for a fortunate adventure of Eraſmus, the MS commentary of L. Valla had, in all probability, been utterly loſt. Had it not been for Maffeius, it can hardly be imagined that the Complexiones of Caſſiodorius would ever have ſeen the light. But we need not travel into Italy for inſtances to illuſtrate this argument. Our own country exhibits an example ſufficiently concluſive. There was not a cathedral, a pariſh-church, a monaſtery, nunnery, or chantry (not to bring private families into the account) within this kingdom, which may not be ſuppoſed to have poſſeſſed, at the æra of the invention of Printing, one MS copy of the Scriptures, in the Latin language at leaſt. And yet, where are thoſe MSS now?—Out of the many THOUSANDS which then exiſted, it may be doubted whether there is a ſingle *hundred* which can now be produced. Let us hear, then, no more of the improbability of loſt MSS, or of queſtions framed on the idea of ſuch an improbability." P. 437.

Profeſſor Michaelis, who, from the moſt careful conſideration, gives ſeveral ſtrong reaſons why he concludes that the Complutenſian edition was faithfully taken from MSS, and that thoſe Complutenſian readings, which are in *no* manuſcript known to us at preſent, were actually taken from manu-

ſcripts uſed by the editors *, gives the following account of the ſtrange deſtruction of thoſe of Alcala. "In this ſituation it was natural for every friend to criticiſm, to wiſh that the manuſcripts uſed in this edition, which might be ſuppoſed to have been preſerved at Alcala, ſhould be collated anew; and in the third edition of this introduction I expreſſed the ſame wiſh in ſpeaking of the Codex Rhodienſis. But the inconceivable ignorance and ſtupidity of a librarian at Alcala, about the year 1749, has rendered it impoſſible that theſe wiſhes ſhould ever be gratified. Profeſſor Moldenhawer, who was in Spain in 1784, went to Alcala, for the very purpoſe of diſcovering thoſe manuſcripts: and being able to find none, ſuſpected that they were deſignedly kept ſecret from him, though contrary to the generous treatment which he had at other times experienced in that country. At laſt he diſcovered that a very illiterate librarian, about thirty years before, who wanted room for ſome new book, ſold the ancient vellum manuſcripts to one Toryo, who dealt in fire-works as materials for making rockets." It is added in a note, that they were put down in the librarian's account *como membranas inutiles*, as uſeleſs parchments: that Martinez, a man of learning, and particularly ſkilled in the Greek language, heard of it ſoon after they were ſold, and haſtened to ſave theſe treaſures from deſtruction—but it was too late; for they were already deſtroyed, except a few ſcattered leaves, which are now preſerved in the library: alſo, that the number of manuſcripts was very conſiderable, becauſe it appears that the money was paid at two different payments.

It is not poſſible for us to go into the detail of collateral arguments, by which Mr. Travis ſupports his defence of Stephens's margin, his proofs that the manuſcripts noted in it were not collated by Henry Stephens alone (p. 252—257), a circumſtance on which the depreciators of its authority have laid great ſtreſs, and other matters of inferior importance. Suffice it to ſay, that from weighing the arguments alledged, it ſeems to us not improbable, that the MSS of Stephens, and thoſe of the Complutenſian editors, did contain the conteſted verſe.

* Marſh's Tranſlation, vol. II. p. 440. He adds, "So long, therefore, as we are without the manuſcripts from which this edition was taken, it muſt itſelf be conſidered as a valuable manuſcript, or as a Codex Criticus, that contains many ſcarce readings." This is much in favour of Mr. Travis's argument, that the conteſted verſe was not formed by thoſe editors from the Vulgate.

III. *Ancient Verſions.* After having ſaid ſo much on the ſubject of the manuſcripts, we muſt compreſs what remains within a ſmaller compaſs. The moſt ancient of all verſions was that called the old Italic, or *Itala Vetus*, made in the firſt century, and received as the eſtabliſhed Bible of the Latin Church, till compelled to give way to the tranſlation of Jerome. The queſtion is, whether this verſion contained the paſſage in diſpute or not. It has been confidently ſaid that it did not (for the verſion itſelf is no longer extant); but Mr. Travis argues that it did, becauſe thoſe Latin fathers who quoted the verſe before the end of the ſeventh century, at which time Jerome's verſion had generally ſuperſeded the other, muſt probably have quoted it from the Italic. That Jerome's verſion, commonly called the Vulgate, did contain it (and probably, therefore, the Greek originals which Jerome conſulted) is confeſſed even by the opponents of the verſe, who allow that the generality of the Latin manuſcripts do exhibit it. The teſtimony of Jerome is alſo further urged in his Prologue to the Catholic Epiſtles. This Preface ſuggeſts, that the Greek copies known to the writer had this verſe. It has been ſtrongly denied that this Prologue was written by Jerome; this point, therefore, Mr. Travis ſtrenuouſly argues p. 128—137, and 172—180. We do not perceive, however, that he has given any anſwer to the allegation of Mr Porſon (p. 297.) that the ſtyle of the Prologue ſufficiently determines it not to be the work of Jerome. Of the other ancient verſions, Mr. Travis claims only the Armenian, for which he contends in p. 65. 324—332 and 380. The Syriac he conſiders in many reſpects incorrect, and the Arabic and Æthiopic as made from that. P. 322.

IV. *Citations of early Writers.* In the part of Mr. Travis's argument which refers to this topic, we find alſo conſiderable augmentations. In the argument reſpecting Tertullian, after ſhowing the probability that the diſputed verſe of St. John, and not any other, was referred to by that author, when he uſed the words "tres unum ſunt," he proceeds in the following manner to make it clear that Tertullian actually appealed to the autographs of the Apoſtles, the Epiſtles written by their own hands, under the terms "ipſæ authenticæ literæ eorum." After pleading for the general uſe of the Greek copies to aſcertain doubtful paſſages, by way of going ſtill further, he "breaks forth," ſays our author, "into this ſublime apoſtrophe."

"But go ye, who are deſirous to carry your enquiries to a MORE laudable extent [*curioſitatem* MELIUS *exercere*] in the buſineſs of your ſalvation, purſue your courſe to the churches of the Apoſtles, in which the

the chairs *(cathedræ)* of thoſe Apoſtles ſtill preſide in their ſtations, in which their *very original Epiſtles* are recited *(ipſæ authenticæ literæ eorum recitantur)* repreſenting to the mind the ſound of the voice and the form of the countenance of each of them. And ye may perhaps carry your enquiries to this MORE *laudable* extent without much trouble, [for] Is Achaia next to you—*ye may go to Corinth.* If ye be not far diſtant from Macedonia, *ye may proceed to Philippi*, ye may *paſs to Theſſalonica.* If it be convenient for you to take your courſe into Aſia, there *you will find Epheſus.* And if your ſituation be not remote from Italy, ye may *go to Italy*: where indeed we [all] may readily conſult [one portion of original] authority."

It ſeems evident, from the diſpoſition and tendency of the whole argument, that Tertullian here meant to refer to the *original Epiſtles* themſelves of the Apoſtles. To reduce the queſtion, however, within a narrow compaſs, and to bring it to ſpeedy deciſion, it ſhall be argued under the following dilemma. Tertullian, in theſe laſt cited expreſſions, referred EITHER to the *original Epiſtles* of the Apoſtles, OR to the *Greek Copies* of them, then extant in Africa. But he *did not there refer to thoſe Copies*; becauſe, having referred to them before, and frequently, his words MELIUS *exercere*, in the preſent inſtance, would have been not only empty and vapid, but abſurd. He *did not refer to thoſe Copies*; becauſe there was neither wiſdom nor courteſy in ſending his readers to Corinth, to peruſe a *Copy* of St. Paul's Epiſtles to the Corinthians; to Philippi, to examine *a Copy* of his Epiſtle to the Philippians; to Theſſalonica, for *a Copy* of his Epiſtles to the Theſſalonians; to Epheſus, for *a Copy* of his Epiſtle to the Epheſians; or to Rome, for *a Copy* of his Epiſtle to the Romans; when thoſe Copies were, at that time, in the hands not only of Tertullian, but of his adverſaries, particularly Marcion. He *did not refer to thoſe Copies*; becauſe, being thus confeſſedly in the hands of Tertullian and Marcion, and appealed to in their writings, it is probable at leaſt that thoſe Greek Copies of the New Teſtament were in the hands of their readers alſo, and familiar to the Chriſtians of Africa in general: who therefore would have concluded that Tertullian was not in his right ſenſes in exhorting them to take a long journey to inſpect what was then in their own keeping, and perhaps lay at that very moment expanded before their eyes. The conſequence from whence is, that Tertullian, in thoſe expreſſions hereinbefore laſt cited from his work, *referred* (and recommended his readers to apply, *not* to Copies, but) *to the original Epiſtles themſelves of the Apoſtles.*" P. 93.

On the ſubject of Athanaſius, it is ably contended, that the Synopſis of the Epiſtle of St. John, is the work of that author, which ſome have denied. This argument will be found from p. 151 to p. 157. The expreſs citation of the diſputed verſe, in the *Formulæ* of Eucherius, who wrote early in the fifth century, was a teſtimony not to be eluded but by the ſame method uſed towards the Apoſtle himſelf, denying the authenticity of the paſſage. This method has accordingly been uſed,

but the induſtry of the Archdeacon meets, and ably repels, the accuſation. Braſſicanus, who publiſhed the works of Eucherius in 1530, had this paſſage; and, becauſe he complains of a former edition, with many mutilations, which he had reſtored, it was concluded that this paſſage was among the deficiencies of the former edition, and that Braſſicanus had not properly *reſtored* the paſſage, but ſupplied it by interpolation. In anſwer to this, it is powerfully retorted, that the edition in queſtion is extant, and, inſtead of *wanting*, has the paſſage: and ſecondly, that it is not only in that printed edition, but in two manuſcripts of Eucherius, now in the Library at Vienna, over which Braſſicanus preſided. "It is to be preſumed," ſays the Archdeacon, "that one of them was the *Exemplum Hartmannenſe*, which Braſſicanus profeſſes chiefly to have followed in his edition. If not, Braſſicanus was poſſeſſed of the MSS at leaſt of Eucheſius containing the verſe, 1 John v. 7;" that is, the verſe in diſpute. Beſides theſe four external ſources of judgment, the internal evidence of the contex is alſo diſcuſſed from p. 441 to 449.

Finally, notwithſtanding the German critics in general, and many among ourſelves, have thought it neceſſary to give up this verſe, it ſeems that there remains in this new edition of Archdeacon Travis's Book, a ſtrong body of teſtimony in favour of it. Whenever the very numerous manuſcripts of the Catholic Epiſtles, hitherto uncollated and unexamined, ſhall be referred to with this view, it is yet poſſible that the queſtion may aſſume a different aſpect from any it has hitherto borne. That Jerome was directed by early and correct manuſcripts, cannot be doubted; and that his verſion always contained the conteſted verſe; that the Complutenſian editors had alſo various manuſcripts by which they were guided, is alſo granted by a great opponent of the verſe, Michaelis. The manuſcripts yet to be examined may poſſibly accord with theſe: in the mean time, it is certain that on other grounds the verſe is not fairly condemned.

Archdeacon Travis makes no mention of his antagoniſt, the Greek Profeſſor. He has, however, noticed the moſt important of his arguments. On the merits of the whole queſtion we pretend not to decide: it is in the hands of acute and able diſputants, to whom we leave its further proſecution. Our endeavour has been merely to ſtate with candour how it ſeems to us to ſtand at preſent.—When new matter ſhall ariſe, we ſhall again pay due attention to it.

ART. VII. *Letters on a Tour through various Parts of Scotland in the Year 1792. By J. Lettice, B. D.* Cadell. 1794.

TO trace the improvement of ſociety, to diſcriminate the ſhades of character betwixt the inhabitants of two different countries at the ſame, or of the ſame country at different periods, is an excerciſe to which Philoſophy may turn her attention without a bluſh. Man, in every ſituation, from the rough tenant of the rock, to the gay flatterer of a Court, is an object well worthy of ſpeculation; and certainly there is nothing which affords ſuch abundant opportunity for this intereſting employment of the mind, as travelling.

But the purſuit of this ſpecies of knowledge is too apt to be conſidered as of ſecondary importance: and the pages of a modern Journaliſt frequently degenerate to a mere landſcape; hills, vallies, rocks, precipices, and waterfalls, are ſcattered through the piece in fantaſtic variety; the fortuitous ſterility of nature is ſupplied by the luxuriance of imagination, and man, like other animals, is only introduced—to render the drawing *pictureſque!*

Since then, the grand and proper object of viſiting foreign countries, has been ſo frequently miſtaken; ſince there are ſo many qualifications requiſite to collect every advantage which is afforded by travelling, and ſo few perſons comparatively bleſſed with the poſſeſſion of them, we are happy to announce the journal of a man whoſe judgment in ſelecting ſubjects worthy obſervation, and whoſe impartiality towards thoſe among whom he has been wandering, are alike conſpicuous, and commendable. We would by no means be ſuſpected of intimating that Mr. Lettice was indifferent to theſe natural beauties which he muſt have witneſſed in his tour through various parts of Scotland; ſome of his deſcriptions engage the attention and amuſe the fancy; but he conceives himſelf more uſefully employed in deſcribing the manufactures of a town than the ſcenery of a country. The author indulges the following reflections on viewing the improvements of Glaſgow:

"The only luxury indulged at Glaſgow, is the paſſion for elegant building. Will this city ever be better, or more innocently amuſed, or indulge in a luxury at once more ſplendid and creditable? The manners of ſociety, however, can never long be ſtationary at their moſt rational point. The ſucceeding generation will find many idle means of ſpending what the prudence and induſtry of the preſent, have been

been treasuring up. And as every thing wrong has commonly a defender in him who practices it, the good sense of the present day, will yield in time to a kind of sophistry, which will ingeniously represent the worse state as the better. Hence the progressive corruption of moral principles, and the beginning of declension in social happiness. A remoter race will be refined into something worse. As mechanical improvements will multiply the useless and imaginary conveniences of life, religious habits will lose ground; whilst the former strengthen man's confidence in himself, they weaken his dependance on the providence of God. Riches will increase with the extension of commerce: vanity, vice, and idle luxuries will make proportionable progress. Morality and religion will become too austere for good company: external decency, however, will, for some time, preserve their semblance, till a yet remoter posterity, under the pretence of farther amelioration, will see no necessity for even the appearance of any principles, religious or moral. This will be called a state of the most perfect liberty, the most refined philosophy. The multitude will soon understand in it a right to govern themselves according to their will and caprice, like the Philosophers above them. Preachers will arise from among the lowest order, who will bring the fashionable philosophy down to the level of their ideas. Nothing is sooner learnt, than that every man may do as he pleases. Grown, in their own fancies, now as wise as those, whom they lately thought wiser, and who once, indeed, possessed the most real superiority, they will soon proceed to take the management of their country into their own hands, as being the strongest party; will insist next on the equality of all conditions; overthrow all orders and distinctions; destroy property; dissolve all the ties of society; murder and massacre each other; become barbarians and savages; and, living in this state, till the misery and horror of it becomes quite intolerable, they will, at length, humbly listen to the voice of reason, which, in a few individuals, will have remained safe and entire amidst the wreck of every social good; they will be taught to see the necessity of personal security, peace, and order, to maintain but the lowest degree of human happiness, and will discover, at length, that these can only be procured by religion, morals, public law, a delegated force, and the representative wisdom of communities, brought into the narrow compass of assemblies and councils, under the rule of one, or of few, to simplify the execution of the common force and wisdom; nor is it probable that mankind will ever discover any thing better or wiser; perhaps I might say, any other possible means to give strength, consistence, and duration to governments, than the old institutions, religious and moral, privileged orders in society, distinctions of merit, rank, and office, inequalities of rich and poor, which have more or less subsisted hitherto in every government in the world.

"Cities, states, and kingdoms, have their infancy, their childhood, their youth, their maturity, their old age, their decrepitude, their death, like the individuals of mankind; but communities have the advantage of springing again, like the phœnix, from their own ashes. The civil death of a neighbouring kingdom, the destruction, which we have seen, of all the best principles of society, will, under Providence,

dence, produce a renewed order of things; the grand leading principles of ſocial and civil happineſs will all return, under ſome variation, perhaps, ſome new modification of the ancient forms, and a renovation of its former glory and ſplendour will ſlowly riſe into exiſtence; although, after the lapſe, we will hope, of many ſucceeding generations, many future ages, but to fall again by the natural progreſs and viciſſitude of human things, into corruption, decay, and ruin. In this rotation revolves the fate of all the kingdoms, empires, and ſtates of the univerſe. The principal difference betwixt them, is in the ſlower, or more rapid: the more or leſs uniform motion of the wheel, which ſeldom ceaſes, however, abſolutely to move on, and the motion of which is, perhaps, never retrogade." P. 88.

The good ſenſe alſo of the under-mentioned remarks on the view of a Bleacher's ground, particularly points them out to notice:

" A ſupercilious faſtidiouſneſs would, perhaps, have carried ſome travellers by this kind of ſcene, as too humble for notice; but wherever great quantities of work, or great effects, for the benefit of ſociety, are wrought by ſmall and ſimple means, or great difficulties atchieved by ingenious contrivance, however common the objects, or the materials of their operations, the means of performance may be well worth attention; and, where they are capable of being in ſome meaſure conveyed by verbal deſcription, a traveller may contribute to extend their benefit. You will not ſuppoſe it in his power, during the ſhort time to which his notice muſt be confined, to diſcover any ſecret proceſſes or myſteries which particular manufacturers may have introduced. Theſe, as well as patent ſecrets, are always kept out of ſight, or ſtrangers are not admitted where they may be diſcoverable. But from ſuch parts as a traveller is allowed to ſee, he may ſometimes be able to ſuggeſt new employments, and new reſources for induſtry, in diſtant regions, at his return home; ſuch as may be wanted, and are adapted to other ſituations. Some benefit to the public may then be derived from that information, which he can communicate, or but even hint upon ſubjects of this nature. Perſons the moſt indifferent to the advantages, may, at leaſt, be amuſed with the repreſentation of ingenious arts. But the Philoſopher will be delighted to find his theories in chemiſtry, hydroſtatics, the mechanical powers, &c. more extenſively reduced to practice; whilſt the political œconomiſts muſt rejoice to ſee the multiplication of reſources, for the benefit of the community." P. 190.

Speaking of the Highlanders, Mr. Lettice mentions the prevalence of ſuperſtition ſtill among them; that a hero of Oſſian ſhould have beheld " the ghoſt that embroiled the night," is ſcarcely a ſubject of wonder, but that the " Spirit of the Mountain" ſhould ſhriek in the ears of a modern native of Glenorchay is rather extraordinary. " It will not excite your wonder," ſays our author, after deſcribing " the dark-blue vapour which had ſhrouded the whole body of Benmuir," and magnified

magnified its natural dimenſions, " that theſe mountains, of ſuch impoſing magnitude, and moſt of them of ſavage aſpect, in a wild country, thinly peopled, ſhould have inſpired the inhabitants with ſome ſuperſtition about them A hollow ſound, which ſometimes iſſues from their cavities previouſly to a ſtorm, and which is reckoned to preſage its approach, they attribute to ſome ſpiritual power which dwells inviſibly among them." In the infancy of the mind of man, a belief in the ſupernatural agency of inviſible ſpirits, has, in all ages, and in all countries, been a ſubſtitute for Philoſophy; known effects, from inattention or inability, are attributed to ſacred and myſterious cauſes, and indolence is the nurſe of ignorance Theſe mountainous countries ſeem to have been peculiarly fertile in ſuch deluſions; every uncommon occurrence is looked upon by the inhabitants as a deviation from the laws of nature, to which the operation only of ſome unſeen being is adequate.—A frequent intercourſe, however, with intelligent ſtrangers, will probably exterminate theſe viſionary ſpectres, or at leaſt confine them within the regions of Poetry.

Were we not obliged to reſtrain ourſelves, on account of the uncommon length of ſome foregoing articles, we ſhould moſt willingly have cited the end of the 16th Letter, which we muſt now content ourſelves with recommending to the particular attention of every feeling reader, in which Mr. L. diſcuſſes the queſtion, whether the inmate of a cottage or a palace owes moſt to his habitation: he conceives, that the gratifications of a Highlander bear a greater proportion to his deſires than the lordly tenant of a magnificent building. We are glad that he who has had a better opportunity than we can boaſt for obſervation, ſhould give an opinion on the exterior of happineſs ſo favourable to thoſe dreary huts.

We have already hinted, that Mr. Lettice's talent for deſcription is by no means inconſiderable. In deſcending from the Plains of Rannock, which, from the danger of the road—if road it may be called—few travellers dare paſs, where " no one cheering object aroſe to ſight; no human habitation; not a Highland hut; nothing but rocky, dreary, diſmal nakedneſs," he arrived at an inn kept by Mac Allum, and called the King's Houſe, at the bottom of the mountain, and gives a lively account of the ſcenery which ſurrounded it.

After having contraſted his picture of deſolation by drawing the character of Mac Allum, who, even in this ſpot, ſeemed to " enjoy as much happineſs as commonly falls to the lot of man," Mr. Lettice ſays, that

" If in a lowering day a bag-piper, or blind fidler chances to drop in, his whole family, children, men and maidens, and the ſtranger within

within his doors, as certainly ſtart up in a reel or country jig, and foot it much more merrily, though with rather leſs ceremony than the graces at a court-ball. We frequently witneſſed theſe occaſional fits of merriment in the Highland inns. They are found to give a freſh ſpring to the nerves, a new flow of animal ſpirits, and good humour to a whole family, till the next piper or blind fidler ſets them all in motion again; if the interval be not too long. I was not diſpleaſed to hear my landlord aſſure us, that his fire-ſide, on a long winter's evening, is often cheered by the ancient clan-ſongs; and that, he believed, he had frequently heard from the benighted traveller, ſtrains of their elder bards, and thinks he heard ſome of them attributed to Oſſian. The names of Fingal, Cuchullin, and other of Oſſian's heroes were familiar to him. He had heard of the publications of Mr. Macpherſon, but had not ſeen them." P. 301.

In concluding our remarks on the preſent work, we muſt expreſs our hope that Mr. Lettice may experience the encouragement he merits, and which, in his preface, he informs us, would induce him to take another journey into North Britain for the acquiſition of materials, which may enable him to publiſh a ſecond volume, containing the lives of literary men who have flouriſhed in Scotland in the 17th and 18th century.

ART. VIII. *Specimens of Hindoo Literature; conſiſting of Tranſlations from the Tamoul Language of ſome Hindoo Works of Morality and Imagination; with Explanatory Notes. To which are prefixed, Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. By N. E. Kinderſley, Eſq. of the Honourable Eaſt-India Company's Civil Service on their Madras Eſtabliſhment.* 8vo. pp. 335. 6s. Wingrave. 1794.

A New ſource of ſtudious ſpeculation has, of late years, been gradually unfolding itſelf to the learned of Europe, from the treaſures of Oriental knowledge. Scarcely does a year, or indeed a month, paſs away, without our having occaſion to congratulate both the ſcholar and the moraliſt, on their receiving from our brethren diſperſed over the wide peninſula of India, ſufficient exerciſe for their beſt and nobleſt faculties. This ample field may be conſidered, as yet farther expanded in conſequence of the late Embaſſy to Pekin, for ſetting aſide all circumſtances of a political nature, it can hardly be doubted, but that the language, the arts, and natural productions of this remote country, will be now more perfectly underſtood, and will promote inveſtigations, the event

of

of which cannot fail of being uſeful to commerce, and important to ſcience.

Many of our countrymen are remarkably well verſed in the Perſian language, which, in the higher parts of the peninſula, is of the greateſt utility and importance, and which, through the means of Sir William Jones, Mr. Halhed, and others, has communicated to Europe the moſt valuable acquiſitions. But it appears, that the Tamoul, or, as it is improperly named by Europeans, the Malabar language, has been very much neglected. Mr. Kinderſley, the author of the preſent volume, who, to the moſt amiable modeſty, unites energy of mind and acuteneſs of remark, with the view of qualifying himſelf for his local ſituation, has beſtowed conſiderable time and attention upon the Hindoo tongue. The reader of this volume poſſeſſes a part of the reſult of Mr. K.'s purſuits: more, we hope, may hereafter be expected.

The work commences with remarks on the Mythology and Literature of the Hindoos, from which we learn, that this people's ſcheme of religious faith is divided into five diſtinct parts. The belief of the Hindoos is firſt in one ſupreme cauſe. 2dly. In three divine Powers of Creation, Preſervation, and Deſtruction. 3dly. In a race of Dæmons invoked for protection from evil. 4thly. In an order of beings not unlike the Genii of the Arabians, or demi-gods of the Roman Mythology: and, laſtly, In nine principal celeſtial luminaries, whom they imagine to poſſeſs extraordinary influence on human events.

With reſpect to the ſecond article of Hindoo belief, the reader will receive great ſatisfaction, as well as advantage, from comparing what is ſaid in the volume by Mr. Kinderſley with the elaborate and profound reſearches of Mr. Maurice. The principal celeſtial luminaries whom the religious venerate are, 1. Surian, or the Sun; 2. Chundrai, the Moon; 3. Shevau, or Mars, 4. Bouden, or Mercury: 5. Veeyauyum, or Jupiter; 6. Velli or Shoocra, Venus; 7. Shunnee, or Saturn. Theſe are, the firſt ſeven of the nine, which we have ſpecified in order to notice what the author properly calls a circumſtance of great ſingularity. That theſe luminaries give the Hindoo names for the days of the week, preciſely in the ſame order which they had among the Romans, and which the Romans communicated to the ſouthern nations of Europe. On this ſubject it will be better, perhaps, to ſubjoin Mr. K.'s own words:

"It is a circumſtance of great ſingularity, that theſe ſeveral luminaries give the Hindoo names to the days of the week, in the preciſe order they obtained among the Romans, and, from them, among the ſouthern European nations at this day. Not only ſo, but from the circumſtance

circumſtance of Velli (who preſides, as did Venus over Friday) being the only *female* intelligence among the five primary planets; and from the reſemblance which the character of Shunnee (of which alone I know any thing), will, in the following romance, be found to bear to that of Saturn, there is every reaſon to conclude (not only, what is very certain, that the very *ſame* planets give names to the Hindoo days of the week, in the exact rotation they did among the Romans, but) that the intelligences ſuppoſed to dwell in them are meant to denote the *identical characters* which furniſh the Latin names to theſe planets; a circumſtance which affords a ſtrong preſumption of the Roman and Hindoo mythology being derived from one common origin." P. 37.

The eighth intelligence above alluded to, is Rucca, or caput draconis, the ninth Kaydoo, or cauda draconis.

The literature of Hindoo is greatly on the decline, and the Tamoul dialect is conſequently ſo corrupted, that they who familiarly underſtand the modern language of the country can hardly comprehend the idiom of their ancient books. The Hindoos write like the Europeans from left to right, their paper is the Palmira, their pen an iron ſtyle pointed at the end. The ſpecimen which is inſerted of the elements of the preſent Tamoul, tends to ſtrengthen an aſſertion of Mr. Wilkins, that all the various dialects of India are derived from *the Saunſcreet.*

The firſt extract is from the Teroo-Vaulaver-Kuddul, or the Ocean of Wiſdom.—The original work is a poem, from a proſe tranſlation of which, in the preſent vulgar tongue of Tamoul, Mr. K. has taken what he here exhibits in an Engliſh dreſs. The Poem is underſtood to have been written fourteen hundred years ſince. Of this the following may be an acceptable ſpecimen:

ON THE DUTY OF WIVES.

"She is the true helpmate, who poſſeſſing an amiable temper and prudent diſpoſition, proportions her huſband's expences to his income.

"The goodneſs of her heart will manifeſt itſelf in feeding holy hermits; in graciouſly entertaining her huſband's gueſts; and in ſhewing mercy to the poor. Her prudence will be diſplayed in providing perſonally for the future wants of her family; in preparing her huſband's meals with regularity; and in maintaining the juſt reputation of a good manager. She will take care ſo to arrange the current expenditure, as not to encroach on the capital of her huſband's property.

"Where ſuch a conduct in the wife is wanting, though the houſe ſhould overflow with gold, yet ſhall it prove to the owner no better than an empty hovel.

"Where an amiable heart and a prudent diſpoſition are united in the wife, no want will be felt in that houſe: her judicious management will create a ſenſe of abundance in all its happy inhabitants.—

Therefore,

Therefore, the firſt qualities to be ſought for in a wife are temper and prudence.

" If you deſire earthly bleſſings, let a good wife be your firſt object: be aſſured, no wealth is to be compared to her. Such a wife as above deſcribed, is worth enduring a life of penance to obtain.

" A chaſte woman who, conſidering her huſband as the more immediate object of her devotion, dedicates her firſt waking thoughts to him, is ſo ſuperior a character, that the very rain will deſcend at her requiſition.

" A good wife will riſe early to perform her devotion to the gods, a ſervice ſhe will delight in; ſhe will guard her chaſtity; prepare her huſband's food with care; will conduct herſelf with ſuch judicious caution, as to ſecure his good fame no leſs than her own; and finally, ſhe will cultivate a kind, no leſs than a prudent diſpoſition.

" What avails it to a huſband, to guard his wife's honour with ſpies and bolts? His beſt ſecurity will be, ſo to conduct himſelf, as to induce her to be her own guerd. Alas! when once a woman's heart is unhappily ſet upon ſtrange men, bars and chains will not prevent their guilty intercourſe.

" Good wives ſhall, at death; be born again unto the world of *Daivers* *, and there aſſiſt at the heavenly feaſts and proceſſions.

" The man whoſe wife is not correct in her demeanour, cannot like a lion, fearleſsly face thoſe who ſlander and contemn him.

" The higheſt bliſs on earth conſiſts in poſſeſſing a faithful wife, and obedient children." P. 66.

The other example of Hindoo Literature, is the Hiſtory of the Nella Rajah, a Hindoo Romance. To give an extract of this would be an injury to the author. The ſtory abounds leſs in the luxuriant figures of Eaſtern language, than might have been expected; but it is regular in the narrative and ſyſtematic in the moral it profeſſes to inculcate. Many peculiarities of language and local cuſtoms are explained in pertinent notes, and three curious plates are inſerted, one of which is Munmoden, or the Hindoo Cupid; another, two ſides of a pillar of an ancient Choultry, which is a large open building, uſually connected with Hindoo temples; and the third is the Deity Shivven, dancing in his anger with the infernal Goddeſs Caullee.

We cannot take leave of the preſent work without again expreſſing much regret at the want of preciſion in the orthography of proper names, which diſtinguiſhes all our modern writers on oriental ſubjects. What in this volume is written *Saunſcreet*, is by other authors written *Sanſcrit*, *Sanſcrete*, &c.

This is, we believe, the firſt literary effort of Mr. K. but it proves him to be capable of far more exalted flights into the regions of Science.

* The Hindoos are, in this reſpect, more liberal to the weaker ſex than the Mahomedans, who, it is well known, do not allow their women a future exiſtence.

ART.

ART. IX. *The Hiſtory of Great Britain, connected with the Chronology of Europe: With Notes, &c. containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. From Cæſar's Invaſion to the Depoſition and Death of Richard II. By James Pettit Andrews, F. A. S.* 4to. pp. 477. 1l. 1s. Cadell, 1794.

IT is not neceſſary at this time of day to aſſert, that, in almoſt every branch of ſcience and literature, the induſtry and abilities of our countrymen have rendered themſelves conſpicuous. The fact is allowed, even by thoſe not generally diſpoſed to praiſe us. In the branch of national hiſtory, activity has been ſo far from deficient, that a laborious enquirer, whom we are happy to call our friend, has been able to enumerate near three thouſand volumes, which relate, directly or indirectly, to that ſubject. That in this number there is no one general hiſtory of the country, which in all reſpects deſerves approbation, may ſeem extraordinary, yet is true. The faults of Rapin and his continuator are well known. Hume, in the early periods, is remarkably deficient; in the latter not impartial; and the ſpirit of irreligion, which even here appears occaſionally, is ſuch that they who feel the importance of ſacred truths, can neither peruſe his work with pleaſure, nor unequivocally recommend it with honeſty. Dr. Henry's Hiſtory, which we lately had occaſion to praiſe, as it well deſerves, is incomplete, and is perhaps little likely to fall into ſuch hands as will ſupply the periods that are wanting with tolerable candour. Its form alſo, though moſt excellent for fixing the writer's attention to a certain number of great points, places it rather among the beſt books of hiſtorical reference, than in the number of compoſitions claſſically conſidered as hiſtories. The ſame muſt be ſaid of the work at preſent before us. Mr. Andrews has written annals of England, accompanied by chronological notices of other countries, in a form entirely new, moſt convenient for reference, and well calculated to aid and impreſs the memory of the young ſtudent. He has ſupplied the lecturer with a moſt valuable text-book, the hiſtorian with an excellent book of reference, the man of literary leiſure with a rational and inſtructive amuſement, and even the indolent with a copious ſtore of lively and uncommon anecdote, and matters of various curioſity, diligently collected, and pleaſingly delivered. Theſe we conceive to have been the objects of the author, and theſe he has moſt happily attained.

The

The present volume extends, as the title page expresses, to the death of Richard II. in 1400, and is divided into three books. The left hand column, or page, is appropriated to the English history, which, the author says, "is meant to be told concisely, yet not so as to have any material circumstances omitted. Consequently the work neither required nor admitted the full periods of the professed historian, nor the ornaments of eloquent language: it is brief and clear. The corresponding page, on the opposite side, contains a general chronology or annals of the other States of Europe. To each book are added two Appendixes; the one contains such incidents as could not properly be thrown into the notes, and relates briefly the life of every distinguished British writer; the other contains a general account of manners, religion, government, &c. The facts our author appears to have drawn chiefly from the original sources, adding in the notes such illustrations as are afforded by other authors, ancient and modern. The chronology is exact; nor have we found reason to question the accuracy of Mr. Andrews in any respect.

As the general outline of the history of Great Britain is well known; and as the text of this volume contains only the outline, we shall perform, we apprehend, the most acceptable service to our readers in confining our extracts to the illustrative parts of the work, which relate to the literature, manners, &c. of our ancestors.

We do not remember to have seen any representation of the Saxon government so correct, and at the same time so concise, as the following:

"The Anglo-Saxon king was by no means absolute: he had indeed the power of appointing or removing the judges and great officers; he could make war or peace; and he could change (although not annul) the sentence passed on a criminal. He could (at one æra) appoint or change the persons in authority; for Asser relates that Alfred deposed the ignorant 'aldermen,' and placed wiser ones in their room. But, by the laws of Edward the Confessor, the freeholders in the folkmote (a kind of county-court) might chuse their own sheriffs and other officers. So that this privilege was lost to the king.

"He could not make laws, nor levy taxes, without the consent of a 'Wittenagemote,' or assembly of wise men. Nor could he alienate the crown lands, which indeed seem to have constituted almost the whole of his revenues; fines and forfeitures, imposts on foreign traders, and the 'Danegelt,'* excepted. His court was well at-

* To these sources of income Canute added the 'Heriot;' a demand of the horses and arms of each baron, at his decease.

Leg. Car.

tended;

tended; and if his board was not * elegant, it was at least hospitable. *Wilk. Leg. Sax.*

"He was expected to lead the armies of England, and to expose his person at their head. This duty was esteemed so necessary, that women and infants were frequently set aside because they could not

* We know little of the regulations used at the Saxon court, and, were we to judge by the fatal catastrophe of king Edmund, who fell by the dagger of a ruffian in the midst of his courtiers, we should think ill of its police. But it happens that we are so fortunate as to possess a complete copy of the laws enacted by Howel Dha, prince of Wales, in which are included the rules of the royal household; and we have every reason to suppose these to be formed on the model of those of England, a few national peculiarities excepted. This collection is well worth the perusal of every curious antiquary. A few particulars may be entertaining in this place; among the twenty-four great officers of the Welch court, the first was the 'Penteulu,' or mayor of the palace. One part of his duty it was, to entertain at his table such persons as had been turned out from the royal board for misbehaviour; and to intercede for their pardon. The 'Penteulu' was always a prince of the blood; his salary was three pounds a year besides perquisites. The chaplain held the second rank. The third officer was the 'Disdain,' or steward. He provided meat and liquor, was butler, master of the ceremonies, and taster. Among his perquisites he might claim as much *plain ale* from every cask he brought in, as he could reach with his whole middle finger when immersed; *spiced ale* with the second joint of the same finger; and *mead*, with the first joint only. The fourth was the great Falconer; and he was limited to three draughts only of strong liquor at the royal table, lest intoxication might make him neglect his hawks. When this courtier succeeded in his sport, the Prince rose to meet him, and sometimes held his stirrup. The Harper had the eighth place allotted to him. The ninth was filled by the 'Gosdegwr,' or silentiary. It was his office to prevent unbecoming noises in the great hall by striking the columns with his wand. The 'Pencynyd, or great huntsman, was the tenth in order. Amongst other privileges, this important dignitary was exempted from swearing, unless 'by his horn and by his hounds.' The Mead-maker came next. The twelfth post was that of the Physician, or rather the Surgeon. He was to cure the slight wounds of the courtiers for no other fee than for that part of their dress which their blood had stained; but for deep wounds, &c. he had 180 pence in money. The Porter held the fifteenth office; he was obliged to know the face of every man who had a right to be admitted to the royal hall. One of his perquisites was, that he might drink (at each of three grand festivals) three horns of a much-valued beverage, called 'the Twelve Apostles.' All these officers were lodged, fed, and cloathed, in the palace; besides this, their persons were protected, and their families provided for, by the munificence of their Prince. *Henry from Leges Walliæ.*

perform it. Otherwiſe the hereditary ſucceſſion was ſeldom violated during the Anglo-Saxon dynaſty, until (as in the caſe of Harold) an ariſtocracy had overpowerd the conſtitution. And, even among the confuſions of the heptarchy, the family of Cerdic (the lineal anceſtor of our ſovereign George III.) kept poſſeſſion of at leaſt a *provincial* throne, until its heir Egbert united all the Saxon diſtricts in one kingdom.

"The next rank beneath that of the royal family was held by the 'Thanes;" the king's thanes were ſuperior; the leſſer thanes gained their nobility by methods hereafter deſcribed.

"There were different orders of king's thanes: there were 'Eoldermen,' and 'Eorles.'

"In the days of Athelſtan, a prince of great activity, there flouriſhed another Athelſtan, who is ſtyled 'Eolderman' of all England, and 'half-king:" his ſon Aylwyn was only called 'Eolderman.' Theſe are ſuppoſed to have been ſupreme in the adminiſtration of juſtice; but the exact rank they held cannot now be explained.

"The dignity of 'Eorle,' (which comprehended the command, military as well as civil, of a country) was not hereditary until the cloſe of the Anglo-Saxon dynaſty.

"The 'Ceorles' (churls or carles) were next beneath the thanes. They were free, deſcended from yeomen, and were chiefly addicted to huſbandry. To theſe the gate of nobility was open; for they might become thanes by five different methods.

"1. By attaining to the poſſeſſion of 'a church, a kitchen, a bell-houſe, and a great gate.' *Selden's Titles of Honour.*

"2. By gaining learning ſufficient for the acceptance of prieſt's orders.

"3. By voyaging according to the laws of Athelſtan.

"4. By living with a king's thane as 'Huſcarles,' or domeſtic dependents; and receiving from their maſters a ſmall eſtate in land, or as a military reward, a gilt ſword, helmet, and breaſt-plate; theſe Huſcarles were numerous in great families; and Earl Godwin, in 1051, drew ſo many of them together, that they manned a large fleet, beſieged Edward the Confeſſor in his own metropolis, and made him ſubmit to dictated terms of peace.

"The fifth and laſt qualification appears to have been the poſſeſſion of five hides of land *; but this number was gradually raiſed to forty.

"The loweſt and moſt numerous claſs was that of the ſlaves. Theſe had been protected by neither religion nor law at the firſt coming of the Saxons to England; and had in conſequence ſuffered the moſt cruel treatment. The Chriſtian faith afforded great relief to their ſituation. By that, their maſters were taught the dictates of reaſon and humanity, which were ſtill farther enforced by the canon laws intermixing with civil ordinances, and preaching the mild doctrines of the New Teſtament.

* A hide of land meant as much as one plough-team could till, or about 120 acres.

"Perhaps

"Perhaps the 'free'd men' should have been named, as forming another degree; but they were few, and little regarded. They could obtain, it appears, no rank in the State; and, for the most part applying to mechanic employments, seem hardly to have been distinguished from the race which they had quitted."

The account given by Mr. Andrews of the customs of this period will doubtless prove acceptable to our readers.

"The customs of the Anglo-Saxons (and, indeed, of all the Northern nations) have somewhat particularly worth notice in them, as far as they relate to matrimony.

"A woman unmarried was always supposed to have a 'mund-bora,' a guardian or owner; the virgin belonged to her father, brother, uncle, or nearest male relation; the widow claimed the same protection of her dead husband's male relatives; the lover was obliged to buy his mistress of her 'mund-bora' by a 'mede' or gift, the amount of which was settled by a law, that set a higher price on the maid by one half, than on the relict.

"If unadvisedly the wooer wedded the lady without the mund-bora's consent, her person and goods were still the property of her guardian; and an injury offered to her was to be atoned for, not to the spouse, but to the mund-bora.

"At the wedding * the mund-bora delivered up his ward to the spouse, a friend of whom had previously avowed himself the guarantee of a proper and steady provision for the bride in case of her husband's death. At the feast which followed, the usual and large presents of gold, arms, cloths, household stuff, &c. made by the invited relations, formed the portion of the bride, who had besides, from custom immemorial, a right to ask her mate, on the next sun-rising after her nuptials, a 'morgæn-gife,' or morning's gift, to serve as her pin-money †." *Wilk. Leg. Sax. Spelman's Gloss.*

"We know little as to the divorces of the Anglo-Saxons, although they sometimes appear: but the Welch laws allowed the husband to put away his wife for behaviour tending towards adultery; while on her part she might, on very slight accounts, separate her concerns from his: it was a sufficient cause if she discovered that he had an ill-scented breath." *Leges Walliceæ.*

"With respect to conjugal authority, our neighbours of Wales allotted decisively, that if the wife called her husband opprobrious names, pulled him by the beard, squandered away his goods, or lastly, if he found her in bed with another man, the injured spouse might

* The nuptial benediction was frequently given to the bride while standing under a kind of veil, held over her head by four tall men, that her blushes might be concealed. To a widow this ceremony was always omitted." *Muratori.*

† We may easily trace here the trustees to settlements; and the giving away the bride, still in use with us. To explain the morgæn-gife, we must perhaps look to the customs of the East.

give her three blows with a ſtick on any part of her, except her head. But if he ſhould beat her more ſeverely, or for a leſs cauſe, he was liable to pay a conſiderable fine." *Ibid.*

"In the education of their children, the Anglo-Saxons only ſought to render them dauntleſs and apt for the two moſt important occupations of their future lives, war and the chace *. It was a uſual trial of a child's courage, to place him on the ſloping roof of a building, and if without ſcreaming or terror he held faſt, he was ſtyled 'a ſtoutheroe,' or brave boy." *Hoveal.*

"Much more joyous was the ceremony of ſepulture among the Anglo-Saxons than that of marriage. The houſe in which the body lay till its burial, was a perpetual ſcene of feaſting, ſinging, dancing, and every ſpecies of riot: this was very expenſive to the family of the deceaſed; and in the North it was carried ſo far that the corpſe was forcibly kept unburied by the viſiting friends, until they were certain that they had conſumed all the wealth the deceaſed had left behind him, in games and feſtivity. In vain did the church exert itſelf againſt ſuch enormities. The cuſtom had prevailed during the times of Paganiſm, and was much too pleaſant to be abandoned by the half-Chriſtians of the early centuries." *Spelman, &c.*

"In private life the Anglo-Saxons were devout to the extreme of credulity, and hoſpitable to drunken extravagance; their manners were rough, but ſocial; when married, each ſide reſpected the nuptial tye, and moſt of the ladies ſuckled their own children.

"Their boards were plainly, but plentifully ſerved. Large joints of roaſted meat ſeem to have had the preference; ſalted victuals were much in uſe." *Hen. of Huntingdon.*

"At table, the rank of the gueſts was ſtrictly obſerved; and, by the laws of Canute, a perſon ſitting above his proper ſtation was to be pelted out of his place by bones, at the diſcretion of the company, without the privilege of taking offence." *Barth. Leg. Canut.*

"The lady (or as the Saxons named her, 'leaf-dien,' the bread-giver) ſate, as now, at the upper end of the board, and diſtributed the proviſions to her gueſts.

"The liquors uſed at genteel tables among the Anglo-Saxons, were wine, ale, and ſpiced ale, pigment (a compoſition of wine, ſpice, and honey), morat (honey diluted with mulberry juice), and mead." *Du Cange's Gloſſ. in Verb. Meratum, &c.*

"The dreſs of the Anglo-Saxon gentleman was a looſe cloak, which reached down to the ankles; and over that a long robe, faſtened over both ſhoulders, on the middle of the breaſt, by a claſp or buckle. Theſe cloaks and robes were frequently† lined with rich furs, and bordered

* Aſſer, the biographer of Alfred, mentions with amazement, that the king made his youngeſt ſon Ethelward to be taught to read, before he made him acquainted with hunting. *V. Elfredi.*

† Wulſtan, biſhop of Worceſter, was mocked by the biſhop of Conſtance for wearing a mantle lined with the fur of lambs, and adviſed, at leaſt, to adorn his cloak with cat-ſkins. 'Alas! my brother'

dered with gold or embroidery. The ſoldiers and common people wore cloſe coats only reaching to the knee; and ſhort cloaks hanging over the left ſhoulder, and buckled on the right. Theſe had ſometimes an edging of gold.

"They wore caps that came to a point in front, which were probably made of the ſkins of beaſts.

"The women wore a long looſe robe reaching to the ground. On their heads hung a veil, which, falling down before, was gathered up at the corners, and folded round their necks and over their boſoms. The robe was uſually ornamented with a broad border, coloured and embroidered. Slippers were worn by men and women of faſhion; and the men had a croſſed bandage in lieu of a ſtocking.

"The hair of the men was worn long and flowing, and the beard was permitted to grow on the upper lip. 'Theſe are not ſoldiers, but monks,' ſaid one of Harold's ſpies, who had watched the Normans, and obſerved with ſurprize, that they had no muſtaches; and bitter were the invectives of the Anglo-Saxons againſt the conqueror for forcing them to abandon theſe favourite appendages."

M. Paris. Vit. Abb.

"Gold chains and bracelets were favourite ornaments of both ſexes." *W. of Malmſebury.*

"In England every free man was a ſoldier; and the county-meetings were ſtyled 'Wapon-tacks,' from the cuſtom of going armed to the aſſembly, and of touching the ſpear of the magiſtrate, to ſhew the readineſs of each man for action. Slaves were not ſuffered to carry arms about them; the very gift of a weapon conferred freedom.

"On the other hand, the free man never ſtirred abroad without his ſpear; and laws were actually made to guard againſt the damages occaſioned by the careleſs bearer." *Wilkins.*

"In battle, the ceorles who formed the infantry, beſides a broad ſword, and ſometimes a club, bore only a round ſhield, with an offenſive pointed weapon in the center. The cavalry, being compoſed of thanes, huſcarles, and the richer ceorles who could afford to keep horſes, was better provided with defenſive armour. The ſwords of the horſemen were long and broad; and they bore a ſpear in a kind of reſt." *Strutt's View, &c.*

"The character of the Anglo-Saxons as to perſonal courage varied according to the behaviour of their leaders. Under Egbert, Alfred, and his immediate ſucceſſors, they maintained the credit which their German anceſtors had gained in battle. Cowed by the unmanly bigotry of Edgar, and Ethelred the Unready, they ſhrunk into the meaneſt degree of cowardice and treachery; but when headed by Edmund Ironſide and Harold II. they fought (although not with ſucceſs) with the moſt undaunted bravery."

We ſhall, in the enſuing month, conclude our account of this intereſting work with ſome further ſpecimens and obſervations.

ther' (replied Wulſtan) 'I have often heard of the Lamb of God, but never of his cat.' This piece of wit turned the laugh againſt the German prelate. *Anglia Sacra.*

BRITISH CATALOGUE.

POETRY.

ART. 10. *Poems, Lyric and Paſtoral, in Two Vol. By Edward Williams.* 12mo. Johnſon. 1794.

We have more than once avowed our determination not to be influenced in our judgment of books by any principles which we know to characterize the authors. Indeed we have little apprehenſion from an appeal even to our adverſaries, but that candour and ſtrict impartiality will be allowed to have marked all our deciſions. Highly indeed do we diſapprove of the violent and intemperate ſpirit which diſtinguiſhes Mr. Williams in his preface, and many of his notes, but we are nevertheleſs equally ready and willing to do him juſtice as a Poet, and to confeſs that a great portion of genius, harmony, and taſte, marks his compoſitions. We were particularly pleaſed with the Fair Pilgrim, and would gladly have inſerted it in our Review, could we have ſpared ſo much room; the following, however, on "True Happineſs," cannot fail to entertain our readers,

"The wrinkled Miſer loves to dwell
With Av'rice in her murky cell,
To Care conſigns his narrow ſoul!
Light-hearted youths, in merry vein,
Aſſemble ſportive on the plain,
Whilſt others quaff the mantling bowl:
We mortals all in varied ſchemes employ
The viſionary thought in blind purſuits of joy.

I ſeek nor wealth, nor youthful play,
Nor ſottiſh Mirth's unmeaning lay,
But, on my native plains alone,
I walk along the ſilent mead,
And tune in peace my rural reed,
To all the buſy world unknown;
I quit the crowd, fly far from hateful noiſe,
And feel my thoughtful muſe the ſource of endleſs joys.

Secluded thus in calm content,
On cloſe purſuits of Nature bent,
I tuneful numbers lead along;
Whilſt warm enamour'd thoughts ariſe,
Come, Virtue, from thy native ſkies,
Be thou my theme of raptur'd ſong.
We feel no joy from ſordid earth refin'd,
But where thy laws illume, and rule the willing mind." P. 177.

ART.

ART. 11. *A Sketch from the Landſcape; a Didactic Poem. Addreſſed to R. P. Knight, Eſq. With Notes, Illuſtrations, and a Poſtſcript.* 4to. 2s. 6d. Faulder. 1794.

This is a very ſucceſsful, but by no means ill-humoured, laugh at Mr. Knight's Poetry. The author is certainly qualified for higher undertakings, and poſſeſſes powers, which, if we miſtake not, have been matured by frequent exerciſe. Let the reader judge from this ſpecimen:—

When dinner calls, pray tell me who
Would ride about to ſee a view:
This point famed Repton is not good in.
I think I ſcarcely need to tell ye,
Proſpects ne'er fill the empty belly—
Sad ſubſtitutes for beef and pudding.

No, in that eaſe, the man's a fool
Who does not draw his path by rule;
I mean as ſtraight as e'er you pleaſe:
This our wiſe anceſtors well knew,
And ſtill the neareſt way to ſhew,
They mark'd it with two rows of trees.

ART. 12. *Poetical Chronology of Antient and Engliſh Hiſtory. With Hiſtorical and Explanatory Notes.* 12mo. 52 pp. 1s. 3d. Elmſly, &c. 1794.

This publication, by the able and learned Dr. Valpy, of Reading, is formed upon the perſuaſion, that though the technical method of Grey is too barbarous and revolting, ſomething in the way of memorial verſes may very uſefully be employed. A ſhort, but judicious explanation of the nature of Chronology is prefixed. The book itſelf conſiſts of two ſets of memorial verſes, for Ancient Hiſtory, and for England, the former by Hooke, the Hiſtorian of the Roman Republic, the latter taken from the Gentleman's Magazine. Both theſe are conſiderably altered and improved by the preſent Editor, and illuſtrated by very inſtructive notes. To recommend this ſeems ſuperfluous, and a ſhort ſpecimen of the execution will ſuffice.

1625. "In Sixteen Hundred Twenty-five, ſee Charles,
With ſtep ſecure aſcends Britannia's throne:
Taught, unſuſpecting, from his infancy
Th' erroneous faith of many made for one.

School'd in misfortune, Charles is juſt and good;
The people hail their liberty reſtor'd;—
But ah! fanatic treaſon lifts her arm,
And in the Monarch's blood ſhe bathes the ſword."

This, and all that follows, to the preſent time, is profeſſedly the work of Dr. Valpy. It certainly promiſes to be an uſeful aid to education.

NOVELS.

NOVELS.

ART. 13. *The Brothers: a Novel for Children. Addreſſed to every good Mother, and humbly dedicated to the Queen.* Small 8vo. 2s. Norton, Henley; Champante and Whitrow, Jury-ſtreet, Aldgate, &c. 1794.

This little novel is written for the very uſeful purpoſe of recommending the ſtricteſt care in education, and of illuſtrating, in the contraſted characters of two brothers, the good conſequences of that care, and the oppoſite evils of neglect. The language is pure and good, and the ſtory ſufficiently intereſting to ſupport the attention of children, not too young. We doubt not, that when it ſhall become ſufficiently known, few mothers will fail to add it to the little library, which, to the credit of the preſent age, is gradually increaſing by the efforts of very judicious pens, and well adapted to the improvement of young minds.

ART. 14. *The Hiſtory of Philip Waldegrave. In 2 vols.* 8vo. 6s. Evans. 1793.

The characters in theſe volumes, if *characters* they may be called, are moſtly taken from the middle ranks of life; and are very good ſort of people, "with a taſte for literature." Scarcely one of the 38 chapters fails to treat us with a literary converſation; in which there is uſually more plain good ſenſe, than profound learning, or acute obſervation. At one meeting of Literati, the queſtion, concerning the authenticity of the letters attributed to Mary Queen of Scots, is diſcuſſed; and is unanimouſly decided in the *affirmative*. This will ſurprize many of our readers. But it will ſurprize them more, to be told, that in the year 1793, theſe Literati do not appear to have heard of the name of *Whitaker*.

It was a deſign ſomewhat hazardous, to make a young man, educated as a *Surgeon*, however good and learned, the *Hero* of a Novel. In the concluſion, indeed, he is exalted into a London Phyſician; and obtains the hand of Harriet (a young woman much like other good young women) in preference to the eldeſt ſon of a Baronet; with whom he fights a duel ſomewhat unneceſſary.

A Mr. Grantham is the principal figure in the piece; and is, indeed, a very benevolent, friendly, and reſpectable character.

Plot, incident, ſurpize, and other ſuch things uſually expected in a Novel, are here ſcarcely attempted. The ſtyle is plain, and generally unexceptionable. The narrative *abounds* with ſuperfluous *minutenſſes*, like the following: Vol. I. p. 141. "They agreed to dine at Tewkeſbury; and while their dinner was getting ready, *having put up their horſes*, they walked round the town." By all means let poor horſes be well taken care of *in fact*; but in a *hiſtory*, this circumſtance may be taken for granted.

Upon the whole, this book may be read with approbation; though it will not afford any exquiſite delight or entertainment.

MEDICAL.

MEDICAL.

ART. 15. *The Physician's Vade-Mecum; being a Compendium of Nosology and Therapeutics, for the Use of Students. The first edition. By the Rev. Joseph Townsend, Rector of Pewsey, Wilts, and Author of a Tour through Spain.* Small octavo. 3s. Dilly, 1794.

We are given to understand in the preface, that the reverend author of this compendium was formerly a pupil of Dr. Cullen's, whom he calls his venerable master, and to whose system he has, as far as possible, confined himself; "Yet, (says he) in some few instances I have departed from him, but it has been chiefly where he hesitates himself.—My reasons, as requiring disquisitions ill suited to a compendium, I must here omit."

This work consists of two parts: the first a Compendium of Nosology and the second of Therapeutics with formulæ. The author has added a general index, with an explanation of terms.

Among the formulæ we observe the following.

℞ Stanni un. i.
Theriac. un. 4.
d. un. i. o. m.

We concluded that Mr. T. by Theriac meant Treacle, but, on consulting his explanation of terms, we find it to be garlic. We will not dispute his authority for this explanation, he having made use of it twice in the course of this work, but we think he had better in his prescriptions content himself with the usual word Allium, a grand mistake may be otherwise committed of sending his patient a palatable instead of a nauseous dose. We observe, likewise, *ovi* and ante translated indiscriminately against, and "In ovi vitello solutus, dissolved in the *white* of an egg."

These, and some other trifling errors, we presume the author will correct in his next edition, as we discover by his title-page, that he is determined this shall not be the only one.

Those who are not sufficiently acquainted with Latin, may derive benefit from this compilation. The Nosological part, as far as the author has followed Dr. Cullen's system, being nearly a translation of his Synopsis.

ART. 16. *An Essay on the Rhus Toxicodendron, Pubescent Poison Oak, or Sumach; with Cases shewing its Efficacy in the Cure of Paralysis, and other diseases of extreme Debility. By John Alderson, M. D.* 8vo. pp. 34. 1s. 6d. Rawson and Co. Hull; J. Johnson, St. Paul's Church-yard; and W. Creech, Edinburgh.

The frequency of paralytic affections, and the insufficiency of the means hitherto employed for their cure, induce us to listen with attention to the accounts of a plant supposed to be endowed with power to combat successfully this formidable disease. The author was led to inquire

inquire into the virtues of the Rhus Toxicodendron, he ſays, "from ſeeing an account of experiments made in France with the Rhus Radicans, to which it is cloſely allied, by Monſ. Freſnoi; from which it appeared, that he had given the diſtilled water and extract of this plant, in caſes of paralyſis of the lower extremities, with ſucceſs."—On trial, he adds, it was found to anſwer beyond expectation. We ſhall give a ſhort deſcription of the face and properties of the plant, and then add one of the obſervations, in order to contribute our part towards bringing the ſubject before the public; and as opportunities for aſcertaining the real virtues of the medicine are but too frequent in this metropolis, we have no doubt but we ſhall ſoon be in poſſeſſion of a ſufficient number of facts to determine that point with preciſion and certainty.

"The Pubeſcent Poiſon Oak, or Sumach, is a deciduous plant, of moderate growth, riſing to the height of about four feet; it is covered with a greyiſh coloured, ſomewhat ſtriated, bark, which is uſually marked with minute ſpots, or glandular appearances, not greatly unlike the effect of an inſect; the lower ſhoots, on and near the ground, in moiſt, ſhady ſituations, which the plant moſt affects, trail conſiderably like the Rhus Radicans Linnæi, and have like that ſhrub, the property of ſending down radicles into the earth, by which the plant admits of great increaſe, in any of the winter months. The leaves are alternate and three'd, and ſtand upon remarkable long petioles, the leafits are of a dull green, have a drooping poſture, and unpleaſant aſpect; they are oval-angulate, and nervoſe. The flowers are produced in June, July, and Auguſt, on ſhort, crowded axillary racemi, which are paniculate, and in a ſtate of nature, dioecious. It is a native of North America, and was firſt introduced into England about the year 1740. It was cultivated as a curious ſhrub in the time of Parkinſon, who *figures it* in his Theatre." The author firſt became acquainted with it, he ſays, while examining the plants in the Nurſery-grounds at Cottingham. He was told by the proprietor of the powerful effects of the Poiſon Oak; that if touched by the fingers, and not immediately waſhed off, it left a hot and diſagreeable ſenſation for a long time; that ſhould a perſon accidentally touch his eye-lids, or any part where the ſkin uſually wrinkles, a ſwelling and troubleſome itching would be induced, which would continue a long time, and that if any of the acrid juice of the plant happened to touch the ſkin, the part would be deſtroyed by a kind of ſphacelation.

The author has only related four caſes; we ſhall give the ſecond.

"Grey, mariner, complained of the loſs of one ſide, which he attributed to falling aſleep upon the deck, after being exhauſted by fatigue during a gale of wind. I ordered him half a grain of the powdered leaves of the Toxicodendron three times a day. On the ſecond day he felt an unuſual twitching, or convulſive motion in the arm and leg affected; and when I ſaw him on the Monday following, he could, without any aſſiſtance, bring the diſeaſed leg acroſs the other, and had much more uſe of his arm. He continued his medicine a week longer, when, finding himſelf ſo far recovered, that he could be employed as a pilot on the river, he deſiſted. He has continued in much

much the ſame ſtate for ſome time paſt, having gotten much more uſe of his limbs than he ever expected. It is but right to obſerve, that during two years previous to his application to me, every other means had in vain been employed to reſtore the action of his leg and arm."

The author has prefixed a neat coloured engraving of the plant.

POLITICS.

ART. 17. *Strictures and Obſervations on the Mocurrery Syſtem of Landed Property in Bengal. Originally written for the Morning Chronicle, under the Signature of Gurreeb Doſs; with Replies.* 8vo. 156 pp. 3s. Debrett. 1794.

Under the name of Gurreeb Doſs, which points out a native of the loweſt claſs in Bengal, Mr. Prinſep, the author of theſe Strictures, undertook to be the advocate of the Talluckdars and Ryots, the inferior orders of farmers in that country. The plan of a certain Mocurrery Syſtem, or decennial ſettlement, conſidering the Zemindars as the lawful proprietors of the ſoil, was promulgated in Sept. 1789, ſubject to the confirmation or reverſal of the Eaſt India Company. Mr. Prinſep, who, it ſeems, by his own account, has himſelf been engaged in the ſituation of a Ryot, Iſardar, and Talluckdar, in India, pleads for the extenſion of the right of property to theſe claſſes, inſtead of confining it to the higher order of Zemindars. Conſequently he is adverſe to the plan of rendering the former decennial plan perpetual, for which it ſeems that Lord Cornwallis was an advocate. Mr. Law appears alſo a defender of that plan; and Sir John Shore is appealed to as having been originally of opinion that the perpetual ſettlement of this plan ought to be further delayed. As the right eſtabliſhment of property in a large empire is a matter of great conſequence to the happineſs of multitudes, we hope that every light thrown upon this queſtion will be duly conſidered by thoſe concerned in the regulation. Gurreeb Doſs writes with ſpirit, and with an appearance of honeſt zeal, which we have no reaſon to ſuſpect of being fallacious.

ART. 18. *A Letter to Mr. Fox, on the Duration of the Trial of Mr. Haſtings.* London. Owen, 1794.

The Trial of Mr. Haſtings has long been an object of national intereſt; and, though the unexampled duration of it through ſeven Seſſions may have cauſed the public attention to relax into an apparent indifference as to its iſſue, ſtill the queſtion of *Guilt* or *Innocence* continues of importance to the nation at large. The unparalleled ſpace of time which this proceſs has engaged, is one among the grievances moſt generally urged by the advocates of Mr. Haſtings; and men ſuperficially acquainted with the merits of the queſtion, or influenced by private attachment, have not been backward in charging it, as a reprehenſible delay of juſtice, on one or other of the parties concerned. The

writer

writer of this pamphlet ſeems aware of the delicate ground on which he is treading, when diſcuſſing a queſtion of high judicial concern, previous to the deciſion of that auguſt Court, before which it is ſtill pending. The ſource of *delay* is by him imputed to the manner in which the Impeachment was voted by the laſt Houſe of Commons. "No ſuch delay (he contends) could have happened, had the Houſe come to a ſpecific vote on each ſpecific allegation."

On the queſtion of *Guilt*, he is (as it becomes him) ſufficiently guarded. This caution does not, however, deter him from bringing forward ſome obſervations in favour of the accuſed, of which the Public are to form their opinion.

The Impeachment was, he contends, avowedly undertaken *in order to do juſtice to the people of India.* A law was afterwards enacted for renewing the Charter for 20 years, upon terms highly advantageous to the Public and the Company. In the progreſs of this Bill (ſays the writer) no man beſtowed a thought upon *the people of India.*

The pamphlet is cloſed with a ſtatement of extracts from the Managers ſpeeches in one column, and the counter evidence given upon the trial in the other. Theſe, taken as they ſtand, together with the ſubſequent teſtimony of the Marquis Cornwallis annexed, make very ſtrongly in favour of that point, which it is the manifeſt object of this writer to eſtabliſh.

DIVINITY.

ART. 19. *The fatal Conſequences and the general Sources of Anarchy. A Diſcourſe on Iſaiah* XXIV. 1—5. *Before the Magiſtrates of Edinburgh, Sept.* 2, 1792. *By John Erſkine, D. D. one of the Miniſters of Edinburgh.* 8vo. 6d. Gray, Edinburgh. 1793.

From a text remarkably appoſite to the preſent ſtate of the French nation, the preacher repreſents, 1ſt, The fatal *conſequences* of anarchy, by a view of the bleſſings which it deſtroys. 2dly, He traces the *ſources* of anarchy; having previouſly ſettled a queſtion often propoſed, Whether the propriety of political meaſures ſhould be canvaſſed in the *pulpit*—which he determines, as we believe moſt ſober-minded men do, in the negative: but, with them alſo, he contends, p. 11, that "though theſe queſtions have nothing to do with the pulpit, yet general maxims of virtue and prudence, which ſhould guide in conſidering and determining them, are an important branch of public inſtruction."

Confining ourſelves to a general account of this diſcourſe, we ſay, that it abounds with a great variety of ſolid and uſeful inſtruction. Governors, as well as the governed, will here find many ſalutary leſſons, evincing an intimate acquaintance with the ſprings of human action, and with the temper and manners of the preſent age. The characteriſtics of the diſcourſe are plainneſs and ſolidity, rather than elegance or ingenuity.

There are ſome inaccuracies of ſtyle, which, coming from ſo reſpectable a quarter, muſt not paſs unnoticed, leſt authority ſhould lead to imitation. Pref. l. 5, *would* for *ſhould.* Pref. note, *will* for *ſhall.*

ſhall. Our brethren, north of the Tweed, can maſter all human ſcience more eaſily than theſe poor words. Pref. l. 19, *leſs*, uſed abſolutely, as *minùs* ſometimes is. P. 16, l. 16, *timeouſly*: this word has been lately introduced to our acquaintance; but we deſire not to become intimate with it, having ſome old friends whom we like much better. P. 19, l. 22, *roll not* (for *devolve not*) *their important concerns on a hireling.* This is ſingularly inelegant. P. 36, l. 23, *learneth* for *teacheth.* P. 37, l. 8, *for gratifying*, inſtead of *for the ſake of gratifying.* P. 44, l. 26, *falſe allurements will betray to purſue:* we ſhould have ſuppoſed the author wrote *betray us*, if the ſame mode of expreſſion had not occured twice. See p. 36, l. 19.

ART. 20. *Thoughts on the Nature of True Devotion. With Reflections on the late Faſt. Addreſſed to the Britiſh Nation.* Flower, Cambridge. 1s, 6d.

However few may have amuſed the public, ſo numerous have been the writers who have amuſed themſelves with reflections on the propriety of a national Faſt, that we did not peruſe the pamphlet under preſent conſideration with much expectation of novelty; and we are under the neceſſity of adding, that the author has not diſappointed us. He merits reſpect, however, for a manly rejection of that abuſive language, which the infatuated partizans of either ſides, have but too generally conveyed to their political antagoniſts, through the medium of ſimilar publications.

There are three conſiderations principally attended to in this pamphlet—"First, The Nature of true Devotion—Secondly, The Nature of a National Faſt, and how far it is in general conſiſtent with true devotion—Thirdly, How far the late Faſt in particular, conſidering its circumſtances, may be conſiſtent with ſuch devotion."—The laſt of theſe general diviſions is by far the moſt extenſive. The enormities which have diſgraced Paris, though not defended, are endeavoured to be palliated, by the circumſtance of an inundation, both of foreign and domeſtic hoſtilities, and the author conceives it a reaſonable expectation, that "when her preſent irritation has ſubſided, ſhe will look back on her offences with the deepeſt regret."—That ſhe may do ſo is our moſt ardent prayer, and no one will refuſe aſſenting to this hope, that every ſucceeding year may be a period of atonement, and every day of her exiſtence a day of progreſſive improvement!

ART. 21. *A Sermon preached at the Viſitation holden at Skipton, May 12, 1794. By Samuel Clapham, M. A. Vicar of Bingley.* 4to. 1s. Binns, Leeds; Johnſon, London. 1794.

We have already had occaſion to commend the author of this ſermon, for the ſolidity of matter and elegance of diction which diſtinguiſh two of his former publications *. It is with great pleaſure that

* A Sermon preached at Sunderland for the Charity School—(ſee Brit. Cri. Vol. II. p. 213.) and the other at Knareſbro', for the benefit of the Sunday Schools—(Brit. Crit. Vol. II. p. 461.)

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we bear our teſtimony to the merit of his third diſcourſe; and with great earneſtneſs we recommend it to the peruſal of every ſerious and intelligent clergyman, who feels the importance of his ſacred office, and is anxious to diſcharge the high duties of it, with advantage to his hearers, and with credit to himſelf.

That our opinion of Mr. Clapham's excellence as a writer of Sermons is impartial and juſt, will, we hope, be admitted by every reader of the following paſſage:—"I would be underſtood to ſay, that hoſpitality, ſo far as clergymen are concerned in the practice of it, is an important duty. The revenues conferred by the piety and the benevolence of our forefathers on the Church, were not intended merely for the ſupport of individuals. By the rules as well as the cuſtoms of the Church, the wearied traveller and the indigent peaſant, they who were afflicted with ſickneſs, and they who were overwhelmed with adverſity, found an aſylum in the manſions of their ſpiritual guides. Such, doubtleſs, in many inſtances, was the wiſe and virtuous practice of our forefathers before the Reformation, when the celibacy of the Clergy left their minds diſengaged from thoſe worldly cares, which the different, and doubtleſs a moſt improved, condition of Eccleſiaſtics in later ages, unavoidably impoſes upon them. But while Nature incites, while the laws authorize, while the niceſt ſentiments of honour do not forbid us to provide for our families, yet the exerciſe of hoſpitality is bound upon our conſcience by the relation in which we ſtand to our pariſhioners, by the ſpirit, if not the letter, of the conditions, upon which our revenues were originally given; by the opportunities we have for exploring thoſe ſcenes of miſery which are ſo often to be found in the obſcure and loathſome cottage; for liſtening to thoſe ſighs, which, in the din and buſtle of the ſurrounding world, are faintly, or ſeldom heard; for ſoothing thoſe ſorrows which throb unpitied and unſeen in the deepeſt receſſes of the ſoul."

The foregoing obſervations are ſurely neither trite nor unintereſting: they are expreſſed in language at once unaffected and animated; and they do credit to that ſoundneſs of underſtanding, and that fervour of piety, which pervade every page of this valuable ſermon.

ART. 22. *The Duties of a Soldier illuſtrated and enforced, in a Sermon preached at the Conſecration of the Colours of the Somerſet Light Dragoons, on Wedneſday the 6th of Auguſt, 1794, in the Church of St. Mary Magdalen, Taunton. By the Rev. John Gardiner, Curate of the above Church, and Rector of Brailsford, &c. in the County of Derby. Publiſhed at the Requeſt of the Corps.* 4to. 37 pp. 1s. 6d. Poole, &c. Taunton. Rivingtons, &c. London.

Mr. Gardiner alſo has appeared before us on a former occaſion, and with honour. (Brit. Crit. Vol. I. p. 460.) We find that he has had alſo the additional honour of being calumniated for that diſcourſe, though the calumny could not be raiſed without a miſrepreſentation of both his intention and his words. The preſent diſcourſe will certainly make a conſiderable addition to the reputation of the author. That no ſentence in it can be perverted to a wrong meaning,

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we will not say; for, of what writing can it be said? But that the general tenor and principles of it are excellent, is what we can have no scruple to affirm. The text is Psalm xx. 5. "In the name of our God we will set up our banners." The preacher begins with general reflections on the nature of War, and the degree in which it is compatible with Christian Revelation; and proceeds to particular exhortations to the men, and to the officers of the regiment. Both these parts exhibit the author to us as a man of a just and enlightened understanding; and it is a matter of praise both to the preacher and his audience, that a discourse so much exceeding the usual limits was heard by them without satiety, and made public at their request. Among many passages of similar merit, the following seems appropriately useful. "As there is a laurel to adorn the brow in the hour of victory, there are rewards and encomiums that have their attraction in times of security; and the reputation to be gained by decency of deportment, sobriety of manners, and regularity of discipline, if not as brilliant, is as substantial as that which follows magnanimous exploits in encountering a foe. In fact, where is the soldier who does not feel his heart expand in hearing it said that he belongs to a corps celebrated for the above-mentioned qualities." P. 23.

Mr. Gardiner assigns reasons for not having employed the *limæ labor* to render his sermon more perfect in style than when delivered. We see but few things, however, of this kind that deserve to be censured, except the frequent recurrence of the expression of *Characters*, for persons of a certain character. This, though it might be defended by numerous, and perhaps weighty, examples, is a colloquial vulgarism, and ought to be avoided.

ART. 23. *Observations on some important Points in Divinity; chiefly those in Controversy between the Arminians and Calvinists. With Three Dialogues, in which the said Points are further illustrated. The whole intended as an Antidote against the pernicious Tenets of Antinomians and Necessitarians. Extracted from an Author of the last Century. By Ely Bates, Esq.* 8vo. 190 pp. closely printed. 2s. 6d. Law. 1793.

The preface to this book, by the Editor, is very well written; and the book itself is an important one; and deserves the notice, not only of Students in Divinity, but of all serious persons who understand and consider the influence of the doctrines of the Gospel upon the practice of its believers. Modern Calvinists, in particular, will do well to read this work carefully. The more learned amongst them (for such men are not wanting) will probably think it very deserving of their attention; and those, by far the greater number, whose minds appear to be very confused in regard to the doctrines for which they contend most violently, may here find much assistance towards the rectifying of their judgments and notions.

When we commend a book *generally*, it is not to be supposed that we assent to all the points in it, especially a book like this, which is so abundant in matter, that every paragraph, and almost every period, contains a doctrine. But the Editor appears to us, in general, to have appreciated the work justly, when he commends "the piety and wisdom

dom of the Author, the great extent of his theological knowledge, his candour, and charity." The purpose of the book is thus expressed in the Preface, p. 8, l. 6. "Should this volume fall into the hands of any who are fluctuating between the two rival systems of Arminianism and Calvanism, it may direct them to that middle point, where all that is good in either seems to meet, and all that is exceptionable to be excluded: the grace of God being here vindicated, without subverting his moral government; and the liberty of man asserted, without usurping upon the grace of God."

ART. 24. *Early Wisdom. Designed to improve young People in Religion and Virtue, in the Knowledge of themselves, and of the World—of the Beauties of Nature, and the Ingenuity of Art. By Thomas Finch, of St. Mary-Hall, Oxon. In 2 vols.* Small 8vo. 7s. Faulder, &c. London. 1794.

The task of Reviewers is never less pleasant to them than when they find themselves compelled to discommend a book, the design of which is moral and pious. But we consider ourselves in the light of *Jurymen*; as bound, not indeed by an oath, but by our plighted fidelity to the Public, well and truly to try, and a true verdict to give, according to the evidence.

A verdict, therefore, painful to *our* feelings, as it always is to the humanity of an *English Jury* (for we are neither of us a *Revolutionary Tribunal*) must be given against this author. He is *guilty*—of writing and publishing a book—not with any evil intent, just the contrary—but (what is a high misdemeanour in the court of Criticism) without the qualifications requisite for so doing.

In books of instruction for young persons, next to soundness of principles, we require simplicity of thought, and purity of expression. With respect to principles, we have no complaint against this writer. But whether we have reason or not to be satisfied with him as to the other points, let our readers judge from the following specimen:—Vol. I. p. 201. "The ignorance of unlettered Africa and America, compared to the mental cultivation of Europe;—the present degeneracy of Asia, with the past learning of the celebrated country of Greece;—and, individually, the refined European, with the European in barbarism, discoverable by his speech and manners—shew the darkness of the human mind in its native state as mournful perspective. But the improvements supplied the mind by education of knowledge to knowledge—of pleasure to pleasure—communicate idea how, in its immortal state, freed of corporeal shackles—it will be infinitely capacious—to the enjoyment of all eternity."

MISCELLANIES.

ART. 25. *The Life and extraordinary Adventures of James Molesworth Hobart, alias Henry Griffin, alias Lord Massey, the Newmarket Duke of Ormond, &c. involving a number of well-known Characters; together with a short Sketch of the early Part of the Life of Dr. Touquid. In 2 vols.* 12mo. *By N. Dralloc.* 6s. G. Sael. 1794.

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The subject of this book is one of these, upon which, perhaps, if the cause of morality be considered, the less is said the better. The immediate moral, however, is good; for we find Vice for a long time triumphant, but finally and fatally punished.

ART. 26. *Gallery of Fashion, No. 1, 2, 3, 4, 5, 6. 1794. Published by Heideloff, Southampton-street, Covent Garden.* 5s. a Number.

The object of this work is to record the more elegant varieties of the female dress; and, however trifling it may appear to the philosopher, or to the sterner critic, it certainly has its use. We may form some idea of its value, by the curiosity we are all of us apt to feel in marking the peculiarities of the dresses of our ancestors, however rudely represented, or inaccurately finished. The circumstances of dress are often a guide to the better understanding of the manners of a people; and there are few countries in Europe, in which publications like the present have not at one time or other appeared. The Gallery of Fashion represents the dresses of the English Ladies, and their changes from the month of April to the present. The figures are very beautifully executed, and the dresses exhibited with extraordinary precision. The letter-press which explains the plates, though written in terms above *our comprehension*, will doubtless be easily intelligible, and highly satisfactory to our female readers; and has all the advantages of Mr. Bulmer's elegant press.

ART. 27. *The Life of John Hunter, By Jesse Foot, Surgeon.* 8vo. 287 pp. 5s. 6d. Becket. 1794.

This work is of a kind, which is, and ought to be, very singular—the life of an eminent person, written immediately after his death, for the purpose of reviling him: and though the author has laboured, in an introduction of more sound than sense, to justify the practice, we are not at all the more reconciled to it. "*The charge,*" he says, "which I have taken upon myself, *stands exactly upon a similar basis of a judge,* who never acquits or condemns any one from the narrow motive of partiality, but every one is treated according to the nature of his case." P. 6. Now, what the author endeavours to say, but does not say, in this absurd sentence, is nothing to the purpose; for this work most surely does appear to proceed from *the narrow motive of partiality*: or, were we to say envy, we should perhaps be still nearer the truth. Such is the style of the man who censures John Hunter for not being able to write grammatically. Having exemplified this, we will specify his historical accuracy also, and then dismiss a work which too well justifies the remark of an eminent man, that any animal can kick at a dead lion. That we may not suspect the author to err through mis-information, he asserts, as *on his own knowledge*, things that never happened. Thus he tells us, that Mr. Hunter's Cronian Lectures were printed and given privately to the Fellows of the Royal Society, and *that he had seen one of them.* The fact is, that *they never were printed.* On the other hand, Mr. F. denies what is notoriously true.

true. He ſays, there never was a ſtomach digeſted after death, whereas a preparation of one has been ſhown in every exhibition of Mr. Hunter's Collection. He aſſerts, that the legs of Mr. Hunter's Camelopard were cut off at the knees. This, as well as the preceding aſſertion, proves that Mr. F. has not ſeen the Collection. He makes a room in Mr. Hunter's houſe, with galleries of his own, for the uſe of the Lyceum Medicum which met in Mr. Hunter's Lecture Room. Theſe, however, are trifles. The general drift of the book is to deny Mr. Hunter's merits, to put the worſt conſtruction on all his actions, to magnify unmercifully all his imperfections: and what will be the reſult of all this? Only that John Hunter, whoſe own works ſpeak for him, will continue to be held a great man; while, of his adverſary, if any thing ſhould be remembered, it will be his want of candour. Such a book does not deſerve more particular criticiſm. The ſoleciſms in language and ſtyle are innumerable.

ART. 28. *The Diſcovery, Settlement, and preſent State of Kentucky; and an Introduction to the Topography and Natural Hiſtory of that rich and important Country; alſo Colonel Daniel Boon's Narrative of the Wars of Kentucky: with an Account of the Indian Nations within the Limits of the United States; their Manners, Cuſtoms, Religion, and their Origin; and the Stages and Diſtances between Philadelphia and the Falls of the Ohio, from Pittſburgh to Penſacola, and ſeveral other Places. By John Filſon. Illuſtrated with a large whole Sheet Map of Kentucky, from actual Surveys; and a Plan with a Deſcription of the Rapids of the River Ohio. By Capt. Thomas Hutchins, Geographer to the Congreſs.* 8vo. pp. 67. 2s. Stockdale. 1793.

From various motives, the deſire of knowledge on the ſubject of America is ſo ſtrong, that the author of a pamphlet, deſcribing the manners of a people, the temperature of the climate, and the fertility of the ſoil, in any acceſſible part of it, has a fair chance of obtaining attention from the public, and profit to himſelf. There is one great fault, however, generally attending ſuch deſcriptions, that they exaggerate the advantages, and gloſs over the inconveniences of the country which they recommend for habitation. Kentucky, which is ſpoken of with ſuch flattery and fondneſs in the preſent work, is, in fact, by no means a place of ſuch ſtrong attraction as it has been deſcribed: the atmoſphere is found to be moiſt, and the climate too hot; in many parts it is ſubject to the inroads of the ſavages; and the navigation of the Miſſiſippi is only open on payment of Spaniſh duties. Speaking of the ſoil and produce of Kentucky, our author ſays, "This country is richeſt on the higher lands, exceeding the fineſt low grounds in the ſettled part of the continent. When cultivated, it produces, in common, fifty or ſixty buſhels per acre; and *I have heard it affirmed by credible perſons*, that above one hundred buſhels of good corn were produced from an acre in one ſeaſon! The firſt-rate land is too rich for wheat till it has been reduced by four or five years cultivation. Col. Harrod, a gentleman of veracity in Kentucky, has lately experienced the production of ſmall grain; and affirms, that he had thirty-five buſhels of wheat, and fifty buſhels of

rye, per acre. I think, in common, the land will produce about thirty bushels of wheat and rye, upon a moderate computation, per acre; and this is the general opinion of the inhabitants. . . . These accounts of such amazing fertility *may to some appear incredible*, but are certainly true. Every husbandman may have a good garden or meadow, without water or manure, where he pleases. The soil, which is not of a thirsty nature, is commonly well supplied with plentiful showers."

The Appendix contains an account of the adventures of Col. Boon, and "my brother, *'Squire Boon*;" where our readers may learn of "hair-breadth 'scapes in th' imminent deadly breach," &c. softened with an abundance of *sentiment and fine flowery language*.

ART. 29. *Dernier Tableau de Paris; ou recit Historique de la Revolution du* 10 *Aout, des Causes qui l'ont produit, des Evénemens qui l'ont précédé, et des Crimes qui l'ont suivi. Par J. Peltier, de Paris, Auteur des Actes des Apôtres, de la Correspondance Politiques, ou Tableau de Paris, et de divers Ouvrages publiés depuis trois ans.* 8vo. 2 vols. pp. 464 and 589. 1l. 1s. Owen.

ART. 30. *The late Picture of Paris; or, a faithful Narrative of the Revolution of the* 10*th of August; of the Causes which produced, the Events which preceded, and the Crimes which followed it. By J. Peltier.* 8vo. 2 vols. 512 and 618 pp. 14s. Owen.

This Picture of Paris, which began to be published in numbers the first week of October 1792, is now so generally known in all its leading traits, that a minute account of it cannot be necessary. A new picture is now wanting, were any artist hardy enough to go thither and draw it from the original. The affecting piece inserted in an early part of the work, entitled Mon Agonie de Trente-huit Heures, written by M. Journiac Saint-Meard, happily gave considerable celebrity to the whole, and made it the object of a very general attention. It certainly deserves well to be read, as containing a delineation of atrocities too horrid to be conceived without recital, and too revolting not to produce the salutary effect of strong abhorrence against the principles in which they originated. Mr. Peltier is no mean historian, his account of facts is clear, and his reflections are very often striking and important. He is professedly attached to the cause of Royalty, and very grateful to the English for their humanity towards his expatriated countrymen. If we give no extract from this publication, it is because we believe both the topics and the style of it to be already very universally known; if there be any of our readers who are inclined to blame us for making this conclusion too hastily, we recommend to them to remove themselves as soon as possible from the class of exceptions, by procuring the book for perusal.

ART. 31. *The Age of Reason; being an Investigation of true and fabulous Theology. By Thomas Paine. Secretary for Foreign Affairs to Congress in the American War, and Author of the Works entitled, Common Sense, and Rights of Man, &c.* 8vo. 55 pp. 1s. 6d. Paris, printed by Barois: London, sold by J. Eaton. 1794.

Tom Paine is a perfect mirror for modern Philosophers, whose obstinacy, vanity, and presumption are usually in direct proportion to their ignorance. As in the latter accomplishment he is gifted beyond them all, so in the former qualities he has no less superiority. Hence he is justly valued by the disciples of the Sans-Culotte sect, as the boldest of all their teachers. If Voltaire and Rousseau wrote upon Theology with very little knowledge of the subject, he writes without any, and consequently with still more freedom. When we consider the perfect emptiness of this paltry pamphlet, we are surprised and concerned that any men of education should have thought it necessary to answer it. Tom is an original writer, certainly, and his objections to Christianity are such in general, as not many would have committed to writing, had they even floated in their brains; others, indeed, are trite, but they are all such as cannot weigh for a moment with any who have read or thought. The vulgar may, perhaps, be staggered at the impudence with which some things are urged, and at the jocularity (for that is Tom's forte) with which others are placed in a ridiculous light. But the vulgar will not read the answers, consequently they are useless: and, as adding something to the fame of the tract, they are pernicious. The book consists chiefly of a view of the Bible, in which the author *wisely* ascribes the invention of the histories of the Old Testament to the Christians. He thinks all the subjects of prophecy completely overturned by attempting to prove that the Prophets were Poets. He mistakes the corruptions of various sects for genuine Christianity, and argues against them. He says, that the study of the dead languages was invented by Christians, to impede the progress of science, not knowing, poor man! that Greek and Latin were living languages for many centuries after the establishment of Christianity. He imputes all the darkness of the middle ages to the efforts of Christians against science: never having heard of Goths and Vandals, who were not Christians; nor knowing that the total extinction of science of every kind was prevented by the efforts of Christians alone. He gives the history of his own boyish thoughts, as a proof that Christianity is irrational; and the history of his own knowledge of the universe, to prove that this world is too small a stage for such a drama as that of Redemption. He has somewhere picked up Hume's objections to miracles, and carries them to a still greater length of absurdity. Such is the fair and unprejudiced account of a work, which is neither worth answering nor prohibiting; were it not that a mere jest against religion, however empty, has a bad effect upon ignorant minds. What the title of *the Age of Reason* has to do with the book we do not perceive.

ART.

ART. 32. *A Treatise on the Theory and Practice of Seamanship: containing general Rules for manœuvring Vessels with a moveable Figure of a ship, so planned, that the Sails, Rudder, and Hull may be made to perform the Manœuvres according to the Rule laid down. To the above is added, a Miscellaneous Chapter on the various Contrivances against Accidents, and a Copper-plate of the Diagrams and Figures explained in the Work. The whole forming a useful Compendium to the Officer, to instruct him when young, and to remind him when old. By an Officer in the Service of the East-India Company.* 8vo. pp. 112. 4s. Robinsons. 1793.

The art of Navigation, from its commercial and political importance, has, of late years, attracted the attention of men of the highest rank in Philosophy. During the sixteenth and seventeenth centuries, a variety of publications appeared on separate branches of this art, with different degrees of merit, and in different languages, but until 1753, nothing of material consequence had been disclosed. In this year, *M. P. Bouguer* produced his elaborate performance, entitled *Nouveau Traité de Navigation*, in which he collected all the scattered information hitherto received, with many suggestions and inventions of his own; and which was afterwards abridged and improved in 1760, by M. de la Caille. In 1772, Dr. Robertson's Elements of Navigation first appeared, with a most excellent preface from the pen of Dr. James Wilson; and since that time, several useful and highly-esteemed works have been published. But these elementary books are principally directed to the instruction of young persons in the use of the instruments for celestial observations, Mercator's chart, compass, &c.: few of any material value have particularly treated of *Seamanship*, a branch of Navigation which applies expressly to the *manœuvring of vessels at sea.*

The work now before us is confined solely to Seamanship, both in theory and practice, and is divided into twelve general heads or chapters. Each of these chapters is subdivided into smaller ones for the greater convenience of the reader, so that in the immediate time of need, when an alteration is necessary in the setting of the sails, or any other *manœuvre* is required to be performed, reference may be made to the page where such *manœuvre* is treated of. At the beginning of the book is a moveable figure of a ship, made of card, with her yards and stay-sails complete, by which the effect of the wind upon her sails, and of the rudder upon the ship, may be learned by inspection only. This novel mode of demonstration seems to have a tendency to diffuse an inclination for the study of marine tactics; which, besides their importance in a commercial point of view, may have many political advantages, as they may increase the number of our mariners, and be the means of instructing them in the principles of science. The chapter on Mooring we cannot but recommend to the consideration of seamen in general, for, by a perfect knowledge of these matters, numberless accidents may be avoided, which frequently occasion great national detriment, such as the loss of a valuable cargo, and the obstructing and choaking up the beds of navigable rivers.

ART. 33. *Slavery and Famine, Punishments for Sedition; or an Account of New South Wales, and of the miserable State of the Convicts. By George Thompson, who sailed in the Royal Admiral, May 1792. With some preliminary Remarks, and a Sketch of the Character of Thomas Fyshe Palmer, B. D. late Senior Fellow of Queen's College, Cambridge. By George Dyer, Author of The Complaints of the Poor People of England.* 8vo. 2s. Ridgway. 1794.

The present publication is principally composed of extracts from the various travellers who have written their accounts of New Holland, and truly "they seem to speak variety of wretchedness!"—Mr. Dyer deprecates the rigour of the sentence which has condemned Messrs. Muir and Palmer, &c. "to that bourne from which 'few' travellers return." With the latter Mr. D. appears to have been on terms of intimacy, and pays an animated tribute of esteem to what he conceives to be his talents and his virtues. That men who bear a fair and respectable character among those who know them, should, by any intemperance of conduct or expression, expose themselves to the punishments due, in general, to offenders of a lower stamp, is matter of regret to every feeling mind: but that men of liberal education and a sense of morality, should be doomed to associate with the dregs of human nature, the plunderer and assassin, is by this writer thought to savour too much of severity.

The following extract from the journal of G. Thompson, who sailed in 1792, and whose veracity Mr. Dyer does not question, will enable us to form some opinion of the situation of the convicts. "About four miles from this place (Parramatta) is another settlement, Toongahby, where the greatest number of convicts are, and work very hard (there is also a good crop of corn standing, and promises well): their hours for work are from five in the morning till eleven, they then leave off till two in the afternoon, and work from that time till sun-set. They are allowed no breakfast hour, because they have seldom any thing to eat."—"At night they are placed in a hut, perhaps 14, 16, or 18 together (with one woman, whose duty is to keep it clean, and provide victuals for the men while at work), without the comforts of either bed or blankets, unless they take them from the ship they came out in, or are rich enough to purchase them when they come on shore."—"In short, all the necessary conveniencies of life they are strangers to, and suffer every thing they could dread in their sentence of transportation." Travellers have a licence for exaggeration; and whatever may be our suspicion, we most earnestly hope that the writer of the preceding paragraph may have made an ample use of it.

FOREIGN CATALOGUE.

FRANCE.

ART. 34. *Oeuvres diverſes de* Cerutti, ou *Recueil de Pieces compoſées avant et depuis la Révolution.* In 8vo. A Paris.

If the abuſe of words has given occaſion to many errors in philoſophy, it has ſcarcely been of leſs diſſervice in the ſtudy of the Belles Lettres: it has been from ſuch an abuſe of words that it has been ſo repeatedly aſſerted that verſification is only a ſecondary merit, ſubordinate to genius, which may very well diſpenſe with, and ought to contemn it. Nothing, however, is more certain, than that verſification is eſſential to poetry, and that without that art, of which Deſpréaux may be ſaid to have ſet the moſt perfect example among his countrymen, while he laid down the beſt rules for the acquiſition of it, the other qualifications required in a poet would loſe much of their effect.

It is for want of a proper attention to this art, that Mr. Cerutti, who is unqueſtionably a well-informed and ingenious writer, will never rank high as a poet. As a ſpecimen of his manner, we ſhall preſent our readers with the following lines, taken from his poem entitled *La Liberté de l'Amerique, protégée par les armes françoiſes.* After prognoſticating, that the riches of the Engliſh, which he calls *les corruptions de leurs loix*, will ſoon take their flight to ſome other country, he adds—

" Mais ces loix reſteront: Anglois, c'eſt par vos loix
Que vous fûtes long-tems et citoyens et rois.
Vous le ſerez encore. Tout périt, tout s'altere;
Les monumens des arts meurent dans la pouſſiere,
D'opulentes cités ſont en proie aux volcans.
Tout l'or des nations eſt à leurs conquérans.
Courbé ſous ſa vieilleſſe, un empire ſuccombe,
De l'Atlas, du Taurus, la mer creuſe la tombe,
Les loix, les bonnes loix peuvent ſurvivre à tout;
Tandis que tout s'écroule, elles reſtent debout,
Au milieu des débris, de marbres, et de bronzes,
C'eſt ainſi que la Chine, en dépit de ſes bonzes,
En dépit du Tartare, a conſervé ſes mœurs,
Et plié ſous ſes loix le fer de ſes vainqueurs,
Ainſi du monde entier l'antique capitale,
Après avoir péri ſous les coups du Vandale,
Regne encore par ſes loix, et tout le genre humain
Eſt encore jugé par le ſénat romain."

Eſpr. des Journaux.

ART.

ART. 35. *Conſtitution des Spartiates, des Athéniens, et des Romains; par* Guérouſt, *Profeſſeur de Rhétorique au College de Harcourt.* A Paris.

As this work, written by a perſon who is known to the literary world by his excellent *Fragmens de Pline*, and his tranſlations from Cicero, will ſcarcely admit of an analyſis, we ſhall leave our readers to form their own opinion of its merit from extracts which we ſhall lay before them.

On the ſubject of the criminal tribunals of the Athenians, Mr. G. obſerves, that they were "Compoſées de la même maniere que les tribunaux civils. Les juges étoient toujours en nombre pair. En cas de partage, l'accuſé étoit abſous. Tout citoyen avoit le droit de dénoncer et de pourſuivre les délits publics. Les délits privés ne pouvoient être pourſuivis que dans la perſonne léſée; mais alors on ne pouvoit conclure qu'à des peines pécuniaires. Tout accuſateur qui déſiſtoit, ou qui n'obtenoient pas au moins la cinquieme partie des ſuffrages, étoit condamné à une amende de mille drachmes. L'inſtruction étoit publique. Les parties faiſſoient ſerment de dire la vérité. Elles ne pouvoient employer le miniſtere des orateurs, qu'après avoir expliqué elles-mêmes leur cauſe. On leur accordoit un tems fixé et méſuré par un horloge d'eau. Le préſident diſtribuoit aux juges une boule blanche pour abſoudre, et une noir pour condamner. On procédoit toujours par un double jugement: le premier décidoit ſi l'accuſé étoit atteint et convaincu: le ſecond appliquoit la peine au délit. Les loix pénales étoient gravées ſur des colonnes auprès des tribunaux. Lorſques ces loix n'avoient rien prononcé, les juges étoient les maitres de proportionner la peine au délit." . . .

"Ombres de Dagueſſeau et de Lamoignon," proceeds he, "ſortez de vos tombeaux, comparoiſſez au tribunal redoutable de la poſterité, qui rend hommage à vos vertus et à vos talens, mais qui accuſe les unes et les autres. . . . Je vois des juriſconſultes habiles dans le code que vous avez rédigé, mais je ne vois pas des hommes . . . A l'Aréopage votre code auroit ſoulevé d'indignation les ſages qui le préſidoient. Les Athéniens vous avoient tracé la route. Pourquoi vous conſumer en veilles, lorſque l'antiquité vous offroit un chef-d'œuvre de légiſlation criminelle?"

In regard to the religion of the Athenians, we are informed by our author, "Qu'elle conſiſtoit tout entiere dans les actes extérieures. Il ſuffiſoit qu'on ne troublât point l'ordre public, ſoit en niant l'exiſtence des Dieux, ſoit en violant les objets du culte. Du reſte, on jouiſſoit de la plus grande liberté dans les opinions. Le ſecond Archonte, nommé roi des ſacrifices, veilloit au maintien du culte; comme chef de la religion, il préſidoit au ſacrifices publics. Les prêtres paroiſſoient dans les cérémonies religieuſes avec les attributs du Dieu dont ils étoient les miniſtres. Les maiſons et les terres qui appartenoient aux temples, les ſommes prélevées ſur les confiſcations et les amendes, le dixieme, des dépouilles enlevées à l'ennemi, le droit d'aſyle, ſervoient à l'entretien des miniſtres du culte; et dans les ſacrifices le tiers des victimes étoient pour eux. Parler ou écrire contre l'exiſtence des Dieux, briſer leurs ſtatues, étoient des crimes

punis

punis de mort. Tout citoyen pouvoit ſe porter pour accuſateur. Nulle part, les fêtes n'étoient plus nombreuſes et plus brillantes que dans Athenes, et rien n'égaloit la pompe des ſacrifices, des proceſſions en tout genre. On y faiſoit la commémoration des victoires remportées."

What a variety of reflections might this account of M. G. furniſh to his countrymen? We cannot certainly charge the Athenians with ſuperſtition or fanaticiſm. Notwithſtanding which, at Athens the greateſt regard was always ſhown to the prevailing worſhip; whereas, in a Catholic country, after a ſpace of 1800 years, the legiſlators have propoſed, without meeting with any reſiſtance, to aboliſh the eſtabliſhed religion. At Athens, the prieſts were held in that conſideration, to which, from their rank in life, they had ſo juſt a claim; whereas, among a people heretofore diſtinguiſhed by the gentleneſs of their manners, they have been perſecuted without mercy, and without bound. At Athens, the miniſters who had prevaricated were puniſhed: whilſt, in France, the law has included under the ſame proſcription, both thoſe who had violated it, and thoſe who have ſubmitted to its injunctions. The Athenian prieſts had fixed revenues, that they might not be condemned to a ſervile dependence; whereas, in the very boſom of Chriſtianity, they have, as it were, been ſuddenly diſinherited, and, to the ſolid and honourable means of ſubſiſtence which they before enjoyed, has ſucceeded a humiliating and precarious ſalary. Laſtly, at Athens, dangerous writers, who preſumed to attack the doctrines publicly received, were puniſhed with death; whereas, in the pretended temple of Liberty, under the very eye of the aſſembled nation, even ſome of the legiſlators have profeſſed themſelves atheiſts, without exciting in the reſt that contempt or indignation which they ſo highly deſerved.

ART. 36. *Matiere Médicinale Indigene,* ou *Traité des Plantes Nationales ſubſtituées avec ſuccès à des Végétaux Exotiques, auxquels on a joint des Obſervations Médicinales ſur les mêmes Objets: Ouvrage qui a remporté le premier Prix, écouté le 3 Decembre,* 1776; *au jugement de M. M. de l'Académie de Sciences, Belles Lettres et Arts de Lyon. Par M.* Coſte, *Premier Médecin des Armées Françoiſes, &c. and M.* Villemet, *Doyen du College de Pharmacie, Démonſtrateur de Chymie et de Botanique à la Faculté de Médecine en l'Univerſité de Nancy, &c.* Nouvelle édition, conſidérablement augmentée. A Nancy, 1793.

To ſubſtitute in the room of exotic plants, uſed in the daily practice of medicine, others which grow ſpontaneouſly in our own climates, and which it is eaſy to procure at a leſs expence; plants from the analyſis of which it appears that they contain the ſame principles with thoſe whoſe places they are intended to occupy; to give a conciſe hiſtory of both; to point out the choice, preparation, and adminiſtration of theſe remedies, with the precautions neceſſary in their application; to ſpecify the different experiments and obſervations that have been made on them; ſuch are the important objects of this treatiſe, which cannot but add greatly to the reputation of Mr. Villemet, who is already ſo advantageouſly known in the Republic of Letters, and who is actually employed in the Botanico-pharmaceutical department of the *Dictionaire de Chymie et de Pharmacie* in the *Encyclopédie méthodique par ordre des matieres.*

Eſpr. des Journaux.

ITALY.

ITALY.

ART. 37. *Dissertazione sopra il questo: Quali vantaggi e svantaggi abbiano rimpetto alla Tragedia e alla Commedia quelle che diconsi cittadinesche, e quali siano le peculiari leggi costitutive di questo genere, oltre le comuni agli altri, ricavandole dalla specifica ed intima indole loro per dimostrare qual grado di perfezione possa ottenersi, presentata dal Sign. Abate* Ildefonso Valdastri, *Modenese, al concorso dell' anno MDCCXC. della Reale Accademia di Scienze e belle Lettere di Mantova.* 1793. 90 pp. in gr. 4to.

In this dissertation the author shows himself to be possessed of a refined taste, and intimately acquainted with the great master-pieces of dramatic composition, not only in the Greek and Latin, but likewise in the French and English languages, of which he appears to entertain a more favourable opinion than the generality of his countrymen. The dissertation is divided into three parts. In the first and second parts, the author combats the prejudices of those critics who decry, as a monstrous production, all tragedy founded on events in common life, from which the French were heretofore peculiarly averse. He does not allow, therefore, that the Poëtic of Aristotle is, what that philosopher intended it to be thought, so much a complete rationale of the dramatic art in general, as of the practice of the Athenian theatre in particular, of which it may certainly be regarded as the most perfect analysis. Instead, therefore, of reprobating this new species of the drama, Mr. V. is persuaded, that if the representations of scenes drawn from modern times, and describing the events of ordinary life in suitable language, have not a more certain, and more extensively beneficial effect than such as are derived only from an imitation, so often repeated, of Greek or Latin writers, and exhibit occurrences in the history of persons removed alike by time and rank to the greatest distance from us, it must be owing to the inability of, or want of appropriate talents in, the poet himself. Our readers will, however, doubtless think him too partial to his favourite species, when he says, that "*Vado persuaso dalle mie proprie osservazioni che il capo d'opera di* Razine *l'Atalia debba ai prestigj delle decorazioni, e di ciò, che forma propriamente spettacolo, non piccola parte del suo successo. I pomposi abiti, emblemi d'un gran sacerdote, un fanciullo posto su un trono, a cui brillano in volto la placidezza e la gioia dell'innocenza; una furiosa Reina alla testa di truppe, che dà loro il barbaro comando di trucidarlo; Leviti che accorrono a difenderlo coll'armi in mano; tutto questo offre un quadro, che accresce al sommo l'eloquente energia del patetico.*"

In the third part, the author lays down rules for the composition of tragedy in general, and of this species in particular. Among the former is a strict observance of the three unities, which he considers to be of equal importance; and among the latter, that this drama should be written in prose. *Giornale Enciclop. d'Italia.*

ART. 38. *Opere del* Muratori. Tom. I.—VI. 8vo. In Venezia.

Of the works of the celebrated Muratori a complete edition was undertaken in 1767; which, though it has been extended to thirty-six volumes, is not yet finished. From the present edition are excluded

cluded what the editor calls *Non figlie naturali, ma solo adottive de* Muratori, as Paulini *Poemata*, *Missale Gothicum*, *Sacramentarium Gregorianum*, &c. To the whole is prefixed, the *Elogio di* Lodovico Antonio Muratori, by *Lami*; as are also to each separate work short literary notices, by the editor, M. *Andrea Rubbi*. In the six volumes here announced, are contained the following works of Muratori: 1. *Del Governo della Peste, e della maniera di guardarsene*; 2. *Relazione della Peste di Marsiglia*; and, 3. *Dissertazioni sulle antichità Italiane*; in all 75, but of which the 33 only concludes this sixth volume.

Ibid.

ART. 39. *Opere del* Maffei. Tom. I.—V. 8vo. In Venezia.

We are obliged to the same editor for this re-impression of the works of Maffei, who has likewise prefixed to the first volume an *Elogio di* Scipione Maffei, by *Ippolito Pindemonte*, and to each particular work his own introductory account of it. In these five volumes are included, 1. *De' Teatri antichi e moderni*; 2. *Arte magica dileguata*; 3. *Arte magica distrutta*; 4. *Arte magica annichilata*; 5. *Della formazione de' fulmini*; 6. *Dell'antica condizion di Verona*; 7. *Varum illustrata*; with an Index to this last work. *Ibid.*

HOLLAND.

ART. 40. Hermanni Arntzenii *J. U. D. Gymnasii Gondani pro Rectore, Epistola critica de quibusdam Pindari Thebani Locis ad V. Cl.* Jo. Ruando, *J. U. D. in Acad. Groningana Eloqu. Lingu. Gr. et Lat. et Antiq. Gr. Professorem Ord.* Utrecht, 1793. Large 8vo.

It is generally known that the *Epitome Iliados*, of which a new edition has lately been published by Mr. Wernsdorff, bears in the M. S. the name of *Pindarus Thebanus*, though no satisfactory reason has yet been assigned for this extraordinary title. With respect to the piece itself, we may however observe, that the numerous transcripts of it still existing in public libraries, sufficiently prove that it must formerly have been very much read. Of late, several eminent critics have likewise condescended to employ themselves in the improvement of the text of this poem, particularly in Holland, Bondam, Van Dorp, and Van der Dussen, from whom, as well as from de Rooy, we were led to expect a new edition of it. By Mr. van Kooten, we understand likewise, that some progress has been made in the impression of such an edition. It appears that our author was not acquainted with that published by Wernsdorff, though many of the same emendations of corrupted passages have occurred to him; as, for instance, p. 672, where he proposes reading *Hinc Phrygas Ajacis*, and 417, 281, 639, 690, 698, 699, 854, 945. Agreeably to the nature of such works, Mr. A. has allowed himself the liberty of selecting his own passages, of dwelling on them for a longer or shorter time, as he might judge proper, and of digressing occasionally to other writers. A considerable part of this publication is likewise intended to point out the real, or meretricious, poetical beauties of the original, in which our author has shown no small share of taste and philological erudition. Among the emendations of passages suggested by him, we approve more especially of those which follow, as v. 205, *Potens simul* ordine *Cuneus ire bis undenis tentabat in arma carinis*, where, instead of *ordine*, he reads *horrida—arma*; Ovid. Metam. IV. 662, where, for æterno *carcere ventos*, he substitutes *hyberno*; of several

veral in Ampelius, particularly c. 15, *Quas ſtatuas ei poſuerunt* in facie publica, *in baſi e publico*; and of one in Priſcian. Perieg. 666, where, in the place of *Aſcalaphi regis*, he propoſes reading *Axanthi ripis*. It appears that the poet has been principally indebted to Virgil for his language, to which, however, the ingenuity of commentators has, perhaps, not unfrequently given better meanings than were intended by him. *Vaderlandſche Letteroefn.*

ART. 41. *Diſcours ſur l'Egalité des Hommes, et ſur les Droits et les Devoirs qui en dérivent. Par M.* Pierre Paulus, *ancien Conſeiller et Avocat Fiſcal de l'Amirauté au Département de la Meuſe, Membre de Sociétés Hollandoiſe et Zélandoiſe, des Sciences à Haarlem et à Fleſſingue, de Littérature Hollandoiſe à Leyde, de la Société-provinciale d'Utrecht, &c. Traduit du Hollandoiſe.* A Haarlem, 1794.

If philoſophers would deign to peruſe this tract with the attention it deſerves, they would be convinced that the doctrines inculcated in the Goſpel, which they have ſometimes repreſented as incompatible with the plans they have laid down for the purpoſe of promoting the happineſs of mankind, ſo far from being ſo, really involve thoſe plans, leading us by the ſame principles to the ſame point, though by a path ſo gentle and ſafe, as is admirably calculated to contribute to the general felicity, without endangering the repoſe, the ſecurity, or the poſſeſſions of any individual.

The immediate motive by which the tranſlator was induced to render this eſſay into a language more generally known than that in which it was originally compoſed, is ever likely to be, was, ſays he, that the preſent and future legiſlators of other nations might become acquainted with the juſt demarcation made by Mr. Paulus in the 2d chapter of the 2d ſection, of the rights transferred by virtue of the ſocial pact to ſociety, or the aggregate body of the aſſociation, and of thoſe which individuals have ſtill reſerved to themſelves either tacitly or expreſsly, as perſonal and abſolutely inalienable, and on which, being private and ſacred property, entruſted to their guardianſhip and protection, the nation cannot lay hands without the moſt flagrant injuſtice, and a formal infraction of that ſolemn contract by which the individuals ſubmitted themſelves, in other reſpects, to the general will, and the ſupreme direction of the ſocial body. The author has more particularly combated the erroneous doctrine of Rouſſeau on this important ſubject, which he has ſhown to be not leſs falſe in its principles than dangerous in its conſequences. *Ibid.*

ART. 42. *De Bybel vertaald, omſchreven en door Aanmerkingen opgehelderd door* W. A. van Vloten. *VII. Deel.—The Bible, tranſlated, paraphraſed, and illuſtrated with Annotations, by* W. A. v. Vloten. *Vol. VII.* 722 pp. in large 8vo. Price 4 fl. 6 ſt. Utrecht and Amſterdam, 1793.

In this volume are contained the author's new verſion of, and commentary on, the Three Books of Solomon, and the Prophecy of Iſaiah. As Mr. v. V. appears to be intimately acquainted, not only with the original language of the Old Teſtament, but likewiſe with the different exegetical, particularly the German, writers on the Bible, and to poſſeſs, beſides, moſt of thoſe qualifications which are required in an expoſitor of the Scriptures, we are ſorry that his merits in this department of literature are not more generally known. *Ibid.*

GEOLOGICAL

GEOLOGICAL LETTERS.

LETTER V.

To Professor BLUMENBACH,

By M. DE LUC.

Birth of our Continents—Proofs of the ſmall Antiquity of this Epoch.

Windſor, July 1, 1794.

NATURALISTS have no longer any doubts of our *continents* having been the *bed* of the *ſea*; ſo that the main object of every geological ſyſtem has been, for a long time, to explain, "how *the ſea*, after having been *higher* than our *continents*, comes now to be *depreſſed below* them."

1. I have not, in theſe letters, reverted to that queſtion, "whether this grand change that has happened on our globe has been produced *gradually*, or by a *ſudden* revolution," becauſe I have fully diſcuſſed it in my *Letters on the Hiſtory of the Earth and of Man*, where I have proved, as well in anſwer to thoſe ſyſtems that are founded on the idea of *gradual* cauſes, as in a general way, that the *birth* of our *continents* has not been *gradual*, but *ſudden*; and this is what has been alſo eſtabliſhed by two of the moſt diſtinguiſhed geologiſts of this age, M. de Saussure and M. de Dolomieu. But it remains to determine, what this *revolution* was; and I proceed firſt to cite ſome facts, which clearly point out its nature.

2. We have ſeen that the entire maſs of our *continents* is compoſed of *ſtrata*, produced from the *ſea* while it occupied this portion of the globe. Theſe *ſtrata*, which we may every where trace without the poſſibility of doubt, notwithſtanding the various accidents they have undergone, extend every where down to the preſent *ſea*, and at firſt formed the boundaries of its baſon. Theſe I would call the *continental ſoil*.

3. As ſoon as the *ſea* had changed its bed, *the rivers* were formed by the rains over the new *continents*, and arriving at the *ſea*, began to depoſit at their mouths the *mud* they brought down with them: the *ſea* alſo, agitating the *ſand* at its *bottom*, drove it towards its ſhores by the

the action of the *waves*. From the effects of these two causes, *new lands* began to be formed, which extended horizontally, and successively took the place of the *water* near certain parts of the original *coasts*. These *new lands* are every where as distinct from the *continental soil*, as a *platform* from the *houses* it surrounds; and their existence serves first to prove, that the *level* of the *sea* has had no tendency to rise since it has occupied its present *bed*; for, in this case, it would successively have overflowed the *sediments* that were deposited on its shores. If, on the contrary, the *sea* had had a tendency to *sink*, the *new lands* would have a regular *slope* towards it, by which we might be able to measure the quantity of its depression since it occupied its present bason: but all the *new lands*, on every coast, whatever extent they may have acquired, are sensibly *horizontal*. This phænomenon then amounts to an absolute *demonstration*, that the *sea* has undergone no change in its *level* since it has occupied its present *bed*.

4. But before the *sea* occupied this *bed*, it covered our *continents* to a much greater *elevation*. What *barriers* could then retain it? They could not absolutely be others than *more elevated lands*, which occupied the place which the sea now is; and we know evidently, from the quantity of the remains of *vegetables* and *terrestrial* animals, which have been buried in our *strata* while yet under the *sea*, that there did at that time exist such *lands*. Thus, in order that the *sea* should have retired from the surface of our present *continents*, other *continents*, which before served it for a *barrier*, must necessarily have *sunk*, so as to leave free the *bason* it at present occupies.

5. This is a necessary consequence of the above facts; and its evidence does not depend on determining *how* this *revolution* happened; but we shall soon discover it, by continuing to pursue the train of causes established in my former letters, of which I shall in few words recal to your recollection such parts as the subject requires.

6. The state of *disorder*, in which we find all our *strata*, can only be accounted for by considerable and repeated *sinkings* of the greater part of their mass, at æras marked by certain traces. These *sinkings* of the bottom of the *ancient sea* could proceed only from the successive formation of *caverns* within, into which the increasing *crust* of *strata*, from time to time, fell down. By this is to be explained that great phænomenon which has given birth to Geology, namely, the disappearance, at the exterior, of a great part of the *liquid* which formerly covered the whole globe, to a height exceeding our highest *mountains*. We have also found, in this disruption of the *caverns*, from whence issued each time new *elastic fluids*, the *chemical cause* of the successive changes in the *precipitations* that took place in the *liquid*, as well as of the cotemporary changes in the nature of the *atmosphere*, so visible from the history of *vegetables*. Lastly, in the course of these operations, I have pointed out an epocha, when, while the *liquid* covered all the globe, a more rapid enlargement of the *caverns* under one portion of the *crust* of *strata* occasioned its sudden *sinking*; by which, added to the simultaneous *infiltration* of a great part of the *liquid* in the interior part of the globe, the portion only which had subsided, remained covered, and formed the *first sea*; at the time that the part uncovered became

become the *first continents*. Such are the facts I wished to recall to your remembrance; I shall now proceed with the thread of this history.

7. After this first *revolution*, the *lands* then produced were for a long time safe from greater catastrophes, owing to their being exonerated of the weight of the *liquid*, which, at the same time, could not make its way beneath them, except at their borders, which served as the confines of the *sea*. In the long course of catastrophes that happened to the bottom of that *sea*, some of the *liquid*, from time to time, passed under the *land*: but this infiltration was slow; and in proportion as it produced *sinkings* of the mass of *loose substances* below, *contortions* were formed in them, which gradually multiplied the *props*, as the *cavities* increased in size and number; so that the *exterior crust* now rested only on a foundation to a great depth *cavernous*. Such was the state in which the *ancient continents* were at the period where I left those operations in my last letter, conformable to the train of stated causes, and traced through a series of characteristic monuments.

8. But at length, by some new catastrophe at the bottom of the *sea*, a great portion of the *liquid* suddenly penetrated into the lowest *caverns* under these *lands*, and there occasioned a sudden sinking of the loose *matter*, even under the *props*, beneath the *cavernous mass*: this then began to tumble in; its demolition gradually extended quite to the exterior *crust*, the fall of which completed the destruction of all these *supports* of the *caverns*, by which, till then, they had been upheld; and the *sea* having no longer any *barriers*, flowed over this portion of the globe, where, in a little time, it settled itself at the *level* we now find it. Such then was the *cause* of this *revolution*, of which, as we have just seen, the nature was pointed out by decisive phænomena; and we shall see it still further characterized, by what happened afterwards on the new-born *continents*.

9. I have said in my preceding letter, that the last *precipitations* that took place in the *sea*, while it occupied its ancient *bed*, were those that produced our *beds* of *sand* and other *loose* matters, which cover the ruins of the *stony strata* on our *plains* and *hills*. I will now add, that when the *sea* had changed its *bed*, it there continued for some time, or at least renewed, the same disposition; by which its bottom became covered with a great quantity of *sand*. Hence arises the great resemblance discoverable between what we call the sea-sand, and the *sand* of so many of our *hills* and *plains*; and this circumstance very well proves, as other naturalists have observed, that the *sea* has, at one time or other, covered all these lands; but this is not a solitary proof; it is connected with those that result from the great heaps of *shells* and other *marine bodies*, found in so many places in these same *strata*, from the quantities of the same *bodies* found buried in some species of *stony strata*, and from the catastrophes that all these *strata* have suffered in common together, while yet covered by the *sea*. It was not then (as some geologists had thought) owing to excursions of the *sea* upon our *continents*, that we find them, in so many places, covered with *sand*: it was *precipitated* there from the *sea*, at the time it covered our *continents*; and it is by some continuation of that last *precipitation* upon its new *bed*, that we find it covered with a great abundance of *sand*.

10. These

10. These *precipitations* put an end to all the great *chemical operations* which had been set in motion by the addition of *light* to the mass of other substances of which the *earth* was composed at the *epocha* from which I began to trace its history; for since that time, no *precipitation* whatever has taken place in the *sea*. This circumstance, which M. DE DOLOMIEU has also ascertained, added to the *continuance* of the *level* of the present *sea*, is very remarkable, as being intimately connected with the whole course of the preceding operations. The *level* of the *sea* not having changed since its residence in its new *bed*, it is a proof that there have been no *cavities* opened, as before, at its bottom: and as the *elastic fluids*, which rushed out of those *cavities*, were the causes of the former *precipitations*, was see thus, that the permanence of the *sea* at a fixed *level*, and the cessation of the *precipitations*, are connected by a common cause. Thus the *water* of the present *sea*, is the *residuum* (to this time permanent) of the *primordial liquid*, which at one time covered all the globe, and from which were separated all the substances that we at present observe on the *earth*: and by the same cause, of no new *caverns* having been opened at the bottom of the *sea*, our *atmosphere*, one of the products of these *chemical operations*, acquired at the same time a state sensibly fixed: so that we no longer see on our globe any other general effects than such as proceed from the vicissitudes of the *seasons*, and the reciprocal actions constantly taking place between the *atmosphere* and the surface of different *soils*.

11. I have now, Sir, accomplished the task I set myself in my first letter, that of explaining, by *physical causes*, all the *monuments* of the great *revolutions* that we find on the surface of our globe. Genera, Physics, Chemistry, and Natural History, have served to conduct me through these *monuments*, from a very striking *epocha*, namely, that in which *light* was added to the other *elements* of the *earth*, to the *birth* of our present *continents*, the precise characters of which have served me as guides in this research. I have called that series of events the *Ancient History* of the *Earth*, which embraces that portion of *geological phænomena*, in which we distinguish only a succession of *periods*, without any determination of *time*: I shall therefore call that the *Modern History* which I am now going to enter upon, in which we shall have a fixed *chronology*.

HISTORY *of the* EARTH *since the Birth of our* CONTINENTS.

12. The two first objects we have to consider in this new PERIOD of our globe, are, the change that took place in its *external temperature* at the time of the *revolution* I have been describing, and the *origin* of the *population* of the new *continents*. With respect to the first we have to recollect, that the *rays of the sun* are not of themselves *colorific*; that they do not become so with regard to the *earth*, but, by passing

passing through its *atmosphere*, and falling on different *bodies*; and that thus they become *calorific*, only by producing the immediate cause of *heat*, namely *fire*, of which *light* constitutes a part. We also know, that the production of *fire* by the *rays of the sun*, is, all things else being equal, more or less abundant, according to the state of the *atmosphere* and of the several *bodies*; and that the *permanency* of the *fire*, thus produced at the surface of the *earth*, whether *free* or *combined* with other substances, and consequently the preservation of the *heat* produced by the *rays of the sun*, depends on the nature of the operations that take place in the *atmosphere*, and at the surface of the *earth*. Now, our *atmosphere* was formed by degrees, in proportion as the substances of our *strata* were *precipitated* in the *liquid* that produced them; and we see that it underwent successive changes, by what happened to the *vegetables* of the *earth*, at the same time that the races of *marine animals* also suffered changes by simultaneous modifications of the *liquid*. Lastly, we have seen, that these classes of corresponding changes had, for an immediate cause, certain successive *revolutions* of the bottom of the sea. Here, then, is the point I shall set out from, to determine the first object of enquiry in this new state of the *earth*; an object to which the phænomenon observed in the *strata* of the Northern latitudes conducts us, namely, skeletons of *animals*, which at present exist only between the *Tropics*.

13. Since the great *revolution* which gave birth to the *first lands* on our globe, there has been none equally considerable, except that which destroyed those *lands*, and gave birth to our *present continents*. The *atmosphere* must have again undergone a great change in this latter *revolution*. There happened certainly at that time also a very great change in the *dry* surface of our globe; since the *lands* that were swallowed up consisted only of *primordial strata*: whereas the new *continents* have at their surface, and to a great depth, all the posterior *strata*; so that the *primordial strata* appear only here and there, owing to convulsions undergone by the whole mass of *strata*.

14. Here, then, are two very great changes which have taken place on our globe at the birth of our *continents*, and from these may have resulted very sensible modifications of the influence of the *solar rays*, not only with regard to *heat*, but with respect to all their operations. Without doubt we could not conclude from these, arguing *a priori*, that certain *animals*, which formerly lived without the *Tropics* could live there no longer in the new state of things; for we are still too ignorant of the composition of the *atmosphere*, to trace its causes and effects to this depth: but finding in our superficial *loose strata* carcases of *elephants* and *rhinoceroses*, in such a state of preservation as proves they cannot have been deposited there a great number of ages, without the least reason to suppose there has been any sudden change in the *position* of the *earth* with respect to the *sun*, or any loss of internal *heat*, we must have recourse to some change in the *physical causes* operating at the surface of the globe. Thus, then, considerable changes in the nature of the *atmosphere*, and of the *lands*, which we know in general sensibly modify the action of the *rays of the sun*, present themselves

ſelves to our view as cauſes adequate to the explanation of the change that has taken place in the dwellings of *elephants* and *rhinoceroſes*: nor is this the only phænomenon depending on this cauſe; for, we alſo find, for inſtance, in our ſuperficial *looſe ſtrata*, certain *ſhells*, the ſpecies of which became extinct at the ſame revolution, and others that ſince that time have been found to exiſt only between the *Tropics*. Thus theſe phænomena, inexplicable by means of every *ſlow* cauſe, which announce ſome grand *revolution* of our globe, ſuch as can embrace at once ſo many other phænomena, which have nothing common between them but that they are all marks of a great *revolution*, come, by means of known *phyſical cauſes*, to range themſelves under that which gave birth to our *continents*.

15. The other object we have to ſettle, before we enter on the hiſtory of theſe *continents* ſince their birth, is, the commencement of their *population*. In treating of this ſubject in this place, I do not mean to ſpecify any thing either with reſpect to *men*, *domeſtic animals*, or even of the principal *plants* that *men* cultivate; I ſhall come to this in time: here I have nothing in view but the general object.

16. We have ſeen already, that in the very boſom of the *ancient ſea*, the *ſtrata* ſucceſſively enveloped carcaſes of *terreſtrial animals*, and above all, a prodigious quantity of *vegetable ſubſtances*, which could not proceed but from a great number of *iſlands*, already *peopled*, whoſe origin I have alſo explained, and traced their hiſtory. When the *ſea* abandoned its former *bed*, the *iſles* which ſtill exiſted in it became the *ſummits* of our *mountains*; and thence it is that the *population* of the new *continents* proceeded. The *winds* and *rains* tranſported to great diſtances the *ſeeds* of plants, *birds*, and other *animals* aſſiſting—and theſe propagated, at the ſame time that their nouriſhment was increaſing, on the hills and plains, where, in the new ſtate of things, the climate ſuited them. Such is the general idea of this great Geological phænomenon, which what follows will determine and aſcertain more particularly.

17. I now come to the hiſtory of the *new continents*, delivered over to the influence of thoſe cauſes which are at preſent operating before our eyes; and, following the track I have chalked out above, this hiſtory will be *chronological*. Not that I propoſe here to ſhow that the *revolution*, the characters of which will be more and more aſcertained, is no other than the *Deluge* of our Sacred Hiſtory, according to the circumſtances tranſmitted to us by Moses; but this I will ſay now, that the common reſult of the ſeveral inveſtigations I am going into, will be, in the very firſt place, a confirmation of the *ſacred chronology* ſince this *event*.

18. As the firſt object in this enquiry, I ſhall take up again the hiſtory of *vegetation*, which alone embraces a very grand and varied ſcene. The ſeeds of *moſſes*, *graſſes*, *heath*, and a thouſand other *plants* which we find growing in *uncultivated lands* were tranſported from the higher places, and carried over all the hills and plains; and the vaſt extent of *ſandy grounds* became thus almoſt every where what we now call *heaths*. It is of this kind of *uncultivated land* I ſhall firſt treat. The annual *remains* of *plants* accumulating on the

the ſand, began to cover it with that *blackiſh earth* in which we find the preſent *plants* rooted. There are immenſe tracks of theſe lands which have yet received no cultivation, and on which, therefore, the *ſtratum* of *blackiſh ſoil* is the entire reſidue of all the *vegetables* which have grown and periſhed there ſince the birth of our *continents*. In places too far from every habitation, for even the ſhepherds to lead their flocks there, and where, therefore, the *heath* itſelf forms thickets; at whatever elevation they are above the level of the *ſea*, this *blackiſh ſtratum* is found (always mixed with a fine ſand brought from other places by ſtrong winds) about a foot and a half in thickneſs. Now the *progreſs* of this *ſtratum* is accompanied in many places with *chronological* monuments, and I will relate one of thoſe I have mentioned, in treating this ſubject much at large, in my Letters on the *Hiſtory of the Earth and of Man*.

19. The firſt inhabitants of the north of Germany were *ſhepherds*, who, as yet, had no fixed habitations; ſo that the only monuments remaining of them are their *tombs*: they depoſited the aſhes of their dead in *urns*, which they buried in open places, principally on the heights, and they covered them with earth. We find a number of theſe *tombs* on hills ſtill uncultivated: they are well known under the name of *tumuli*, which I ſuppoſe they received from the Romans, as they are nothing more than *heaps* of earth. Here then the anterior product of *vegetation* was removed; what has formed there ſince, is the product of the ſubſequent *vegetation*; and this epoch is marked by the ancient Germans, who, ſince the invaſion of *Germanicus*, began to collect together and build. I have dug through the *blackiſh ſtratum* on a number of theſe *tumuli*, to compare its thickneſs with that of the general *ſtratum* of the reſt of the ground, and conſidering the ſmall difference found between them, we could not find by any means a ſufficient *time* to anſwer to the literal *Hebrew Chronology* from the *Deluge*, which beſides is lengthened by ſome commentators. But here we are to conſider, that before a layer of *blackiſh mould* could be formed, it was neceſſary that *vegetation* ſhould be fully eſtabliſhed on thoſe lands; and in this a portion of time was employed that ſhould be added to the immediate reſult of obſervation, which, however, we cannot well aſcertain. The ſame *uncertainty* prevails in the *commencement* of all the phænomena that aſcertain the great truth which I have here begun to unfold; but from the nature of the ſpecial cauſes which produce it in each of them, it will be found, that though a certain *latitude* of *time* is produced by thoſe *uncertainties*, it is confined within ſuch *limits* as will effectually oppoſe, not only all the fables or ſyſtems of Chronology that are not founded on *Geneſis*, but even the conjectures of ſome chronologers who have arbitrarily lengthened the period between NOAH and ABRAHAM.

20. The *cultivation* of the earth comes next to the ſpontaneous products of *vegetation*. Every where, as we aſcend in the hiſtory of any ſettled nation, we find *cultivators* of the land, and we can follow uninterrupted traces of new *tillage*; nevertheleſs we may conclude from the relations of travellers, that one half of our *continents* is ſtill *uncultivated*. Certain ſpots of ground, which had ſomething in them

to attract people, either for the eaſineſs of *culture*, or as ſerving well for communication between other places already cultivated, became the cradles of great nations; within thoſe anciently cultivated lands, the traces of the *progreſs* of *cultivation* are not very viſible: but from them have iſſued *ſwarms*, as it were, of men, *wanderers* at firſt, afterwards *cultivators*; whence have reſulted a number of *centres* of *cultivation* ſcattered here and there in the firſt deſerts, which have not ceaſed ſince, both to increaſe themſelves and to ſend out freſh colonies.—Every where this proceſs continues round places adjoining to lands ſtill *uncultivated*, and it is at a great diſtance from its end. Here then is a new *ſucceſſion* of operations, to which the *birth* of our *continents* has given riſe; and in comparing my own obſervations on this head with thoſe of other travellers, I have had occaſion to remark, that the *progreſs* of *cultivation* has every where left ſuch evident marks in places ſimilar to thoſe I have deſcribed, that when we attentively conſider the ſubject, the aſpect of the country, the names of places, the progreſs of their aggrandizement, their relations to each other in langnage, opinions, cuſtoms, the beginnings of public works by the increaſe of their means, the national progreſs of the arts, commerce and luxury—in a word, every thing, in a retroſpective reſearch, leads us, from every diſtant point, to ſome *chief places*, the hiſtory or traditions relating to which carry us back to the firſt æras of the *cultivation* of our *lands*. Here is a ſtudy very intereſting, as may be ſeen by following what I have related at large (from obſervation) in my *Letters on the Hiſtory of the Earth and of Man*, where I have at the ſame time pointed out both the moral and phyſical cauſes, which accelerate or retard the *progreſs* of that general tendency of ſpontaneous cauſes, together with the induſtry of man, to augment the productions of the ground; and Meſſrs. De Saussure, De Dolomieu, and Ramond de Charbonnierе have made the ſame remarks.

21. It ſhould not have been then in capital cities, in the midſt of countries covered with the marks of *ancient cultivation*, that the hiſtory of the human race inhabiting our *continents* ſhould have been inveſtigated; ſince the traces of *ſucceſſion* being there effaced, the imagination has a free field to expatiate in: it ſhould have been in theſe places which are ſo numerous, where human induſtry is ſtill at work, driven by the neceſſities of an increaſing *population*, to augment the means of ſubſiſtance by extending *cultivation*. Then the evident hiſtory of the *cultivators* of our land, comes in as a ſupport to thoſe facts that relate to *ſpontaneous vegetation*, to ſet aſide the fabulous pretenſions of ſome people to *antiquity*; ſince it follows equally from both, that our *continents* themſelves, can have no higher date than the *deluge* deſcribed by Moses: of which truth I ſhall, as I go on, bring many other proofs.

22. Without yet quitting the hiſtory of *vegetation*, we find a new *Chronometer* in our *peat-grounds*, a phænomenon which I alſo have deſcribed at large in my *Letters on the Hiſtory of the Earth and of Man*. *Peat*, as well as the *blackiſh earth* I have ſpoken of above, is a product of *vegetation*; but the ſpoils of the *vegetables* that form it, loſe much leſs of their bulk, and they retain their *combuſtible* faculty.—Theſe *vegetables*, at firſt ſimply *withered*, form a *ſpongy* maſs, always ſoaked

ſoaked with water, on which new plants, ſome of them aquatic, grow in great abundance, and with much rapidity. It is, perhaps, owing to an *antiſeptic* quality in ſome of theſe *plants*, that there happens ſuch an accumulation of their ſpoils, conſtantly penetrated with water, without their undergoing any *putrefaction*: a circumſtance that eſſentially diſtinguiſhes our *peat lands* from *marſhes*, for the air is always ſalubrious.

23. That formation of *peat* could commence only with all the other phænomena to which the birth of our *continents* gave riſe: it at firſt began to form in ſpots of grounds that were watered by ſprings; and in theſe places, very favourable to all ſorts of vegetation, there grew at firſt *trees* of a *reſinous* nature, principally *pines* and *yews*, the leaves and ſmaller branches of which, though falling on a *humid* ground, reſiſted *putrefaction*; herbaceous plants, at the ſame time grew on theſe ſoils, and began to form *peat* there. In proportion as this *peat* became thicker, the new *trees* inſinuated their roots more and more into its maſs, and attained ſuch ſize, that at length, the winds had the power to root them up; and the *peat* continuing to increaſe, buried them.—Here is a firſt *period* marked in all our large *peat lands*; for when they come to cut *peat* to a certain depth, they find the trunks, branches, and roots of theſe *trees*, and ſometimes alſo they meet with works of art, which are indexes of the *time* when they were depoſited there: among others, I have ſeen a *felt hat* of a ſingular form, found near one of theſe trunks of trees I could point out many other circumſtances of this nature, if it was in my power here to enter into ſuch details; but ſome more will be ſeen hereafter.

24. The *peat* continuing to increaſe, extended itſelf out of the places where it originally had its birth: if it was on hills, it deſcended down their ſides; if on relatively low grounds, it overran its firſt limits, and extending on a larger ſurface, often propagated itſelf over hills. Every where, in a word, where this *ſponge*, in whatever direction it goes, meets with ſmall *ſprings* to moiſten it, it continues to increaſe both in thickneſs and extent, and where it is not too much ſoftened by the water, *trees* continue to grown on it. This increaſe of the *peat* ſtill continues wherever the circumſtances are favourable to it; and where men do nothing to ſtop it, we know its *progreſs* by tradition: and when we compare it with the *maſs* produced, we diſcover another proof of the *ſmall antiquity* of its origin; as will ſoon appear.

25. In a number of places, where the population has ſo far increaſed, that *colonies* have reached the confines of large *peat lands*, they have laboured to ſtop their *progreſs*, and to render their ſurfaces fit for *cultivation*; a double end, which is to be gained by *draining* the *peat*; that is to ſay, by cutting deep *trenches* in a direction towards ſome lower ground where the water may run off, and keeping them always open. Now in theſe operations, in many places, they have diſcovered *monuments* referring to the hiſtory of the *people*, and of the *arts*; or to ſome local *traditions*, of which I ſhall give ſome inſtances.

26. In draining the great *peat-lands* of the country of *Groningue*, they found at the bottom of a *trench*, ſome *Roman medals* buried in the natural

natural ground, and since covered with a considerable bed of *peat*. Here then is a fixed *period* in the increase of these *peat-lands*, namely, the *invasion* of the *Romans*; and this *monument* is connected with another, on the same *coasts*, furnished also by a *progressive* operation, but totally of another kind. *Roman medals* have been found near the ancient *mouth* of a branch of the *Rhine*, which formerly passed through *Holland*. The *Romans* had built a *Custom-house* near this *mouth*, the *ruins* of which we discover buried in the sand of the sea, which, from that time has entirely obstructed this arm of the *Rhine*. This is one of the *monuments* by means of which, in comparing it with the rest of the operations of the *Rhine*, I have demonstrated in my former *Geological Letters*, that our *continents* are of a very small antiquity.

27. In my travels along these coasts, where I particularly observed several great tracts of *peat-land*, I arrived at the country of *Breme*, at a time when they were carrying on with great vigour the works of *draining*, and bringing to *cultivation* a very extensive *peat-land*, which is called the *Devil's Moor*, because of the accidents that frequently happened to the cattle that ventured on it, as well as to men, who were swallowed up in it, without the least traces remaining outwardly.—The undertaking to *drain* such a *peat-land* as this was too great for the neighbouring *peasants*, it was therefore carried on at the expence of the Sovereign, who concerns himself, with paternal attention, in every thing relating to their prosperity. During this operation, they discovered at the bottom of a deep *trench*, an ancient *aqueduct*, formed in the *sand* with *planks*, near which they also found a tool to bore wood with, which they showed me, and which is very similar to ours. All this was found at a depth very considerable with respect to the general depth of the *peat* in its original spot, which is every where surrounded with a ridge of sandy ground.—Here then is a monument of *art*, and we shall soon see its age.

28. At a period not very far distant, for they already spoke the *German* language in the country of *Breme*, the *Devil's Moor* was still here and there studded with small *sand hills*, which had all their several *names*, with the termination *berg*, which signifies an *eminence*.—From that time, though the *peat*, in continuing to rise, has covered these *eminences*, the places where they were, have retained the same names among the neighbouring colonies. This circumstance has been attended with most happy effects; for, without this guide, these *solid* places in the *peat-bed* would have been unknown, and wherever they are not too far from the borders, they are very useful *spots* for building new *villages*. When they drain the *peat* to a considerable *depth*, it sinks down; I have seen places where it had sunk 10 feet. When the *sand hills* show themselves again, as the *peat* remains there higher than in the rest of the *Moor*, they cut the *peat* over them for fuel; and at the same time, that they find there a more firm foundation for the settlement of new *colonies*, they have still further the advantage of finding *sand* at a small depth, which is of great use to them for mending their roads, and for mixing with the *peat* at the surface, which renders it fit for every sort of culture. The greatest depth of the *peat-bed* through its whole extent, is about 35 feet; it was still sprinkled with *islands*, or small *eminences of sand*, at a time when

when the *German language* was the language of the country; and in growing to its preſent thickneſs, it has entirely covered theſe *eminences*. This then is a phænomenon not very *ſlow* in its *progreſs*, and its origin is to be dated from the *birth* of our *continents*. Thus the hiſtory of *peat-lands* firſt traced by their *phyſical cauſes*, and next by *chronological* monuments, of divers kinds, in the courſe of their progreſs, would only ſerve to confirm the *chronology* of the *ſacred* hiſtory ſince the *deluge*.

29. Let us now change the ſcene:—for all *progreſſive* phænomena, of whatever kind they may be, if they had neceſſarily their *beginning* of the *birth* of our *continents*, ought to furniſh us with the ſame *chronological ſcale*. I have already pointed out in this Letter the cauſes that have co-operated in producing the *new lands* added to our *coaſts*; and as at the outſet of my enquiries into the *antiquity* of our *continents*, this phænomenon appeared to me one of the moſt deciſive *chronometers* we could find, I conſidered it with much attention; and I have alſo treated of it at large in my *Letters on the Hiſtory of the Earth and of Man*. Theſe *additions* to our *continents*, by their conſtant *horizontal poſition*, and the nature of their *materials*, are every where diſtinguiſhable from what I have called above (§ 2) *continental ſoil*. That diſtinction is obſervable, both at the exterior junction of the *new lands* to the original *coaſt*, and in digging through the former to ſink *wells*: no *freſh water* is to be obtained in the *new ſoil*, but it is found below in the *original ſoil*, into which the *ſprings* extend that come from higher parts of the *continent*. The *beginnings* of theſe *new lands* take their date from the time when the *rivers* began to carry down *mud* to the *ſea*, and the ſea to drive the *ſand* from its bottom towards its new *ſhores*. We may ſee *all* that theſe cauſes have produced; the greater part of the inhabited coaſts furniſh *chronological monuments* connected with the *progreſs* of their effects, and they *continue* ſtill to operate on many *ſhores*: ſo that theſe *new lands* are true *hour-glaſſes*, pointing out the *time* ſince the *continents* were *inverted*. Facts of this ſort are very numerous, but here I ſhall confine myſelf to one only.

30. Theſe *new lands* do not become fit for producing land vegetables, by till means of long repeated *inundations*, and freſh *ſediments* left each time on their ſurface, they ceaſe to be often covered by the *ſea*; but they are capable of becoming excellent *meadows*. The inhabitants of the borders of the *continental land*, in the country of *Groningue* and the adjacent territory of *Friſe*, contented themſelves for a long time with making uſe of the *new lands* along their coaſt, only in the ſummer ſeaſon: they made *hay* in them, and then left their cattle to paſture there; but they were obliged in Autumn to houſe them in ſtables built on ſmall artificial eminences; becauſe, from this ſeaſon to the ſpring, the *ſea* and the *rivers* would frequently overflow theſe paſture grounds. But at each *inundation* the ground was raiſed by new *ſediments*; ſo that at length a great extent of their *new lands* near the *continent* was but very ſeldom *inundated*. It was, however, ſome time before theſe two provinces thought of incloſing this ground with *dikes*, to ſecure it from *inundations*, which would from time to time recur, and thus to take entire poſſeſſion of a rich ſoil, which was proper for all ſorts of cultivation. A Spaniſh Governor, whoſe name was GASPARD ROBLEZ, at length urged them to the undertaking, and the work was completed

in the year 1570, of our æra, which conſiderably augmented the habitable ground of theſe provinces. They left at this time a great extent of *new lands* without the dikes, which remained ſtill ſubject to frequent *inundations*, of theſe they continued to make uſe as they had for many centuries of the ſpace firſt incloſed. But theſe exterior grounds continued to receive, at each *inundation*, freſh *ſediments* on their ſurface, which of courſe elevated them; by little and little the *inundation* of theſe grounds became more and more rare, and at length ceaſed ſometimes for many years; ſo that in 1670 they raiſed a ſecond range of *dikes* in the two provinces, to incloſe a freſh compaſs of ground of nearly the ſame extent as the former, ſtill leaving without them, all ſuch ſpace of the ſtill growing *new lands* that was too often ſubjected to be *inundated*, thus giving it time to be raiſed by the *ſediments* of future *inundations*. But from that time theſe *lands*, continuing to extend themſelves, ſeparated into many *heads*, or different projections, and there was no longer any proſpect of other than partial *incloſures*, which would increaſe the expence of incloſing; and the keeping up of the *dikes* would have become burthenſome to the State. This determined the two provinces to give up the property of the *new-formed ground* preſent and future, to thoſe who ſhould acquire the interior ground along the *dykes*, to take in for themſelves ſuch portion as they ſhould judge to be convenient. From that time *new incloſures* have been made there, and theſe additions *continue* but with more irregularity.

31. This *phænomenon* being the effect of *natural cauſes*, common to all the *ſhores* of our *continents* where circumſtances are the ſame, and the *level* of all the new-formed *lands* having alſo one common limit, namely, the *height of the greateſt tides*, there can be no difference among them but in their ſize, which depends on the quantity of matters depoſited on the *coaſt*, and inverſely in proportion to the *depth* the *ſea* originally was of in that ſpot; but their reſpective *progreſs*, diſtinguiſhed into particular *epochs*, have a *relation* with each other in reſpect to *time*, of which I am going to give an inſtance from another obſerver, at a rate more rapid than the preceding.

32. Mr. De Dolomieu, ſtruck as I was with the number of phænomena that prove the ſmall *antiquity* of our *continents*, has combated, among others, that miſtake of thoſe who have thought they found proofs of the contrary on our *coaſts*. In his memoir on *Egypt* he took occaſion to ſhow the abſurdity of all that has been ſaid of the pretended works of the *Nile* for *thouſands of ages*; and, in order to bring the matter more home to European obſervers, he takes for an example, the preſent courſe of the *Po*, in *Lombardy*; firſt marking, by indubitable characters, the limits of the *continental ſoil*, that is, the place where the *Po* firſt arrived at the *Adriatic Gulf*, at the *birth* of our *continents*, and where the *new lands* began to form; after which he continues thus: (*Journ. de Phyſique*, Jan. 1793) "In conſidering the *progreſs* of theſe *new lands*, from the time that *hiſtory* points out to us the *dates*, it is impoſſible to think, that it has required a very great number of *ages* to accompliſh the *filling up* of all that part of the *Gulph* which at firſt was vacant, and which the *ſediments* of the *rivers* have choaked up..... If at the

time

time of STRABO, that is to say, at the commencement of our *æra*, an *arm of the sea* reached quite to *Padua*.—If some ages before (as STRABO reports) there could have been 90 *stadia* added to the *continent*, and by this means the town of *Spina*, famous for its *port* and *commerce*, was reduced to the state of a simple village. . . . If we recollect that the *Salines* of *Ponte longo*, at present *many miles within land*, were, only five centuries ago, the subject of a bloody war—it is easy to prove that there need not have been a great many *centuries* required for the formation of the *new lands*, which have given such an *extent* to the *plain of Lombardy*."

33. This then is the true account of these *additions* to our *continents*, vaguely referred to by the partisans of the opinion, that our *continents* have been formed by some *slow cause*; for we see, upon examining them, which surely we ought to do before we pronounce a judgment on them, that they serve to prove on the contrary, that our *continents* owe their birth to one single *revolution*, not *very many centuries* distant.

The *natural standard* of *Chronology* afforded by these *new lands*, all-around our coasts, would be too short, even for answering the *Hebrew Chronology*, without any of the commentaries which lengthen it, if we were not to consider, that a portion of *time* was employed in bringing them from the original bottom near the coast to the level of the water. This I have considered in my former work, and pointed out the *latitude* it may leave in the determination of that *standard*. I shall now proceed to show, that the same result is found with respect to some other facts, which, vaguely cited, had given rise to a system contrary to that which I have mentioned above; the system that our *continents* are *slowly* destroyed by the attacks of the *sea*.

(To be continued.)

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We beg Leave to assure a "Well-wisher," that we are very far from feeling Contempt for modern Hebraists; nor do we think that any Contempt is expressed in the Passage to which he alludes.

His Distinction with regard to the Word "Ingenuity" is rather fanciful than solid.

Heraldricus informs us, that Lambert, Earl of Cavan, wears in his Shield Gules, three Cinquefoils Argent, two and one, as in the Plate.

DOMESTIC LITERATURE.

A new Edition of Parkhurst's Greek Lexicon is in the Press, and will soon be published.

Mr. E. W. Whitaker is preparing a Synopsis of the Prophecies relating to the Times of the Gentiles. A Tract which cannot fail of being interesting.

We hear of a Natural History of Surinam, which is preparing for the Press, on a large and magnificent Scale; it will consist of Two Volumes Quarto, and be enriched with a great Number of valuable Engravings.

The new Edition of the General Biographical Dictionary is in considerable Forwardness: it will be extended to Fifteen Volumes Octavo.

We have also been told of, but have not seen, a new Edition of Aristophanes, which has had the benefit of a very old and valuable Manuscript.

The elegant Fables of Flora, by Dr. Langhorn, are soon to be published, with all the improved Advantages of Printing and Paper, and with Engravings.

THE

BRITISH CRITIC,

For NOVEMBER, 1794.

Non irrita il mio ſdegno, e non mi offende
Sola viltà di ſtile, a mille accuſe
Più poſſente cagione il cor m' accende. SALV. ROSA.

Were there no faults but thoſe of phraſe or ſtyle,
The Critic might perform his taſk and ſmile.

ART. I. *The Natural Hiſtory of Aleppo. Containing a Deſcription of the City, and the principal Natural Productions in its Neighbourhood, together with an Account of the Climate, Inhabitants, and Diſeaſes, particularly of the Plague. By Alex. Ruſſel, M. D. The Second Edition, reviſed, enlarged, and illuſtrated with Notes, by Pat. Ruſſel, M. D. and F. R. S.* 2 vol. 4to. 3l. 12s. Robinſons. 1794.

EVERY production of the acute aud intelligent Naturaliſt is uſeful both to ſcience and to virtue. In whatever degree it is of importance to the firſt, it muſt generally be the ſame to the latter, ſince the inveſtigation of nature leads to the more perfect comprehenſion and conſequent adoration of nature's God. It is the pride and honourable diſtinction of Britain, to have produced a very large proportion of individuals eminently conſpicuous for ſuch enquiries, and among them all, deſerve few a more exalted place than Doctor Alexander Ruſſel, the author of the firſt edition of the preſent moſt entertaining and intereſting work.

Dr. Patrick Ruſſel, the brother of the former, modeſtly denominates himſelf only the Editor of the ſecond edition; but when we conſider the numerous additions made to the work, the variety of information and extent of knowledge diſplayed in the notes, as well as in the matter interſperſed in the body of the hiſtory, it may eaſily be allowed, that the Editor well deſerves to be conſidered as an original author. He wants not, however, the aid of the preſent publication to ſtrengthen ſuch claims, having, in his Hiſtory of the Plague, ſufficiently proved the legitimacy of his title to a place in the firſt rank of modern writers.

We are induced to inſert the following extract from the Preface to this edition, both becauſe it explains the plan purſued by the preſent Editor, and becauſe it does the greateſt honour to his ſenſibility as a man, and his ſagacity as an author.

"In the year 1771, the Editor having protracted his ſtay on the continent, in his return from Aleppo, and various obſtacles intervening after his arrival in Britain, ſeveral years elapſed before he had an opportunity of examining the papers bequeathed to him by his deceaſed brother; among which were found the following manuſcripts. The Natural Hiſtory, with a few marginal alterations.—A Diary of the progreſs of the Plague in 1742, 1743, and 1744; Journals of Peſtilential Caſes; and the Meteorological Regiſter for ten years. He found alſo ſeveral of his own Letters from Syria, in anſwer to queries ſent to him at different times from England.

"The pleaſure excited on the diſcovery of theſe materials was ſoon checked by the reflection, that he who could beſt have reduced them into order, was in the grave!—The proſecution of his brother's plan now forcibly ſtruck the Editor in the light of a debt due to friendſhip; but the diſcharge of it was often procraſtinated, and entered upon at laſt with ſome heſitation. Cheerfully would he have continued to labour as an aſſiſtant; but his ſpirits were depreſſed at the thoughts of the taſk devolving ſingly on himſelf; while, diffident of his own powers, it was not eaſy at all times, to ſuppreſs an apprehenſion, that, by his defective execution of the work, he might injure the memory of a friend whom his affection, as well as gratitude, wiſhed to honour.

"The Editor has entered into the above explanation of his connexion with the author, as on that muſt be founded his apology (ſhould one be wanting) for the unreſerved liberty he has taken in new modelling the performance of another.—It remains to give ſome account of the alterations and additions contained in the preſent edition.

"The various topics which were diſperſed through the firſt Book of the former edition, have been collected and arranged under ſeparate chapters: a deviation from the miſcellaneous mode formerly adopted, which rendered it neceſſary to make numerous additions

ditions to the text. But care has been taken in the inſertion of theſe, to aſſimilate them as nearly as poſſible with the ideas of the author; keeping in view his primary intention of rendering the introduction ſubſervient to the medical part of his work. In a few inſtances, where it was thought he had been miſ-informed, or where ſome material correction of the text has been admitted, an explanatory note is either ſubjoined at the bottom of the page, or placed among the notes at the end of the volume.

"The preſent work is divided into ſix books.

"The firſt book contains a Deſcription of the City and its environs; of the Seaſons, Agriculture, and Gardens.

"The ſecond contains a general Account of the Inhabitants: a more particular Deſcription of the Manners and Cuſtoms of the Mohammedans; of the interior of the Turkiſh Harem; and a Sketch of the Government of the City.

"The third contains an Account of the European Inhabitants, of the native Chriſtians and Jews, and of the preſent ſtate of Arab Literature in Syria.

"The fourth book is wholly employed on the remaining branches of Natural Hiſtory, and treats of indigenous Quadrupeds, Birds, Fiſhes, Inſects, and Plants.

"The fifth contains Meteorological Obſervations; with an Account of the Epidemical Diſeaſes at Aleppo, during the Author's reſidence there.

"The ſixth and laſt book treats ſolely of the Plague, and the method purſued by the Europeans for their preſervation.

"To each volume are added Notes and Illuſtrations, with an Appendix." Page v. Pref.

Having thus informed our readers what are the particulars of the banquet, of which he is invited to partake, our office is rendered alike obvious and eaſy.—Indeed, we have little more to do than to ſignify, that the variations between this and the former edition will be principally found in the four firſt books. The fifth book, which gives an account of the weather and epidemical diſeaſes at Aleppo, was found to require no material correction. A few remarks ſuggeſted, as the author repreſents, by ſubſequent obſervations, are added in the form of notes. The ſixth book, which treats of the Plague, has been ſubdivided into chapters, and arranged with greater attention to accuracy and correctneſs.

The firſt book has the peculiar advantage of a plan of the city of Aleppo, given to the author by the learned and reſpectable M. Niebuhr, from whom, our private communications inform us, much information concerning the geography of Syria may be expected, through the medium of Major Rennel, whoſe extraordinary talents are now exerciſed in preparing a Map of Syria. From a production of ſuch miſcellaneous entertainment as the preſent, extracts may be reaſonably required

quired, and eaſily ſupplied. But our attention has been immediately directed to the following paſſages, which involve a delicate and important queſtion. The Letters of Lady Mary Wortly Montague have long been admired for their vivacity, and in general reſpected for their fidelity of deſcription. It is painful for us to detract from a lady's character, but, at the ſame time that we allow as much as ever to the luxuriant richneſs of her fancy, we feel ourſelves inclined to decide, on the evidence of Dr. Ruſſel's arguments, that, in the deſcriptions of the Turkiſh ladies' baths, her pencil was dipped in other colours than thoſe of truth. On this ſubject our author thus expreſſes himſelf:

"The women remain much longer in the Bagnio than the men. The waſhing and plaiting the hair is a tedious operation, and they are obliged alſo to attend the children. They do not, however, continue all the time in the Hot-room, but amuſe themſelves in the Burany; for the number of jurn * not being ſufficient to ſerve ſo great a crowd at once, they are obliged in ſucceſſion to take their turn, a circumſtance which produces much clamorous altercation.

"On ordinary days, women of every rank are admitted promiſcuouſly till the rooms are quite full. The confuſion that reigns in ſuch an aſſembly may eaſily be conceived; the noiſe is often heard in paſſing the ſtreet, and when there happens to be a number of young children, the women themſelves acknowledge the din to be intolerable. They, however, are fond to exceſs of going thither, amid inconveniences of which they perpetually complain. But the Bagnio is almoſt the only public female aſſembly; it affords an opportunity of diſplaying their jewels and fine clothes, of meeting their acquaintance, and of learning domeſtic hiſtory of various kinds; for particular Bagnios being more in vogue than others, the ladies are aſſembled from remote diſtricts, and if accidentally placed near each other on the ſame Divan, it is reckoned ſufficient for joining in confidential converſation, though they were not acquainted before.

"When ladies of different Harems make a party for the public bath, they take all the females of the reſpective families along with them, and ſometimes carry fruit, ſweetmeats and ſherbets, with which they regale in the outer room, on their return from the Juani. Beſides theſe refreſhments, the attendants are charged with carpets, ſmall cuſhions, pipes, copper utenſils, ſoap, byloon, henna, apparel, and the linen appropriated to the Bagnio, conſiſting of a peculiar habit, with various ornamented wrappers and towels, of all which a particular deſcription has been inſerted in the Appendix; whence it will appear, how much female delicacy is reſpected by national cuſtom; and that the Eaſtern ladies are not leſs attentive in the Hummam, than on other occaſions, where an opportunity offers of diſplaying their ornaments.

* Baſons, or troughs for the bathers.

"Each

"Each company is alſo provided with a Keiam, or woman whoſe province it is to ſee that every thing be properly prepared, and to attend the ladies in the hot-room. It is requiſite for her to be acquainted with the rules of the Bagnio, and well qualified to conteſt all diſputable matters with fluency of language. The Turks and Jews often retain Bidoween women as Keiams.

"Beſides the ordinary times of bathing, the women go to the Bagnio after childbed, after recovery from ſickneſs, before and after the marriage feaſt, and at a ſtated period after the death of relations. On theſe ceremonial occaſions it is uſual for perſons of condition, to hire a Bagnio on purpoſe, and form ſelect aſſemblies, where ſuch only are admitted as have been invited. The ladies with their ſuit, come dreſt in their richeſt apparel; the Divan, and the refreſhments have been previouſly prepared; a band of ſinging women is retained, and, the company being known to one another, gaiety, decent freedom, and youthful frolic, are leſs under formal reſtraint than in the mixed aſſemblies at the common bath.

"As theſe private aſſemblies laſt four or five hours, the women go ſeveral times into the inner rooms, but paſs a great part of the time in the Burany, where they either ſit in the Bagnio habit, or covered with furs, for they do not dreſs till determined to enter no more into the hot-room. The muſic and refreſhments are placed in the outer chamber.

"The ladies, as before remarked, are provided with a habit made expreſsly for the Bagnio; but their ſlaves and ſervants are equipped much in the ſame manner with the men, and the younger girls, eſpecially the ſlaves, claim a privilege of romping in the Hummam. Daſhing water at one another is no uncommon frolic; the fouta, or the wrapper, may eaſily drop by accident, or be drawn away in ſport, and ſhould the girl at the time happen to be employed in carrying a cup of coffee, or ſherbet, ſhe may poſſibly advance to deliver it, without ſtooping to recover the fouta. To this, or ſome ſuch accident, it muſt be owing, if the women in the Bagnio are ever ſeen walking about in a pure ſtate of nature, at leaſt at Aleppo." P. 136.

To the above circumſtances, as related in the text, the following obſervations are ſubjoined among the notes.

"What is aſſerted of the Bagnio at Aleppo, is equally applicable (ſo far as I have been able to learn) to thoſe in other parts of Turkey, particularly Conſtantinople and Smyrna.

"A Turkiſh lady of diſtinction from Conſtantinople, in the Cady's Harem at Aleppo, who was long my patient, and to whom I took an opportunity of mentioning certain paſſages relative to the Bagnio, from letters written from Turkey, which had been publiſhed a few years before, aſſured me, "that as ſoon as the ladies undreſſed in the outer room, they immediately put on the Bagnio habit, and never quitted it till they dreſſed again. She ſaid, that ſome of the girls might poſſibly by accident have dropped the fouta, but that ſhe had never ſeen or even heard of a proceſſion in which the women walked

walked naked through the rooms of the Bagnio." She remarked further, "that the letter muſt have been written in ſport, for if the lady was ſuch as I had deſcribed her, it was impoſſible ſhe ſhould not have diſtinguiſhed the accidental frolic of ſome giddy-headed girls, from an eſtabliſhed cuſtom approved of by decency and good breeding."

"It is not without reluctance I produce an authority ſo contradictory to what is found on this ſubject, in the lively Letters of Lady Mary Wortley Montague, and which (as I have remarked ſince my return to Europe) has conduced not only to bring the veracity of that agreeable writer into queſtion in this point, but to caſt ſuſpicion on ſome other of her deſcriptions, which I am inclined to think are in the main true. Letters 33 and 39 furniſh inſtances of the kind now alluded to. There, perhaps, may be found a few trifling inaccuracies, but allowance being made for a fine imagination, in the glow of youth, revelling amid ſcenes poſſeſt of all the advantages of novelty, I ſee no reaſon to ſuſpect wilful miſrepreſentation. The remarks contained in moſt of her other letters from Turkey (ſo far as I am able to judge) are not only entertaining, but in general juſt. Of ſome local peculiarities, I do not preſume to judge; they may not be the leſs true, that they happen in ſome reſpects to differ from the cuſtoms of Syria.

"Having in juſtice ſaid thus much of a book concerning which I have often been interrogated in England, I muſt own myſelf wholly at a loſs to account for her deſcription of the Bagnio, ſo inconſiſtent with the teſtimony of all the females I ever converſed with in the Eaſt. The baths at Sophia being of a mineral nature, the gold and ſilver embroidery of the Bagnio habit, might be liable to injury from the ſteam, and render plain linen more proper for the purpoſe. But that two hundred females (of courſe inhabitants of different Harems) ſhould all appear ſtark naked, converſing, walking, working, drinking coffee or ſherbet, or lying negligently on their cuſhions, (Letter 26) was ſuch a deviation from Mohammedan delicacy, that my ſurpriſe on reading the deſcription, was full as great as that of her Ladyſhip on finding the ladies not ſubject to catch cold, by coming out at once from the hot into the cold room, in a ſtate of nature.

"But, however one might be diſpoſed to make allowance for peculiar cuſtoms at a mineral bath, the reception of a Turkiſh bride in a bagnio at Conſtantinople (deſcribed in Letter 42) can neither be reconciled to the preſent practice in Turkey, nor to the deſcriptions given by writers in the laſt century, all which uniformly exclude a ſuppoſition of the cuſtoms in that reſpect, having undergone any material change. It is true, that the ladies were not, as at Sophia, all naked; the married ladies, placed on the marble ſophas, were clothed, "but the bride, attended by a train of thirty virgins, all without other ornaments or covering than their own long hair, braided with pearl, or ribband, marched in proceſſion round the three large rooms of the Bagnio."—Had the bride preſented herſelf thus in a ſtate of nature, there was not (if credit may be given to the Turkiſh lady already

already mentioned) a matron in the rooms who would have permitted the bride to ſalute her.

" To what has been ſaid may be added the authority of M. D'Ohſſon. " Au reſte, tout s'y paſſe dans la plus grand décence, chaque femme garde ſoigneuſement le tablier dont elle eſt enveloppée, &c. Tableau General, de L'Empire Othoman," Tom. I. p. 166, Paris, 1787. Fol.) There is a very good print of the interior of a public bath, in the ſame volume, page 162.

After peruſal of the above, the reader muſt determine for himſelf, whether to credit the high-wrought deſcription contained in theſe popular Letters, or the ſerious aſſeveration of Dr. R. that ſuch manners are neither conſiſtent with the preſent manners of Turkey, nor agreeable to the deſcriptions given by writers in the laſt century.

(To be continued.)

ART. II. *The Doctrine of Equivalents; or an Explanation of the Nature, the Value, and the Power of Money; together with their Application in organizing Public Finance. By George Craufurd, Eſq. Part I.* pp. 114. 2s. 6d. Rotterdam, Hake. Debrett, London, 1794.

NOTWITHSTANDING the confidence expreſſed by Mr. Craufurd in his new principles, it does not ſeem probable that he will effect a revolution in the popular opinions on this ſubject, or eſtabliſh a new ſyſtem of finance. Dr. Adam Smith, treating on the prices of commodities, had obſerved (Book I. c. 5.), " that the real price of every thing to the man who wants to acquire it, is the toil and trouble of acquiring it," that is, in the caſe of another being in poſſeſſion of it, the labour he muſt render to acquire it: or the equivalent of that labour, in commodities, or in money. This quantity of labour Mr. C. miſtakes for another, " the labour employed in producing it:" and then condemns that celebrated writer for the principle he attributes to him.

He affirms the rate of intereſt to be " the real and only price of money."—By this he muſt be underſtood to mean, that the value of money is always proportioned to the rate of intereſt—an opinion found in many writers, but which may be refuted by a *reductio ad abſurdum*. For if at any aſſigned period, intereſt be at 5 per cent. and afterwards fall to 4, it follows firſt from this principle, that the value of money at the ſecond period is, $\frac{4}{5}$, or $\frac{20}{25}$ of that at the firſt.

But

But it alſo follows, that the value of every pound in the ſecond income 4l. is only $\frac{4}{5}$ of that of the ſame nominal ſum in the firſt; and the number of pounds it contains, 4l. is $\frac{4}{5}$ that of the firſt rate likewiſe; therefore, the value of this ſecond income is only $\frac{16}{25}$ of the firſt. It had been before ſhown to be the conſequence of the ſame principle, that its value is $\frac{20}{25}$ thereof: this principle, therefore, involving contradictions, muſt be falſe.

Another deduction which Mr. C. makes from the doctrine of equivalents is, that the value of money, compared with commodities and labour, will always increaſe as its quantity increaſes; or that they will become cheaper: and that this fall of prices is counteracted, and a riſe eſtabliſhed by the mere operation of an accumulation of taxes. If he had attended to the progreſs of prices and taxation, he would never have advanced ſo ſingular an error. Maitland, in his Hiſtory of London, informs us, that wheat ſold at 12s. the quarter, and that the price of a middling ox was 1l. 18s. in the year 1549 *; and we know from other authorities, that the price of wheat here given rather exceeds the average of that time †. No accumulation of taxes took place from that year to 1612, in which Prince Henry, elder brother of Charles I. died: he allowed nearly a groat a pound for all the beef and mutton uſed in his family ‡; and the average price of wheat for twenty-ſix years, ending in 1620 was 41s. 6d. the quarter §. From that year to 1745, a very great accumulation of taxes had taken place; yet the average price of wheat for ten years, ending in 1750, was 33s. 9d. the quarter §, and that of butcher's meat was reduced to 3d. the pound. The money price of commodities, therefore, having ariſen when taxes were relatively ſtationary, and fallen when they were increaſing with rapidity, it is not ſolely or principally dependent on the accumulation of taxes; though they enter into ſuch prices as one conſtituent part. This account likewiſe entirely deſtroys another of his leading poſitions, "that the value of commodities is regulated by the ratio of intereſt." Queen Mary I. obtained a loan at Antwerp, the City of London becoming ſecurity for her, at the rate of 14 ‖ per cent. Her brother, Edward VI. had

* Price's Reverſionary Payments, Vol. II. p. 265.
† Wealth of Nations, Smith, Vol. I. B. I. ch. 11.
‡ Hume's Hiſtory of James I. App.
§ Smith, Ubi Supra.
‖ Sinclair, Hiſt. Rev. P. 1. p. 121.

borrowed

borrowed money there on the ſame terms before *; at the very time when the loweſt prices of commodities, mentioned above, took place. The rate of intereſt muſt have been higher in England, or, on the ſecurity of the City of London, money would have been gotten here. In 1624, intereſt was in this kingdom reduced by law to 8 per cent.; now the legal rate muſt have been then fixed lower than the current rate. Eight per cent. therefore, may be taken as the current rate of intereſt about the year 1612. Here we ſee intereſt falling with great rapidity, and the price of commodities advancing with great rapidity likewiſe, though not increaſed by any accumulation of taxes.

Many other cenſurable principles might be pointed out in Mr. Craufurd's book: among others, he maintains, that the ultimate ſuppreſſion of all taxes on account of the national debt, cannot compenſate for the evils generated by the ſinking fund, and he thinks that fund ought to be annihilated.—There is a conſiderable degree of confuſion in his conceptions, and the appearance of it is increaſed ſometimes, by the miſapplication of eſtabliſhed terms: his uſe of the term *competition* is an inſtance of this:—a competition is never ſaid to take place, except when there is a rivality between two or more purchaſers, out-bidding one another for a commodity; or of two or more ſellers to obtain money for theirs: yet he has uſed this term frequently when a ſimple bargain between two individuals was only meant by him. Upon the whole, his errors much outweigh the few paſſages in his book which may be read with approbation.

ART. III. *The Count de Villeroi; or the Fate of Patriotiſm, a Tragedy*, 8vo. 2s. 6d. Cadell, London; Lunn, Cambridge, 1794.

THIS anonymous Poet anticipates, he ſays, and is prepared for the diſapprobation of the friends of democracy, but could wiſh thoſe whoſe political ſentiments accord with his own, not to depreciate his labours, by the ſeverity of criticiſm. Poetry, however, is ſuperior to all party, and if we extol, which certainly we muſt, the performance before us, inſtead of depreciating it, we would wiſh to have it underſtood that we are induced to do ſo ſimply by its merits. That this

* Baker's Chronicle, p. 311, very old ed.; car. tit.

truth

truth may appear in a clear light we ſhall forbear to expatiate in general terms upon thoſe merits, and content ourſelves with producing ſuch ſpecimens as may enable the Poem to ſpeak for itſelf, to the mind of every reader who is capable of judging. The ſubject is the late unfortunate Court of France. The king is thus deſcribed:

> " My royal maſter (as ſuch to Heaven I ſwore,
> With a whole nation, to maintain his rights)
> I found him, low indeed in outward ſhow;
> Unſeemly his attire,—with ſqualid beard
> And matted hair—beſide him, on two planks,
> His only table, lay his uſeleſs ſword, *
> And once *proud* orders. *Now* the conſcious monitors
> Of Fortune chang'd, and Majeſty, how fall'n!
> The reſt accorded well: bare floor, bare walls
> Diſtilling long pent damps: and near him ſat
> (O ſtudy'd inſolence) two varlet Knaves
> With their heads cover'd, who with booriſh din
> Shook loud the dice-box"—p. 11.

The picture of the Queen is drawn with yet more ſpirit.

> " Slowly and ſad, I paſs'd to her apartment,
> Which rather ſeem'd ſome noiſome dungeon,
> Diſmal and dark, where ſwift diſeaſe might work
> Th' accurs'd deſign ſtern juſtice ſhudder'd at.
> Surrounded by the majeſty of courts,
> In pride of dreſs and dignity of charms,
> Full oft have I approach'd this matchleſs beauty,
> But ne'er, Louiſa, with that awe which now
> Enchain'd each ſenſe in mute aſtoniſhment.
> Sure ſomething holy waits around diſtreſs,
> More abſolute than ever yet hemm'd in
> With twice ten thouſand ſwords the Deſpots throne.
> Aloof I ſtood, and gaz'd with bleeding heart!
> On a vile bed, and cloth'd in vileſt garb,
> Meagre, abandon'd, hopeleſs, and forlorn,
> Beſet with ev'ry ill that tongue can name;
> And yet in dread of worſe, ſat ſhe, who once
> A brilliant ſtar, illumin'd Gallia's land,
> Shedding choice influence o'er her raptur'd Sons.
> Ah, how eclips'd! in lowly ſtate ſhe ſat,
> The wreck of grandeur—the woman quite ſubdu'd,
> The Queen alone remain'd." p. 13.

France itſelf is alſo pourtrayed with energy and truth.

> " Unhappy France! how art thou *downfall'n* † low!
> Thy once great name how ſunk, and golden fame!
> Thy honour, once among the nations high,
> Who hail'd thee valiant, gen'rous, and humane,

* Better omitted. † This word is objectionable.

How

How faded now! for merciful and brave,
They ſee thee bloody, treacherous, defil'd
With fierce contending factions, reckleſs theſe
What means they uſe to further their deſigns,
Their *own* deſigns, their *own* ambitious views;
By thund'ring declamations and vile mockery,
By high pretexts of antique patriotiſm,
And by the ſacred name of Liberty
(Still the knaves tool to cheat the gaping crowd)
So ſlimſily gloſs'd over! mean time, alas!
On all ſides deſolation reigns triumphant.
In every city deadly feuds divide
And thin the wretched 'habitants; all faith,
All confidence 'twixt man and man, is loſt;
Nay, ſuch our frantic rage, the deareſt ties
Loſe their *once* force; and father againſt ſon,
The ſon againſt his ſire fierce hatred wage.
O curſt effect of civil enmity!
O wretched country! at the ſelf-ſame time
A prey to triple ruin. Whom ſpares the ſword
Famine awaits; or, worſe than either, hate,
Internal hate, and mortal jealouſies.——
Such is thy ſtate, O France! juſt puniſhment
For thy ſlain people, and thy land deſtroy'd;
For thy polluted altars, and thy King
Dethron'd; thy exil'd Nobles, and thy Prieſts
Proſcrib'd or baniſh'd, murder'd or undone." P. 16.

The following paſſage is beautiful.

"I ſaw him, D'Orville, ſtruggling with his grief,
Which took indeed ſuch pains to maſter him,
And was by him, in turn, ſo nobly foil'd,
That Heav'n itſelf might have approv'd the combat!
At firſt he ſtood abſorb'd in deepeſt thought;
A calm ſo gentle brooding on his aſpect,
You would have ſaid that all within was peace.
But ah! ere long, I might behold him chang'd,
Might ſee his boſom heave with riſing ſighs,
Diſtraction in his face and ſpeechleſs grief,
And on his brow ſtood the big drops of anguiſh.
O, D'Orville, what a moment for a Daughter!
At length the name of *Henry* found its way,
And with it burſt a flood of awful tears:
Heart penetrating ſight, a father's tears!" P. 50.

The ſubject of the piece is a Count De Villeroi, who, having been an abetter of the revolution from principle, in its beginnings, falls a ſacrifice to its progreſs, as numbers did; and, what is managed with ſkill, and without improbability, in ſuch dire times, by the denunciation of his own ſon. We

do

do not ſay that there are no weak lines, we do not ſay that the ſpeeches are not ſome times too long for the cuſtoms of our ſtage, in actual repreſentation, nor do we think with the author that ſuch ſubjects are fit for production in the theatre; the horror of them being too recent and too real; but we aſſert, that it is written with the ſpirit and feeling of a poet, which the ſpecimens juſt cited, cannot but evince; and marks the power of producing ſtill more finiſhed compoſitions.

The recantation of his great political error by Count Villeroi, when he finds its fatal effects, is happily expreſſed.

> " —Yet thus much let me ſay,—If I do fall,
> I fall the martyr of erroneous judgment,
> Not of ambition: of the fond idea
> That moderation could have place 'midſt anarchy.
> Alas! I ſaw not as I ought the danger
> Of med'cining with lawleſs force, thoſe ills
> Which, as the event has prov'd, were better borne,
> Far better than that ill-wove remedy
> Which I was led, though loath, to countenance.
> Nor ſaw I then, though too well ſince have *felt*,
> How vain th' attempt to ſay unto the crowd,
> " Thus far ſhall ye proceed; here ſtop your courſe."
> Will the loud ſtormy winds and roaring waves
> Obey the pilot trembling for his bark?
> Then, when th' excited crowd attend to reaſon:
> Dear bought experience! ah, how many victims
> Have paid your acquiſition with their lives!" P. 79.

When the author planned this tragedy, he had probably heard of no other on the ſubject, which he expreſſes in the opening of his preface; ſince that time ſeveral have appeared, but this is far the beſt, excepting Mr. Preſton's Democratic Rage, noticed in our Review for December, 1793, p. 400. It is in ſome reſpects more dramatic than that compoſition, and differs from it eſſentially in not bringing the king and queen in perſon on the ſtage. Eyre's Maid of Normandy, (Br. Cr. Sept. 303.) and Hey's Captive Monarch are written alſo on the ſame ſubject. As to the preſent tragedy, for a firſt attempt, it is uncommonly ſucceſsful; and though we do not agree with the author in wiſhing to ſee the ſtage made ſo completely a vehicle of politics, it muſt be evident from what we have ſaid, that we think it fit and uſeful to be admitted to the cloſets of all our readers.

ART.

Art. IV. *Sulivan's View of Nature.*

(Continued from our laſt, p. 362.)

AT the opening of the ſecond volume Mr. S. enters into that endleſs ſubject of controverſy, the origin of mountains and vallies; but as he has very much to ſay on this head in the courſe of the work, and frequently digreſſes widely as he paſſes along, it cannot be expected that we ſhould follow him ſo regularly as we hitherto have done; we muſt be content merely to notice ſuch ſubordinate opinions, as ſerve for the foundation of that ſyſtem he ſeems principally to adopt, till we reach the end of the diſcuſſion, and are able to bring all the facts advanced into review at once. In the 32d Letter Mr. S. ſtates it to be his opinion that mountains and vallies had their origin together, that they owe their birth to the Ocean, in which they were formed by the proceſs of cryſtallization. But that notwithſtanding this fluid conformation, no centrifugal force is proved by any ſuperior elevation of the mountains at the equator.—In the 33d and 34th Letters Mr. S. takes up the ſubject of electricity. The nature and properties of this ſubtle fluid are deſcribed from the writings of thoſe who have aſcertained them by experiments. Theſe letters therefore are replete with curious accounts of the effects of electricity on the atmoſphere, the ſhare it has in all meteorogical phænomena, and its influence on plants and animals. Some of theſe are curious, particularly thoſe in pages 63 and 64.—We confeſs we were ſurpriſed to find no notice taken in theſe Letters of the new doctrine of animal electricity, which though not yet fully underſtood, as to its nature and effects, is yet far enough advanced by the labours and obſervations of Galvani, Valli, Fowler and Monro, to deſerve the notice of Mr. S. in ſo comprehenſive a work as that before us.—The 35th letter is wholly devoted to the praiſe of experimental enquiry and its ſuperiority over the ancient method of ſpeculation. In the 36th. Mr. S. treats of magnetiſm and the extraordinary analogy, in ſome inſtances, between magnetiſm and electricity, tho' they are in other very eſſential properties, diſſimilar. The 37th, 38th, and 39th letters contain nothing new; the two laſt treat of the inflammable ſubſtances of the mineral kingdom, the vegetable origin of our Coal ſtrata, ſubterraneous fires and exploſions, the fulmination of gunpowder, and the ſeveral cauſes of

volcanic eruptions and earthquakes, in which Mr. Sulivan is diſpoſed, with Deſcartes, Braccini, and Beccaria, to attribute much to electricity; at leaſt to refer thoſe concuſſions of the earth that extend almoſt through a whole hemiſphere, ſuch as the memorable earthquake of Liſbon and many others, to the agency of the electrical fluid, though partial and more confined tremors may be fully accounted for, by the joint operations of melted matter and water in a ſtate of rarefaction. In the concluſion of the 39th letter Mr. S. ſeems to be inconſiſtent, though he here only glances at an opinion which we ſhall have more occaſion to diſcuſs hereafter. In his 11th letter, Dr. Hutton is cenſured for "giving too implicitly into the belief of the eternity of the World; notwithſtanding he is ſatisfactory and perſpicuous in many parts of his ſyſtem"; after this we were ſurpriſed to find Mr. S. conclude the preſent letter with the ſentence following: ſpeaking of the regiſtered eruptions of Heckla from the year 1000 to 1766, "if ſo many, he obſerves, can have been computed in the ſpace of leſs than 800 years, and on one fragment of the globe, how much beyond calculation muſt thoſe have been, which have deſolated the other regions of the earth, and the ſtill more extended bottom of the ocean, in the progreſs of an eternity!"—Vol. 2. p. 133. In the 40th. letter Mr. S. continuing to treat of volcanos, which he deſcribes in a clear and diſtinct manner, takes up the controverted ſubject of baſaltæ, and does not ſcruple to pronounce them "unequivocal productions of volcanos." p. 144. But with reſpect to the diſputed point of their extraordinary formation, whether owing to cryſtallization or refrigeration, after ſtating the opinions of Kirwan, Ferber, Raſpe, Sir William, and Mr. Hamilton, Deſmareſt, Faujas de St. Fond, and Whitehurſt, on this curious ſubject, he is content to agree with M. Veltheim (ſuperintendant of the mines and works of Hanover and Brunſwick) who, from a full conſideration of the ſubject of lava's and volcanic baſaltæ, has deduced the following as the moſt probable ſyſtem, (in which, however, the queſtion relative to their mode of formation by cryſtallization or refrigeration remains, as we ſhall ſee, undecided.")

"He ſuppoſes a quantity of pyrites, very rich in iron, to be fuſed with certain contiguous earths into a thin maſs, by the fire of a volcano; and that if an eruption takes place, this lava, which is brought into contact with the air, will cool too ſuddenly to admit of any regular form; but that ſuch part of it as remains within and quiet in the bowels of the mountain, will cool ſlowly, and be left without interruption to form cryſtals, or rather, by the gradual diminution of bulk, to ſplit into regular pillars; until in the courſe of time they ſhall be expoſed, from the dilapidations of the mountain. The chief arguments of M. Veltheim,

M. Veltheim, are founded on, 1ſt, That Sir William Hamilton has mentioned baſaltæ which have been thrown up during an eruption of Veſuvius. 2d. That Faliaſi has given a view of an extinguiſhed volcano with pillars in the crater. 3d. That Mr. Kier's cryſtals of glaſs as deſcribed in the Philoſophical Tranſactions, have a moſt poſitive analogy to baſaltæ. 4th. That a black ſcoriæ, reſembling baſaltæ both in ſtructure aud compoſition, may be made by fuſing clay and ſiliceous earth; or granite with pyrites not decompounded. And 5th. That the garnets found about volcanic mountains are, from fuſion, to be imitated by art." P. 164.

At page 150 in enumerating the various groupes of baſaltic columns from Mr. Deſmareſt, Mr. D. aſſigns only *one* to the Britiſh iſles, which Mr. S. has corrected to *two*; In both accounts, the very curious groupe of baſalts at Dunbar in Scotland (which is deſcribed and we believe figured by Mr. Pennant,) is not noticed, as it well deſerves to be.—The Swediſh *trapp*, aud *toadſtone* of Derbyſhire are pronounced to be of "aquatic formation." We believe this will be by no means generally admitted.

In the 41ſt letter Mr. Sulivan begins to make his appeal to earth, as the only chronicle of terreſtrial Revolutions! On ſuch an appeal other naturaliſts and mineralogiſts have alſo of late been diſpoſed to build their faith. But we know that there is extant in the world a written chronicle of terreſtrial revolutions, which, not only the great body of the people that compoſe many of the firſt nations on the globe, but many of the moſt renowned and enlightened geniuſes of theſe ſeveral nations have agreed to receive as a ſacred and inſpired regiſter of theſe great events! It was reſerved, we are told, for the mineralogiſts of the preſent century, and of that immediately preceding, to detect this *groſs* error.—But, as the hiſtory alluded to contains, not only an account of the origin and creation of this earthly globe, but of the fall of man, and the firſt prophetic intimation of his redemption, by the mediation of our Saviour, thoſe intereſted in theſe great truths, muſt naturally be ſtartled to be told that they have hitherto been following only "cunningly deviſed Fables"!—that what as chriſtians they thought to have been confirmed and authenticated by the indiſputable evidence of accompliſhed prophecy, muſt be given up, becauſe it involves a certain claſs of naturaliſts of this eigthteenth century, in doubts and perplexities. There is no reaſon to ſtate the caſe otherwiſe. Becauſe they find themſelves puzzled to ſay how the Almighty has put the globe together, Moſes, for having meddled with the ſubject, was a writer of Fables, or as ſome even have ſuppoſed no writer at all, the books that paſs for his being the work of after times. (See p. 271 and Dr. Geddes's preface

preface to his verſion of the bible) To thoſe who apply themſelves to the ſtudy of divinity either profeſſionally or otherwiſe, it may be no reproach that they are not mineralogiſts, they might be content to ſtand corrected by thoſe that are, when the latter ſhall have eſtabliſhed any indiſputable proofs to go upon; but to be told, that he who had foreſight enough to connect events ſeveral thouſands of years remote from each other, and to foretel what the Almighty has interpoſed to accompliſh, was but a fabricator of fables, becauſe he has not diſcloſed for the information of modern philoſophers, how the ſeveral ſtrata of the globe have been depoſited as we ſee them, muſt naturally give them a ſenſe of their ſtrength rather than their weakneſs; and it is well for their cauſe that it needs not the ſupport of harſh language or peremptory aſſertion, otherwiſe the mode in which they are attacked might eaſily induce them to take up ſuch foul weapons: for peremptory aſſertions, and foul language are too frequently the weapons of their adverſaries.—*We* cannot tell how the world was made, *therefore it cannot* have been made as *you believe.* We ſpeak from obſervation having taken *a peep* into the bowels of the earth, but you are "ſectariſts" and "bigots," (ſee letter 45) you are "pertinaciouſly attached to the prejudices of a profeſſion" (p. 290) you "fight like cowards behind a wall; you intrench yourſelves behind a text of Scripture, there you are fierce and rugged, but in the open fields of reaſon and philoſophy you are gentle and tractable as lambs." See letter 44, p. 253.

For a mineralogiſt, merely as a mineralogiſt, nay, only as a doubting and perplexed one, to ſay this, to ſuch men as Hooker, Barrow, Tillotſon, Clarke, Sherlock, Biſhop Newton; to ſuch men as Milton, Sir Iſaac Newton, Boyle, Locke, Addiſon, is prodigiouſly like vanity. Mr. S. however, profeſſes to combat without rancour or malice, and thinks at leaſt, that he is properly diſpoſed to treat the ſacred books we would defend with due reſpect and veneration—our buſineſs will be only to follow him through thoſe letters, in which his opinions on theſe ſubjects are delivered to the public, and in few words to point out, where, as a mineralogiſt, his arguments ſeem to be mere aſſumptions, or as a theologian, his doubts ill founded. From the entire diſcuſſion of the matter, we would not ſhrink, if the limits of this work admitted of it, or the cauſe was in danger of being left without ſupport; but ably defended as the inſpiration of Moſes has been, through a long ſeries of years, by advocates, both within and without the pale of the church, ſecond to none either for ſoundneſs of underſtanding, or integrity of heart; and as it has not only *ſome* ſupporters among mineralogiſts, but even many of the moſt

moſt renowned and eminent of this *philoſophical* age, we may well be content to leave the main conteſt to them, and only reſerve to ourſelves a ſlighter and more popular view of the ſubject.

To take his opinions then as they occur.—Mr. S. thinks the æra of the Creation is not to be aſcertained; that the moment when the Almighty fiat paſſed muſt have been anterior to that which, we are given to underſtand, was the firſt in the circle of duration. He is diſpoſed to conſider the preſent as a new world; but as one become ſo, at the expence of an older world that is loſt, every part of the earth ſhowing it has been repeatedly regenerated, p. 208. That Adam and Eve were the wrecks of an ancient people; and the ſix days work of the creation, a ſix days ſtruggle among the diſtreſſes of a deluge, or ſome ſuch dreadful calamity; from which Adam and his partner were providentially reſcued, p. 269. That Noah's deluge was partial, though the diſaſter from which Adam was preſerved, might have been more general. That the æra of the commencement of the race of mankind, and how this globe primevally was peopled, are points, to Mr. S. inſcrutable. p. 317. That Moſes's account, of all theſe matters, is only the beſt and moſt accurate hiſtory he was able to collect and put together from tradition. p. 209. Having thus brought together as nearly as we can, the opinions of Mr. S. interſperſed through the 41ſt, and following letters to the 48th, we ſhall notice ſuch obſervations as he ſeems to lay ſtreſs upon, as they ſeverally occur; to claſs them would be a difficult taſk.

To prove the high antiquity of our continents, Mr. S. obſerves, p. 168, the alternate ſtrata of lava and ſoil in volcanic countries, have been conſidered as ſufficient data to go upon. Mr. S. does not build on this himſelf, but conſiders it as contradicted, both by Sir William Hamilton, and Mr. Whitehurſt. Mr. S. though he diſſapproved in vol. 1. of Dr. Hutton's ſyſtem of a perpetual deſtruction and renovation of worlds, is here an advocate for a perpetual ſucceſſion of terreſtrial revolutions, which, conſiſtently with his ideas in other parts of the work, can mean nothing leſs than a perpetual ſucceſſion of worlds. In the ſame page, Mr. Sulivan obſerves, "No ſtratum hitherto diſcovered with other ſtrata upon it, but has been, at one time or other, the ſurface. The ſea announces every where its different ſojournments, and at leaſt yields conviction, that all ſtrata were not formed at the ſame period." But it ſeems impoſſible in this way, to ac-

count for the variety of ſtrata. According to Mr. S's. ſyſtem of ſucceſſive ſubmerſions, between every two ſtrata containing marine bodies, there ſhould be found a ſtratum of animal, or at leaſt vegetable remains; and if each ſeparate ſtratum of marine origin is held to indicate a ſeparate ſojournment of the ſea, how comes the ſea to have depoſited ſtrata of aquatic origin of different kinds in the ſame place? Not to refer to other inſtances, which are without number, in the letter preceding, the toadſtone of Derbyſhire is ſaid to be of aquatic formation; yet, in an account of ſtrata cited from Mr. Whitehurſt, in the 46th letter, toadſtone and limeſtone alternate with each other through ſeven ſtrata; to explain this, Mr. S. muſt, we ſhould think, have recourſe to Mr. De Luc's precipitations. But have ſuch operations been taking place in the ſea (to uſe an expreſſion of Mr. S's) "through the progreſs of an eternity?" Are ſuch operations now taking place? A little further on indeed, a gueſs is made at the operations going forward at the bottom of the ſea; "While ſome regions are undermining, other regions are forming. While this mountain crumbles, its reſemblance conſolidates in the ocean." p. 185; but it would be very difficult to ſay, how any reſemblances of our preſent mountains can be now forming in the ocean: we deny not that depoſitions may be taking place and mountains, perhaps, forming in ſome parts, by accumulations on an uneven baſe: but are they of the nature of our primitive, ſecondary, or tertiary mountains? If the ſea is letting fall granite cryſtallizations, to form new *primitive* mountains, what becomes of the exuviæ of the preſent race of marine animals? when are they to be depoſited in their own peculiar ſtrata? If ſecondary mountains are forming, the ſame and other queſtions would apply. If tertiary, or calcareous ſtrata are forming, when will the ſea be diſpoſed to cover them with ſtrata of toadſtone 180 feet thick; ſtrata of ſhale 360, or of gritſtone to the ſame amount? (ſee Whitehurſt's account of ſtrata, cited p. 329.) It is no objection to ſay, that the ſeveral ſtrata of our mountains could not be formed at the ſame period: they muſt have been ſucceſſive we admit; their ſituation proves it; but we muſt be diſpoſed to think with M. De Luc, that they owe their origin to cauſes not now, or at leaſt not always, operating; depoſitions of diſtinct ſtrata from the ſame liquid, muſt have been owing to changes in the liquid itſelf, which we have no reaſon to think are now taking place in the body of the ocean. In pages 172, 173, 174, Mr. S. argues, that from the immenſe quantities of ſea bodies, and the few remains of land animals found in the bowels of the earth; "the earth muſt repeatedly have burſt, and the waters

have ruſhed into the chaſms, and cloſed the ſcene of exiſtence." To ſay no more at preſent on this ſubject, this cannot be a greater proof of many revolutions than it may be of one. A partial deluge Mr. S. admits; yet, where are the veſtiges of the habitations of men to be found in countries thus partially ſubmerged? Why then is the abſence of ſuch traces in general to be conſidered as an invincible objection to an univerſal deluge, or if denied to one general deluge, why alledged as a proof of many ſubverſions of the earth?

The remainder of the 41ſt letter relates to the effects produced by volcanos on the face of the globe, parts of which, we ſhall have occaſion to recur to in another place.

"How many ages muſt have glided away before ſtones, marbles, granites, &c. could have been formed." Theſe are not ephemera, they do not riſe with the ſpring, and fall with the autumn. When I look at theſe, how can I imagine duration and eternity to have had a limitation of 6000 years. I cannot be ſatisfied with a boundary which ſeems to have been inadequate to the purpoſes, and to the energy of nature. Though there has been a beginning, and conſequently a relative commencement of time, yet there muſt have been an eternity before that commencement: though we go back as far as thought can reach, yet wherever we ſtop, an eternity is beyond it; the æra of creation therefore, is not to be aſcertained. Its certainty indeed, is not leſſened by the impervious gloom that ſurrounds it. But, the moment when the Almighty fiat paſſed, muſt have been anterior to that which we are given to underſtand, to have been the firſt in the circle of duration." p. 207.

Theſe paſſages it ſeems exceedingly difficult to reconcile. There muſt have been, Mr. S. ſays, "a relative commencement of time, a beginning;" but what then does he mean by "a limitation of *duration* and *eternity* to 6000 years?"—If in the boundleſs compaſs of eternity, ſome period is to be aſſigned for the commencement of the world, why ſhould 6000 years be conſidered as a term of "inſignificant centuries?" Not ſurely becauſe there is an eternity behind it, for is there not equally an eternity before it? any fixed portion of eternity, muſt be, with reſpect both to what is paſt and what is to come, equally inſignificant and unimportant. It is common, with the philoſophers of the day, to calculate upon the operations of nature. Stones, marbles, granites, muſt have been ages in forming. They cannot have been ephemera. It may be reaſonable to conjecture ſo, becauſe their formation is wonderful, and we can aſſign no cauſes adequate to a ſpeedy production of ſuch ſolid materials. Yet, in the ſpace of ſix months, within this preſent century, an iſland was formed in the Archipelago, three miles in compaſs, and forty feet in height. In the year 1783, there was an

eruption of a volcano in Iceland, the lava of which, covered an extent of ground of fifteen miles long, and seven broad; its perpendicular height, being from sixteen to twenty fathoms, so that it covered every village it met with, as well as several hills. In February, 1784, two islands appeared, and one particularly, where the water before was upwards of one hundred fathoms deep; both, (when Mr. Pennant wrote) were above half a mile in circumference, and as high as the mountain Erian in Iceland, and were then burning. In the eruption of Ætna, 1669, the matter thrown out amounted to 93 millions eight hundred and thirty-eight thousand seven hundred and fifty cubical paces; which, had it been extended in length upon the surface of the earth, would have reached more than 93 millions of paces, which is more than four times the circuit of the whole earth. Why then must stones, marbles, and granites, have *necessarily* been *ages* forming? How long they were forming, we presume not to say, but to say, that in a system of operations, whereby such mighty works as have been referred to, can have been completed in the space of a year, it *must* have taken *ages* to form any mass of matter whatever, is assuming what we can have no data to prove. In the 46th letter, Mr. S. himself states a curious instance of speedy induration, which, as we have personally noticed the same on the coast of Yorkshire, and at Weymouth, we shall transcribe. A gentleman at Boulogne, in the year 1750, saw a large lump of clay on the sands which had fallen from the hills, and lying so as to be washed by the tide: having been told by the inhabitants that these masses of clay became petrified by the sea water, he impressed a mark on it with his cane, it being then very soft; but passing the same way three weeks afterwards, he could not *force* his cane into the same lump. How then can we say what period of time is inadequate to the purposes and energy of nature?

"Creation being physically incomprehensible, how wild in us to attempt an investigation of it! but it is said, the origin and progress of creation was revealed to the lawgiver of the Jewish race. Now to reveal, is the same thing as to explain, or discover, but to reveal a mystery so as to leave it still a mystery, is a flat contradiction in terms, and an absolute solecism. It is an explication that wraps and involves what it pretends to unfold; it is a discovery which conceals." p. 209. If to reveal that a mystery exists, be really the same thing as to explain, or discover by what means it exists, we admit all Mr. S. advances in the above paragraph. But we wish not by any means to treat him unfairly. If this be his opinion

here, in the courſe of his work he thinks differently. He thinks, (we cannot pay him a higher compliment,) with Sherlock. Speaking of the Chriſtian Revelation, in the 89th letter, Mr. S. uſes theſe ſtrong and juſt expreſſions. "Can any *myſteries* of *revelation*, ſo entirely exceed the comprehenſion of man, as the ſtate of man himſelf? while therefore, your own form, while creation and providence are depths which you cannot fathom, *is it not arrogant* to aſſert, that God *cannot reveal* any thing, except *your reaſon* can ſhew its foundation in the nature and fitneſs of things?" The concluſion of the paſſage is, every line of it, as ſtrongly to the purpoſe. See vol. 5. p. 436. 437.

P. 209. "As Moſes no where ſays, he received the account, which he has given us of the creation and fall of man immediately from God, the concluſion is fairly to be drawn, that it is the beſt and moſt accurate he was enabled to collect and put together from tradition. Thus, though he wrote the book of Geneſis, how could he write the Hiſtory of the Creation, before there was a man to ſee this work, and tranſmit an account of it to poſterity?" If this paſſage, inconſiſtent as its different parts are, can prove any thing, ſurely, all it does prove is in favour of Moſes's inſpiration. Whence could Moſes collect any thing with reſpect to the creation from tradition? Could Moſes be ſo weak as to be deceived by any pretended tradition relative to creation, whatever he might with reſpect to the fall of man? Could he think he ſhould be credited if he wrote as from human tradition? or could the whole Jewiſh race be ſo ſtupid and dull as to look upon any account of the creation to be traditional? for if it originated with Adam, through Methuſalem, Shem and Iſaac, yet to Adam at leaſt it muſt have been *revealed*, for the world muſt have been created before he exiſted to ſee the mighty operation.—What Mr. S. ſays, p. 211, 212, &c. with reſpect to the chaos being ſolid or fluid, we do not think it neceſſary to notice. The preſent face of things we ſee, but whether the chaos was altogether ſolid or fluid, we ſhall never pretend to aſcertain.

We were ſurpriſed with an obſervation of Mr. S. p. 114; in ſpeaking of Moſes's accommodation of his language and ſtyle to the capacity of the people, he is made to deſcend from the character he has ever been allowed, of a ſublime writer, to the loweſt pitch of vulgarity and irreverence. For the terms in which the deity is ſpoken of in the Old Teſtament, are repreſented as a liberty taken with God, and Moſes' account of the creation, a liberty taken with his works. Nay, with God himſelf too, if the charge be maintainable. "The making God to work by the day, and in ſix days to finiſh his labour, is ſurely the exceſs of the vulgar ſtyle." It is extraordinary that the author,

author, who has been cited by every writer on the ſublime, as ſupplying the firſt and moſt ſtriking inſtance of it, ſhould alſo be liable to the charge of writing in "the exceſs of the vulgar ſtyle." We know that, by the vulgar ſtyle, Mr. S. means only the common mode of ſpeech; but is it not extraordinary that the genius of Moſes (to allow him only what Mr. S. allows him) which enabled him to convey to us in one ſentence the moſt glorious idea that ever was given of the power of God, ſhould not be able, from the whole compaſs of the Hebrew tongue, to preſerve the reſt of his narration from debaſing the very deity he had thus worthily exalted. But where is the vulgarity of making God, in ſix days finiſh his work, as deſcribed by Moſes? For, it muſt be remembered, Moſes calls it not labour, and though we have the term *reſted*, in our tranſlation, which may be ſaid to imply labour, yet in other tranſlations, God is ſpoken of, as "ceaſing from his work," and, "completing his work." Not to enter into the diſpute, whether the day here ſpoken of was our day of 24 hours, (which the reader will find diſcuſſed in M. De Luc's Geological Letters) are theſe works of God, ſo to call them, like the ordinary works of man? To God, one operation is as eaſy as another: had it pleaſed him at once to call into exiſtence this our planetary ſyſtem, one Almighty fiat aſſuredly would have ſufficed. But this would have been no greater effort of power, than each days diſtinct operation. Where is the *labour* to God in the glorious fiat of light, in the firſt day or period of the creation? It would ſeem like an inſult to Mr. S. to aſk where is the *meanneſs* of it? Mr. S. *himſelf* thus ſpeaks of the deſcription of Moſes. "With the ſublimity of a powerful mind, in words which never have been exceeded by poet, or philoſopher, Moſes ſays, God ſaid, let it be, and it was!"—To make this, however, accord with Mr. S's idea, in the ſame ſentence this is attributed alſo, not to the ſublimity of a powerful mind, but to "the ſimplicity of ignorance;" and this ſimplicity of ignorance is ſaid to have led Moſes to take the wiſe and humble courſe he did. In the next paſſage, Mr. S. avows his adoption of the opinion that the hiſtory of the fall is but hieroglyphic, to repreſent the παλιγγενεσια or fall of the ſoul, when it was embodied in ſome priſtine ſeat: his following appeal however, to St. Paul, to ſupport him in this opinion, is curious; "St. Paul himſelf, 1 Cor. 10. when ſpeaking of ſeveral *actions* in the hiſtory of the Old Teſtament, &c. ſays, "Which things happened τυπικως by way of type." Does Mr. S. mean to ſay the hiſtory is allegorical and not real? for if he does, (not to enter here into the real meaning of the expreſſion τυπικως) it is unfortunate he ſhould ſelect a paſſage that begins "theſe things *happened*."—

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At p. 217. Mr. S. enters upon the difficulties uſually ſtated by Deiſts, how to account, in many parts of Geneſis, for there being no other people on the earth but Adam and Eve, and their offspring. Though we could very well anſwer each ſeparate argument on this head, yet to ſave time, we would leave it to Mr. S. to ſettle the matter; for it is not more incumbent on us to account for the peopling of the globe, from Adam and Eve, as the firſt created pair, than it is for Mr. S. to account for it, from the ſame ſtock, as "providentially reſcued from an univerſal deluge." p. 269. When Cain went into the land of Nod, he took his wife with him. Now ſays Mr. S. whence was this female, if Adam had no daughters until after Seth was born, *as it is plain he had not*, or they would have been mentioned before, as well as after Seth's birth? If it ſhould be objected that he might have had daughters before, though they are not mentioned, this is begging the queſtion; for if Adam might have had daughters, and Moſes has been ſilent about them, is not the ſilence of Moſes about any other men form'd before Adam, alledged as the reaſon why there could not have been any?"—We muſt deny the begging of the queſtion charged on the advocates for religion. There might have been daughters of Adam, whom Moſes has not mentioned, but the ſilence of Moſes, with reſpect to other men before Adam, is not the proof we reſt on; we reſt on the expreſs aſſertion of Moſes, that Adam *was* the *firſt* man. The whole of Moſes's account, ſays Mr. S., is myſtical and traditionary; otherwiſe, muſt we not ſuppoſe that a choſen being, ſuch as Eve, who had ſo high a price ſet upon her good behaviour, as the ſalvation of all mankind, would have been providentially guarded and protected? Nay further, would it not ſeem to reflect on the wiſdom and goodneſs of God himſelf to ſuffer his whole creation, which he had been ſo *many days* making, to be ruined in a moment by a malicious ſpirit; and when the fatal miſcarriage could have been ſo eaſily prevented?—This ſentence betrays, we muſt ſay, a want of philoſophical reflection. It was God's purpoſe to make rational and accountable beings. That is, it was God's purpoſe to make a higher order of living creatures than the beaſts that periſh. This could not be done but by giving ſome command and leaving them entirely free to obey or break it.

"The prohibition againſt eating the apple muſt be looked on" ſays Mr. S. "as a veiled part of the apologue; for it never could be ſuppoſed that the accretion of any matter, eſpecially of diviſible matter, taken and ſecreted as food, could in fact give immortality to the

the immaterial indiviſible part of man, to the living ſoul, which was after God's image." Deiſts have always thought they gained great advantage when they could charge believers with attributing to a maſticated apple the knowledge of good and evil, or the acquiſition of immortality. But does Moſes ever ſay, that the effects to be produced by eating the fruit of either of theſe trees, were to be cauſed by maſtication, digeſtion, abſorption, or other phyſical proceſſes? The caſe, as we conceive it, was this—To make man accountable (and therefore capable of the higheſt degree of happineſs as a meritorious being) a command was to be given; it ſignified not of what nature, ſo that it was abſolute; for forbearance and obedience would have diſtinguiſhed men as free agents, as much as wilfulneſs and diſobedience. The knowledge of good and evil would neceſſarily be the conſequence of tranſgreſſion. And what command, applicable to *the preſent race* of men, *could* have been given to *Adam and Eve?* They were not likely to have or to worſhip other Gods than the Creator, with whom they had a ſenſible intercourſe, and whoſe name, therefore, they were little likely to take in vain. No Sabbath could they profane till ſeven days had elapſed, or unleſs the inſtitution had then been made poſitive, which would have been equivalent to any other poſitive command. No father or mother had they to diſhonour. Murder they would not commit till already depraved by ſin. Adultery was not poſſible, or theft. Neither had they neighbour to bear falſe witneſs againſt, or whoſe poſſeſſions they might covet. As death was held out as a puniſhment for performing a certain forbidden act (the only crime in their power to commit) ſo, in caſe they did not tranſgreſs, it might be conſiſtent to make ſome *ſenſible* object the reward of obedience. Death they might ſcarcely be able to conceive, but that by eating a reſtricted fruit, they might forfeit an allowed one, was a choice of which they might at all times judge, and the fruit of the tree of life might be ſo intended. It was not the purpoſe of God to introduce ſin. It was his purpoſe only to render men free agents.

In page 121 Mr. S. touches upon the uncertainty relative to the ſeat of Paradiſe. We allow that there are doubts on this head, but as Mr. S. is a ſtrenuous believer of the exiſtence of the Iſland of Atlantis, we truſt he will not entirely doubt of the exiſtence of a Paradiſe, becauſe there are, at this diſtance of time, ſome difficulties in aſcertaining its ſituation.—The 42d Letter ends with ſtrong declarations *againſt* the *eternity* of the earth.

Mr. S. next proceeds to ſtate the *duty* of ſeeking after truth, which every man, he ſays, ought impartially to enquire into." His remarks on this ſubject are grave and excellent, particularly

larly in pp. 247 and 248. But as the whole ſcheme of the Chriſtian redemption does actually depend on the fall of man, we do not ſcruple to ſay, that he who makes this reſt on a fable, runs that riſk which Mr. S. deſires to avoid, of "ſubverting the happineſs and the good of ſociety."

Our author now takes up the conſideration of the Deluge. Like other Philoſophers, not being able to ſay exactly where every drop of water came from, he cannot admit of its *univerſality*, *unleſs* ſuch and ſuch events happened as were contrary to the uſual courſe of things. Moſes, he thinks, by the words *every*, *all*, and *whole*, meant only to ſpeak of Judea, and the hills and mountains were only introduced to add dignity and magnificence to the ſubject. Before we can look on this objection as deſerving an anſwer, we would wiſh to ſee ſome reaſon given by Mr. S. (who is "far from ſuſpecting Moſes' veracity," p. 283) why it was ſo neceſſary to preſerve every ſpecies of terreſtrial animal, and why Noah had a hundred years notice to build the ark, when other countries, or even the high lands of Judea, were open to his retreat?

In the 45th Letter Mr. S. reſumes the ſubject of the Deluge, the tradition of which he ſhews to have been univerſal. The Hindoo tradition bearing a remarkable reſemblance to the account of Moſes, Mr. S. is diſpoſed, with others, to conſider theſe circumſtances as tending to prove the "account given us by Moſes to be true." p. 298.

The 46th Letter begins with the old ſubject of Free Enquiry into Truth, in which we are ſorry to find, notwithſtanding a thouſand profeſſions to the contrary, Mr. S. often uſing expreſſions which the preſent age, and the country he writes in, do not deſerve. Free Enquiry, in this kingdom, is in no inſtance ſhackled, nor is authority made to ſtand for reaſon. If thoſe who are ſtill diſpoſed to combat with zeal for the inſpiration of the Old Teſtament, are not overcome by the arguments of their adverſaries, why are they to be reproached with obſtinacy. Why are they to throw away their weapons when they have every reaſon to doubt the ſtrength of the enemy? Weapons grown reſpectable by age—weapons that have been wielded by champions in the fields of literature; whereas their adverſaries are, by their own acknowledgement, raw troops, newly muſtered, come to try experiments with new-found inſtruments of war.

Page 319, Mr. S, recurs to the arguments adduced for the recent origin of the earth, from the late invention of the arts. Two things Mr. S. would advance againſt any proof being drawn from this circumſtance. The one, that it is impoſſible to ſay *when* men firſt began to emerge from that darkneſs in which

which, till the invention of arts, they were plunged. The other, that in the *many* revolutions which the earth has *evidently* undergone, arts and memorials of all kinds have periſhed. As to the firſt, without diſcuſſing a point, which the generality of the world has thought irrefragable, we would only obſerve how ſingular it is, that all arts ſhould be referable to ſome period within the time ſpecified by Moſes for the commencement of the world. If men had ſauntered away ages of exiſtence before this period, without making ſuch diſcoveries, or if they did make any, had all before this period accidentally periſhed, it would ſeem as if human nature had been rouſed to induſtry, or ſome agent kindly overwhelmed all anterior diſcoveries, merely to give plauſibility to the fabricated tale of Moſes. To Lucretius Mr. S. himſelf has appealed, to prove the non-eternity of the earth; but *his* argument tends juſt as much to prove the truth of Moſes' date of its commencement, for he obſerves, that by help of profane records, we cannot trace time beyond the Theban war. Macrobius has a paſſage to the ſame effect. As to the ſecond ground Mr. S. would reſt on, namely, that arts and memorials may have periſhed in the *many* revolutions the earth has undergone, without ſtopping to refute (though we would be underſtood to deny) the *many* revolutions ſpoken of, we ſhall reply that, without the utter extinction of the human race, it ſeems not poſſible to conceive how the neceſſary arts ſhould have periſhed in oblivion; and if the human race, by any cataſtrophe, ever were extinguiſhed, then there was a neceſſity for a *new Creation*.

In the 47th Letter, Mr. S. having taken hold of the Abbé de la Pryme's idea of the diſruption of the antediluvian continents, acknowledges there *muſt* have been one time or other an *univerſal Deluge*. But then, ſays Mr. S. "it was not a Deluge of this earth, it was a Deluge of another world."—If the Deluge deſcribed by Moſes was occaſioned by the ſinking down of the antediluvian continents, and the conſequent influx of the ſea into their place, and the elevation of its ancient bottom as new continents, this, we muſt maintain, was no deſtruction of the terraqueous globe we inhabit, it was but a revolution; nor can the preſent, in any phyſical ſenſe, be called *another world*. However, this idea of the diſruption of the antediluvian continents induces Mr. S. to give credit to the traditionary accounts of the celebrated Iſland of *Atlantis*, which he is inclined to think, with Buffon, was a land which probably united Iceland and North Britain to the Azores, and the latter to America, whoſe junction he deduces from their affording the ſame foſſils, &c. He goes further

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in ſuppoſing fire to have been the cauſe of deſtruction, for traces of which he refers to the Giant's Cauſeway, &c. In this letter Mr. S. treats of the longevity of the Patriarchs, which, we were ſurpriſed to find, after having ſtated the ſtrongeſt reaſons to believe true, he declares he apprehends to be an exaggeration, owing to the Oriental manner of expreſſion.

At page 368, a curious obſervation is made. "Has ever any one tolerable reaſon been offered, why the Deity, for the tranſgreſſion of man, ſhould curſe and deſtroy the whole terrene animal creation, and that he ſhould let all the fiſhes and watery members eſcape, as a mark of eſpecial grace and favour?" Not to inſiſt upon this, as we might do, as a proof of the Deluge of Noah being univerſal, we ſhall ſuggeſt what we believe with people of the moſt moderate reflection would paſs for at leaſt *a tolerable reaſon*. To deſtroy the race of man, the earth was to be overwhelmed; to this terrene animals equally belonged. But why deſtroy the fiſhes, whoſe deſtruction could not be neceſſary in the puniſhment of man by means of *water?* This would be deſtruction for the ſake of deſtruction. In the concluſion of this Letter, Mr. S. hopes he has not uſed a profane or licentious freedom,—"Truth," he ſays, "demanded boldneſs." Here we agree with Mr. S. But if the defenders of revelation oppoſe the mineralogiſts of the day with boldneſs, they are to be accuſed, it ſeems of "cowardice" and "fighting behind a wall of authority." If this be not prejudice, we know not what is. The Letter ends with this remarkable concluſion, that, though the author has profeſſed as his creed in another place, that Adam and Eve were the wrecks of another world, yet he does not now dare to inſiſt on it, for that very ſtrong evidence has appeared that others of the human race, beſides his own family, exiſted in the days of Adam. With ſuch inconſiſtencies it muſt not be wondered at if we are not in an inſtant able to judge of Mr. Sulivan's principles and purpoſes.

(To be concluded in our next.)

ART. V. *A View of the Evidences of Chriſtianity, in three Parts.—Part* 1. *Of the direct Hiſtorical Evidence of Chriſtianity, and wherein it is diſtinguiſhed from the Evidence alledged for other Miracles.—Part* 2. *Of the Auxiliary Evidences of Chriſtianity.—Part* 3. *A Brief Conſideration of ſome Popular Objections. By William Paley, M. A. Archdeacon of Carliſle*, Edit. I. 3 vol. 12mo. 9s. Edit. II. 2 vol. 8vo. 12s. Faulder, 1794.

WHILE we have been obliged to delay our account of theſe important volumes, from the neceſſity of inſerting other matter,

matter, they have already taken a new form in a ſecond edition. This uncommonly rapid diſtribution proves at once the opinion entertained by the public of the author, and the intereſt ſtill happily felt by them on ſacred ſubjects. We have remarked before, and we ſhall always remark with peculiar ſatisfaction this ſtrong diagnoſtic of the ſound ſtate of our country, that well written books on religious topics, if not too abſtruſe for popular comprehenſion, infallibly obtain an extenſive and a permanent ſale. While this continues to be the caſe we will not be perſuaded, by thoſe who wiſh to have it ſo, that religion is on the decline among us. Our private belief is that truth continues to gain ground, and certain we are that ſuch a book as we are now to deſcribe cannot fail to be a powerful inſtrument, towards producing ſo deſirable an effect. If the public expectation has been raiſed by the promiſe of a work on this ſubject from the pen of Mr. Paley, it will by no means be diſappointed by the execution of it: and we do not heſitate to predict that many and large editions will follow the two which we now announce.

There is no material difference between the ſecond edition and the firſt, except the addition of tables of contents; which, as they will ſerve as a clue to the plan of the work, we ſhall tranſcribe, accommodating them to the firſt edition, for the benefit of thoſe who have purchaſed it. Vol. I. *Preparatory conſiderations.*—Of the antecedent credibility of Miracles. p. 1.—Part I. OF THE DIRECT HISTORICAL EVIDENCE OF CHRISTIANITY; AND WHEREIN IT IS DISTINGUISHED FROM THE EVIDENCE ALLEDGED FOR OTHER MIRACLES. *Propoſitions ſtated*, p. 18, 19. PROP. I. That there is ſatisfactory evidence that many, profeſſing to be original witneſſes of the chriſtian miracles, paſſed their lives in labours, dangers, and ſufferings, voluntarily undergone in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of thoſe accounts; and that they alſo ſubmitted, from the ſame motives, to new rules of conduct. p. 18. Chap. I. *Evidence of the ſufferings of the firſt propagators of Chriſtianity, from the* nature of the caſe. p. 20. Chap. II. *Evidence of the ſufferings of the firſt propagators of Chriſtianity, from* profane teſtimony, p. 47. Chap. III. *Indirect evidence of the ſufferings of the firſt propagators of Chriſtianity, from* the Scriptures, and other ancient Chriſtian writings. p. 62. Chap. IV. *Direct evidence of* the ſame. p. 75. Chap. V. *Obſervations upon the preceding evidence.* p. 110. Chap. VI. *That the ſtory for which the firſt propagators of Chriſtianity ſuffered was* miraculous. p. 123. Chap VII. *That it was in the main the ſtory which we have now proved by indirect conſiderations.* p. 133. Chap. VIII.

The

The ſame proved from the authority of our hiſtorical Scriptures. p. 167. Chap. IX. *Of the authenticity of the hiſtorical Scriptures*, in eleven* ſections. p. 198.—§ 1. *Quotations of the hiſtorical Scriptures, by ancient Chriſtian writers.* p. 216. § 2. *Of the peculiar reſpect with which they were quoted.* p. 273. § 3. *The Scriptures were in very early times collected into a diſtinct volume.* p. 283. § 4. *And diſtinguiſhed by appropriate names, and titles of reſpect.* p. 293. § 5. *They were publicly read and expounded in the religious aſſemblies of the early Chriſtians.* p. 299. § 6. *Commentaries &c. were anciently written upon them.* p. 306. § 7. *They were received by ancient Chriſtians of different ſects and perſuaſions.* p. 319. § 8. *The four Goſpels, the Acts of the Apoſtles, thirteen epiſtles of St. Paul, the Firſt Epiſtle of John, and the Firſt of Peter, were received without doubt by thoſe who doubted concerning the other books of our preſent canon.* p. 336. § 9. *Our preſent Goſpels were conſidered, by the early adverſaries of Chriſtianity, as containing the accounts upon which the religion was founded.* p. 347. § 10. *Formal catalogues of authentic Scriptures were publiſhed, in all which our preſent ſacred hiſtories were included.* p. 362. § 11. *Theſe propoſitions cannot be predicated of any of thoſe books which are commonly called Apocryphal Books of the New Teſtament.*—Chap. X. *Recapitulation*, p. 380.

Here concludes the firſt volume, but not the firſt part, which as we ſhall ſee, is purſued through ſome pages of the ſecond. In order to keep the argument together, we ſhall proceed to give the contents here, to the end of part I.

Vol. II. Prop. 2. That there is NOT ſatisfactory evidence that perſons pretending to be original witneſſes of any other ſimilar miracles, have acted in the ſame manner, in atteſtation of the accounts which they delivered, and ſolely in conſequence of their belief of the truth of thoſe accounts. p. 1. Chap. II. *Conſideration of ſome ſpecific inſtances.* p. 49.

And here concludes the firſt volume in the ſecond edition. The reader who caſts an attentive eye over theſe contents will eaſily ſee how much matter for concluſive argument they comprehend, and in how lucid an order the arguments are digeſted. When we add to that perception, our aſſurance that they are all treated with that clearneſs and acuteneſs of diſtinction for which Mr. Paley is ſo eminent, much more will not be wanting to excite his curioſity, if he has any for ſuch topics. In treating theſe ſubjects we find much that if not altogether new, is made ſo by the advantage of a new ſituation; and ſome arguments of an original nature, of which kind the following ſeems to afford a favourable ſpecimen.

* Erroneouſly printed *nine*.

"In treating of the written evidences of Chriſtianity, next to their ſeparate, we are to conſider their aggregate authority. Now there is in the evangelic hiſtory a cumulation of teſtimony which belongs hardly to any other, but which our habitual mode of reading the ſcriptures ſometimes cauſes us to overlook. When a paſſage, in any wiſe relating to the hiſtory of Chriſt, is read to us out of the epiſtle of Clemens Romanus, the epiſtles of Ignatius, of Polycarp, or from any other writing of that age, we are immediately ſenſible of the confirmation which it affords to the ſcripture account. Here is a new witneſs. Now if we had been accuſtomed to read the goſpel of Matthew alone, and had known that of Luke only as the generality of Chriſtians know the writings of the apoſtolical fathers, that is, had known that ſuch a writing was extant and acknowledged; when we came, for the firſt time, to look into what it contained, and found many of the facts which Matthew recorded, recorded alſo there, many other facts of a ſimilar nature added, and throughout the whole work, the ſame general ſeries of tranſactions ſtated, and the ſame general character of the perſon who was the ſubject of the hiſtory preſerved, I apprehend that we ſhould feel our minds ſtrongly impreſſed by this diſcovery of freſh evidence. We ſhould feel a renewal of the ſame ſentiment in firſt reading the goſpel of St. John. That of St. Mark perhaps would ſtrike us as an abridgement of the hiſtory with which we were already acquainted, but we ſhould naturally reflect, that, if that hiſtory was abridged by ſuch a perſon as Mark, or by any perſon of ſo early an age, it afforded one of the higheſt poſſible atteſtations to the value of the work. This ſucceſſive diſcloſure of proof would leave us aſſured, that there muſt have been at leaſt ſome reality in a ſtory which, not one, but many, had taken in hand to commit to writing. The very exiſtence of four ſeparate hiſtories would ſatisfy us that the ſubject had a foundation; and when, amidſt the variety which the different information of the different writers had ſupplied to their accounts, or which their different choice and judgment in ſelecting their materials had produced, we obſerved many facts to ſtand the ſame in all; of theſe facts, at leaſt, we ſhould conclude, that they were fixed in their credit and publicity. If, after this, we ſhould come to the knowledge of a diſtinct hiſtory, and that alſo of the ſame age with the reſt, taking up the ſubject where the others had left it, and carrying on a narrative of the effects produced in the world by the extraordinary cauſes of which we had already been informed, and which effects ſubſiſt at this day, we ſhould think the reality of the original ſtory in no little degree eſtabliſhed by this ſupplement. If ſubſequent enquiries ſhould bring to our knowledge, one after another, letters written by ſome of the principal agents in the buſineſs, upon the buſineſs, and during the time of their activity and concern in it, aſſuming all along and recognizing the original ſtory, agitating the queſtions that aroſe out of it, preſſing the obligations which reſulted from it, giving advice and directions to thoſe who acted upon it, I conceive that we ſhould find, in every one of theſe, a ſtill further ſupport to the concluſion we had formed. At preſent the weight of this ſucceſſive confirmation is, in a great meaſure, unperceived by us. The evidence does not appear to us what it is; for, being from our infancy accuſtomed to regard the New Teſtament as one book, we ſee in it only one teſtimony. The whole occurs to us as a ſingle evidence; and

and its different parts, not as diſtinct atteſtations, but as di fferentportions only of the ſame. Yet in this conception of the ſubject we are certainly miſtaken; for the very diſcrepancies amongſt the ſeveral documents which form our volume prove, if all other proof was wanting, that in their original compoſition they were ſeparate, and moſt of them independent productions." P. 183.

This way of ſtating the nature of the evangelical teſtimony is certainly fair, and to us at leaſt appears novel. The firſt ſection of Chap. IX. p. 216. contains profeſſedly an abſtract of the moſt ſtriking matter in Dr. Lardner's admirable volumes on the credibility of the goſpel. "To purſue the detail of proofs throughout," ſays the author, "would be to tranſcribe a great part of Dr. Lardner's eleven octavo volumes; to leave the argument without proofs, is to leave it without effect, for the perſuaſion produced by this ſpecies of evidence depends upon a view and induction of the particulars which compoſe it." This Mr. Paley has performed with judgment and ability, and we will ſay without ſcruple, that in ſo doing, he has performed a very eſſential ſervice to chriſtianity; by giving to the indolent thoſe proofs within a ſmall compaſs, which, in their whole extent, they would never take the trouble to examine. The nature of this ſpecies of evidence is explained with great clearneſs in the opening of this ſection.

"The medium of proof ſtated in this propoſition is, of all others, the moſt unqueſtionable, the leaſt liable to any practices of fraud, and is not diminiſhed by the lapſe of ages. Biſhop Burnet, in the hiſtory of his own times, inſerts various extracts from Lord Clarendon's hiſtory. *One* ſuch inſertion is a proof that Lord Clarendon's hiſtory was extant at the time when Biſhop Burnet wrote, that it had been read by Biſhop Burnet, that it was received by Biſhop Burnet as a work of Lord Clarendon's, and alſo regarded by him as an authentic account of the tranſactions which it relates; and it will be a proof of theſe points a thouſand years hence, or as long as the books exiſt. Juvenal having quoted, as Cicero's, that memorable line,

"O fortunatam natam me conſule Romam,"

the quotation would be ſtrong evidence, were there any doubt, that the oration * in which that line is found, actually came from Cicero's pen. Theſe inſtances, however ſimple, may ſerve to point out to a reader, who is little accuſtomed to ſuch reſearches, the nature and value of the argument." P. 216.

We ſhall now proceed to give the contents of the ſecond part, ſtill referring to the volumes and pages of the firſt edition.

Part II. *Of the auxiliary evidences of Chriſtianity.*—Chap. I. *Prophecy.* p. 67. Chap. II. *The morality of the goſpel.* p. 94.

* It ſhould be "*Poem* in which that line *was* found," for it is only a fragment from a poem "De ſuis Temporibus," quoted alſo by Quintilian, but not in any oration.

Chap.

Chap. III. *The* candour *of the writers of the New Teſtament.* p. 166. Chap. IV. Identity *of Chriſt's character.* p. 180. Chap. V. Originality *of Chriſt's character.* p. 217. Chap. VI. Conformity *of the facts occaſionally mentioned or referred to in ſcripture,* with *the ſtate of things in thoſe times, as repreſented by foreign and independent accounts.* p, 221. Chap. VII. *Undeſigned* coincidences. p. 295. Chap. VIII. *Of the hiſtory of the* reſurrection. p. 302. VOL. III. Chap. IX. The propagation *of Chriſtianity.* p. 1. § 2. *Reflections upon the preceding account.* p. 45. § 3. *Of the ſucceſs of Mahometaniſm.* p. 63.

In treating of the morality of the goſpel in chap. 4. of this part, Mr. Paley ſkilfully abſtracts a very material part of S. Jenyn's *internal evidences of Chriſtianity,* (ſee p. 100.)—where that author remarks the difference between the morality of Chriſt and that of mankind in general. In doing this he has wiſely ſhunned the exaggerations which render ſome paſſages of his author exceptionable. If we were to differ from Mr. Paley at all in this part, it would be in giving the name of moral *diſcoveries* to ſome of our Saviour's principles, which he does not allow to be applicable. On the apparently accidental coincidences between the account of St. John and the other Evangeliſts, and concerning the identity of our Saviour's character, Mr. P. has made ſome very acute remarks, very much in the ſtyle of his *Horæ Paulinæ*; among which the following is very ſtriking.

"The three firſt evangeliſts record, what is called our Saviour's agony, *i. e.* his devotion in the garden, immediately before he was apprehended; in which narrative they all make him pray, "that the cup might paſs from him." This is the particular metaphor which they all aſcribe to him. St. Matthew adds, "O my Father, if this cup may not paſs away from me, except I drink it, thy will be done." Now St. John does not give the ſcene in the garden; but when Jeſus was ſeized, and ſome reſiſtance was attempted to be made by Peter, Jeſus, according to his account, checked the attempt with this reply: "Put up thy ſword into the ſheath; the cup, which my Father hath given me, ſhall I not drink it?" This is ſomething more than bare conſiſtency: it is coincidence: becauſe it is extremely natural, that Jeſus, who, before he was apprehended, had been praying his Father, that "that cup might paſs away from him," yet with ſuch a pious retractation of his requeſt, as to have added, "if this cup may not paſs from me, thy will be done;" it was natural I ſay, for the ſame perſon, when he actually was apprehended, to expreſs the reſignation to which he had already made up his thoughts, and to expreſs it in the form of ſpeech which he had before uſed, "the cup which my Father hath given me, ſhall I not drink it?" This is a coincidence between writers, in whoſe narratives there is no imitation, but great diverſity." Vol. II. p. 212.

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This is the obſervation of a maſter. His ſixth chapter, of this part, is taken from the firſt volume of the firſt part of Lardner's credibility, in the ſame manner as a former chapter was taken from another part; with equal openneſs and equal ſucceſs. He ſtates in it forty-one inſtances, in which the ſacred hiſtorians diſplay a minute knowledge of the manners and cuſtoms of their times, in ſuch a way as ſeems utterly impoſſible to be diſplayed by any forger. In the topic of *undeſigned coincidences* chap. 7. he very properly refers to his own *Horæ Paulinæ*; ſome of the general arguments of which he had occaſionally touched before. In chap. IX. § 2. the ſubject of miſſions is moſt judiciouſly introduced; and from the very ſmall ſucceſs of modern miſſions, in compariſon with thoſe of the apoſtles, under much more advantageous circumſtances, the following ſound concluſion is deduced: that the apoſtles "poſſeſſed means of conviction which we have not; that they had proofs to appeal to, which we want."

PART. III. A BRIEF CONSIDERATION OF SOME POPULAR OBJECTIONS. Chap. I. *The* diſcrepancies *between the ſeveral goſpels.* vol. 3. p. 98. Chap. II. Erroneous *opinions imputed to the apoſtles.* p. 206. *The connection of Chriſtianity with the* Jewiſh *hiſtory.* p. 117. Chap. IV. Rejection *of Chriſtianity.* p. 124. Chap. V.* *That the Chriſtian miracles are not recited, or appealed to by chriſtian writers themſelves, ſo fully or ſo frequently as might have been expected.* p. 160. Chap. VI. *Want of univerſality in the knowledge and reception of Chriſtianity,* and *of greater clearneſs in the evidence.* p. 182. Chap. VII. *The ſuppoſed* effects *of Chriſtianity.* p. 201. Chap. VIII. Concluſion. p. 220.

Among theſe topics, which are all handled with ſkill and luminous diſtinctneſs, it is difficult to ſelect a paſſage for an example. The following, on the effects of chriſtianity, is perhaps as original as any.

"The influence of religion is not to be ſought for, in the councils of princes, in the debates or reſolutions of popular aſſemblies, in the conduct of governments towards their ſubjects, or of ſtates and ſovereigns towards one another, of conquerors at the head of their armies, or of parties intriguing for power at home, (topics, which alone almoſt occupy the attention, and fill the pages of hiſtory,) but muſt be perceived, if perceived at all, in the ſilent courſe of private and domeſtic life. Nay more, even *there* its influence may not be very obvious to obſervation. If it check, in ſome degree, perſonal diſſoluteneſs, if it

* This, and the remaining chapters, are erroneouſly numbered in the firſt edition, chap. 4 being put twice.

beget a general probity in the tranſaction of buſineſs, if it produce loſe and humane manners in the maſs of the community, and occaſional exertions of laborious or expenſive benevolence in a few individuals, it is all the effect which can offer itſelf to external notice. The kingdom of Heaven is within us. That which is the ſubſtance of the religion, its hopes and conſolations, its intermixture with the thoughts by day and by night, the devotion of the heart, the controul of appetite, the ſteady direction of the will to the commands of God, is neceſſarily inviſible. Yet upon theſe depends the virtue, and the happineſs, of millions. This cauſe renders the repreſentations of hiſtory, with reſpect to religion, defective and fallacious, in a greater degree than they are upon any other ſubject. Religion operates moſt upon thoſe of whom hiſtory knows the leaſt: upon fathers and mothers in their families, upon men ſervants and maid ſervants, upon the orderly tradeſman, the quiet villager, the manufacturer at his loom, the huſbandman in his fields. Amongſt ſuch, its influence collectively may be of ineſtimable value, yet its effects in the mean time little, upon thoſe who figure upon the ſtage of the world. *They* may know nothing of it: they may believe nothing of it; they may be actuated by motives more impetuous than thoſe which religion is able to excite. It cannot therefore, be thought ſtrange, that this influence ſhould elude the graſp and touch of public hiſtory; for what is public hiſtory, but a regiſter of the ſucceſſes and diſappointments, the vices, the follies, and the quarrels, of thoſe who engage in contentions for power?" Vol. III. p. 202.

The concluſion contains, as it ought, a clear and able ſummary of the preceding arguments; we ſhould be glad for the ſake of public utility, to extract the whole, but on account of its extent muſt content ourſelves with ſelecting the moſt material part.

"The truth of Chriſtianity depends upon its leading facts, and upon them alone. Now of theſe we have evidence which ought to ſatisfy us, at leaſt until it appear that mankind have ever been deceived by the ſame. We have ſome unconteſted and inconteſtible points, to which the hiſtory of the human ſpecies hath nothing ſimilar to offer. A Jewiſh peaſant changed the religion of the world, and that, without force, without power, without ſupport; without one natural ſource or circumſtance of attraction, influence, or ſucceſs. Such a thing hath not happened in any other inſtance. The companions of this perſon, after he himſelf had been put to death for his attempt, aſſerted his ſupernatural character, founded upon his ſupernatural operations; and, in teſtimony of the truth of their aſſertions, *i. e.* in conſequence of their own belief of that truth, and, in order to communicate the knowledge of it to others, voluntarily entered upon lives of toil and hardſhip, and, with a full experience of their danger, committed themſelves to the laſt extremities of perſecution. This hath not a parallel. More particularly, a very few days after this perſon had been publicly executed, and in the very city in which he was buried, theſe his companions declared with one voice that his body was reſtored to life; that

that they had ſeen him, handled him, eat with him, converſed with him; and, in purſuance of their perſuaſion of the truth of what they told, preached his religion, with this ſtrange fact as the foundation of it, in the face of thoſe who had killed him, who were armed with the power of the country, and neceſſarily and naturally diſpoſed to treat his followers as they had treated himſelf; and having done this upon the ſpot where the event took place, carried the intelligence of it abroad, in deſpite of difficulties and oppoſition, and where the nature of their errand gave them nothing to expect but deriſion, inſult, and outrage. This is without example. Theſe three facts, I think, are certain, and would have been nearly ſo, if the goſpels had never been written. The Chriſtian ſtory, as to theſe points, hath never varied. No other hath been ſet up againſt it. Every letter, every diſcourſe, every controverſy, amongſt the followers of the religion; every book written by them, from the age of its commencement to the preſent time, in every part of the world in which it hath been profeſſed, and with every ſect into which it hath been divided, (and we have letters and diſcourſes written by contemporaries, by witneſſes of the tranſaction, by perſons themſelves bearing a ſhare in it, and other writings following that age in regular ſucceſſion) *concur* in repreſenting theſe facts in this manner. A religion, which now poſſeſſes the greateſt part of the civiliſed world, unqueſtionably ſprang up at Jeruſalem at this time. Some account muſt be given of its origin, ſome cauſe aſſigned for its riſe. All the accounts of this origin, all the explications of this cauſe, whether taken from the writings of the early followers of the religion, in which, and in which perhaps alone, it could be expected that they ſhould be diſtinctly unfolded, or from occaſional notices in other writings of that or the adjoining age, either expreſsly alledge the facts above ſtated as the means by which the religion was ſet up, or advert to its commencement in a manner which agrees with the ſuppoſition of theſe facts being true, which renders them probable according to the then ſtate of the world, and which teſtifies their operation and effects.

"Theſe propoſitions alone lay a foundation for our faith, for they prove the exiſtence of a tranſaction, which cannot even in its moſt *general* parts be accounted for upon any reaſonable ſuppoſition, except that of the truth of the miſſion. But the particulars, the *detail* of the miracles or miraculous pretences (for ſuch there neceſſarily muſt have been) upon which this unexampled tranſaction reſted, and *for* which theſe men acted and ſuffered as they did act and ſuffer, it is undoubtedly of great importance to us to know. We *have* this detail from the fountain head, from the perſons themſelves; in accounts written by eye-witneſſes of the ſcene, by contemporaries and companions of thoſe who were ſo; not in one book, but four, each containing enough for the verification of the religion, all agreeing in the fundamental parts of the hiſtory. We have the authenticity of theſe books eſtabliſhed by more and ſtronger proofs than belong to almoſt any other ancient book whatever, and by proofs which widely diſtinguiſh them from any others, claiming a ſimilar authority to theirs. If there were any good reaſon for doubt concerning the names to which theſe books are aſcribed, (which there is not, for they were never aſcribed to any other, and we have evidence not long after

their publication of their bearing the names which they now bear; their antiquity, of which there is no queſtion, their reputation and authority amongſt the early diſciples of the religion, of which there is as little, form a valid proof that they muſt, in the main at leaſt, have agreed with what the firſt teachers of the religion delivered.

"When we open theſe ancient volumes, we diſcover in them marks of truth, whether we conſider each in itſelf, or collate them with one another. The writers certainly knew ſomething of what they were writing about, for they manifeſt an acquaintance with local circumſtances, with the hiſtory and uſages of the times, which could only belong to an inhabitant of that country, living in that age. In every narrative we perceive ſimplicity and undeſignedneſs; the air and the language of reality. When we compare the different narratives together, we find them ſo varying as to repel all ſuſpicion of confederacy; ſo agreeing under this variety, as to ſhow that the accounts had one real tranſaction for their common foundation: often attributing different actions and diſcourſes, to the perſon whoſe hiſtory, or rather memoirs of whoſe hiſtory, they profeſs to relate, yet actions and diſcourſes ſo ſimilar, as very much to beſpeak the ſame character; which is a coincidence, that, in ſuch writers as they were, could only be the conſequence of their writing from fact, and not from imagination." P. 226.

We are ſorry to remark in theſe volumes many errors of the preſs, ſome of which indeed are noticed at the end of vol. 2, in the firſt edition, but many are paſſed over, and ſome remain uncorrected even in the ſecond edition. Of which kind is the quoting Dr. Townſend, for Dr. Townſon, in two different notes, vol. 2. p. 171, and p. 307. In the ſecond edition, vol. 2. p. 89, and p. 205. Nor can we ſufficiently expreſs our ſurpriſe at the very ſtrange conjectural criticiſm, which the author has hazarded, probably only as a haſty thought, in page 59, of vol. 1.—There, in the concluſion of Martial's Epigram, inſtead of

Nam cum dicatur, tunicâ præſente moleſtâ,
Ure manum, plus eſt dicere non facio.

He ſays, forſan, "thure manum." Now in the firſt place, the propoſed alteration admits only of a very harſh and awkward conſtruction, if any: in the ſecond place, it entirely ſpoils the epigram: and, in the third, it does not give the idea required more clearly than the original reading. Martial ſays, "A man lately acted the part of Scævola; if you think him remarkably bold, you are miſtaken, for, when the pitched coat which burns the whole body, was the alternative, it was leſs bold to burn the hand than to refuſe." Now, the perſon compelled to do this, may fairly be ſuppoſed to have been a chriſtian, becauſe there is ſufficient evidence that the cruel puniſhment

puniſhment of the pitched coat (the *tunica moleſta)* was particularly applied to chriſtians;* but that any thing of ſacrificing was exacted, in the inſtance alluded to by the epigrammatiſt, cannot, by any fair conſtruction, be forced from his words. Mr. Paley, does not err alone in this unfortunate epigram: we find Dr. Townſon not much leſs unhappy, in propoſing "ure manu," in p. lv. of his life, prefixed to his diſcourſe on the reſurrection: and Lardner† inclining to the interpretation of Le Moyne, who would make *non facio* ſignify, non ſacrifico, "I will not ſacrifice;" which it might indeed, as to the latinity, but not as to the turn and ſpirit of the epigram. All this ariſes from an ill placed zeal, to make the Chriſtians more plainly alluded to, in this paſſage, than the words of the author will allow. We are ſorry to obſerve this trifling defect in Mr. Paley's book, becauſe we would not have one tittle deducted from the character of clear and ſtrong judgement, which he has ſo ably achieved, and which this work in general ſo ſtrongly confirms.

After the account we have given, it is hardly neceſſary to ſay, that we ſtrongly recommend this work to general peruſal. We think the author has very happily executed what he profeſſes to have been his deſign. "To preſerve the ſeparation between evidences and doctrines as inviolable as he could; to remove from the primary queſtions all conſiderations which have been unneceſſarily joined with it; and to offer a defence of chriſtianity, which *every chriſtian* might read, without ſeeing the tenets in which he had been brought up attacked or decried:" he adds, "It always afforded a ſatisfaction to my mind, to obſerve that this was practicable; that few or none of our many controverſies with one another affect or relate to the proofs of our religion; that the rent never deſcends to the foundation."‡ To this book then let the doubter or the Deiſt have recourſe; and when he has ſatisfied himſelf, as here abundantly he may, of the irrefragable evidence of the whole, let him carefully conſider the ſacred books themſelves, and adopt as doctrines whatever he finds there delivered.

* We may add that, very probably, Martial's deſire of depreciating the courage of this perſon aroſe from the fear, leſt too much admiration ſhould be paid to the obnoxious character of a Chriſtian. It is impoſſible here not to remark alſo the almoſt inconceivable inhumanity of the Romans, who could be entertained with ſuch a ſpectacle as that of a man compelled to burn his own hand off in the fire.

† Heathen Teſtimonies, chap. 6. vol. vii. 260. edit. 1788.

‡ Vol. 3. p. 225.

ART.

ART. VI. *Obſervations on the Emigration of Dr. Joſeph Prieſtley, and on the ſeveral Addreſſes delivered to him on his Arrival at New York.* 8vo. pp. 63. 1s. 6d. Philadelphia printed: London, reprinted by Stockdale. 1794.

WE ſometimes elevate a pamphlet, on account of its importance, to a rank among our primary articles, and this honour is peculiarly due to a ſtranger, who comes forward to give his deciſion as an umpire, on points wherein the paſſions of Engliſhmen may be ſuppoſed ſufficiently intereſted to bias their judgment. Of this nature is the acute and well-written American pamphlet here announced, in which the author, while he addreſſes himſelf to Dr. Prieſtley, as a new ſettler in that country, ſpeaks very forcibly on many ſubjects reſpecting England and its public ſentiments and conduct.—We do not, therefore, conſider the tract as an attack upon an individual, but as a deciſion upon principles. That the pamphlet is actually of American origin, and not fabricated here, is evident from many circumſtances, and among others, from a defect which in future editions the Engliſh editor ought to endeavour to rectify; that is, the omiſſion of the four New York Addreſſes preſented to Dr. Prieſtley, and his anſwers, as too well known to be inſerted*. Now here they are almoſt entirely unknown, and therefore ought to be ſupplied in an appendix. That the author is not only an American, but one in his general political feelings hoſtile to this country, is proved by the following paſſage. "I grant that a prejudice againſt this nation (England) is not only excuſable, but almoſt commendable in Americans." p. 59. Sorry are we to ſee this ſentiment ſtill ſubſiſting in a mind ſo enlightened as that of this writer, at a time when Engliſh and Americans, who are friends to good Government (which even he confeſſes they borrowed from us) ought to forget all animoſities, and embrace as what they are,—as brethren. Nevertheleſs, it is, perhaps, fortunately placed here, as an indubitable pledge of the author's freedom from all prejudice in our favour. If he condemns Dr. Prieſtley and his partizans for their conduct towards us, it is undoubtedly not out of love to us, but to truth.—Having premiſed this, we ſhall haſten to give ſome ſpecimens of the pamphlet.

* The author ſays, "theſe Addreſſes, with the anſwers to them, having all appeared in the Gazettes, it will be uſeleſs to give them at length here."

The

The opening of the publication is elegant and ſtriking.

"When the arrival of Dr. Prieſtley in the United States was firſt announced, I looked upon his emigration (like the propoſed retreat of Cowley, to his imaginary Paradiſe, the Summer Iſlands) as no more than the effect of that weakneſs, that deluſive caprice, that too often accompanies the decline of life; and which is apt, by a change of place, to flatter age with a renovation of faculties, and with the return of departed genius. Viewing him as a man that ſought repoſe, my heart welcomed him to the ſhores of peace, and wiſhed him, what he certainly ought to have wiſhed himſelf, a quiet obſcurity.—But his Anſwers to the Addreſſes of the Democratic and other Societies at New York, place him in quite a different light, and ſubject him to the animadverſions of a public, among whom they have been induſtriouſly propagated." P. 3.

After ſpeaking of the diſtinction between private and public opinions, the author adds:

"His Anſwers to the Addreſſes of the New-York Societies are evidently calculated to miſlead and deceive the People of the United States. He there endeavours to impoſe himſelf on them for a ſufferer in the Cauſe of Liberty, and makes a canting profeſſion of moderation, in direct contradiction to the conduct of his whole life." P. 4.

He then takes a calm and diſpaſſionate view of the great theme of the Doctor's lamentations, the unfortunate exceſſes at Birmingham; and after ſtating the whole, to the very aſſignment of damages for his loſſes, he ſums up the matter thus:

"Nothing, certainly, can be a ſtronger proof of the independence of the Courts of Juſtice, and of the impartial execution of the laws in England, than the circumſtances and reſult of this cauſe. A man who had for many years been the avowed and open enemy of the Government and Conſtitution, had his property deſtroyed by a mob, who declared themſelves the friends of both, and who roſe on him becauſe he was not. This mob were purſued by the Government whoſe cauſe they thought they were defending; ſome of them ſuffered death; and the inhabitants of the place where they aſſembled, were obliged to indemnify the man, whoſe property they had deſtroyed. It would be curious to know what ſort of protection this *reverend* Doctor, this "friend of humanity" wanted." P. 12.

We ſhall not inſert the conjectures that follow, becauſe we hope they are too ſevere. Afterwards this writer diſcuſſes the reſpective rights of Dr. Prieſtley's club to celebrate the 14th of July, and of the mob to prevent them, in the manner following:

"But, ſay they, we certainly exerciſed the right of freemen in aſſembling together; and even if our meeting had been unlawful, cognizance ſhould have been taken of it by the magiſtracy; there can be

no

no liberty where a ferocious mob is ſuffered to ſuperſede the law.—Very true. This is what the Doctor has been told a thouſand times, but he never would believe it. He ſtill continued to bawl out, "The ſun-ſhine of reaſon will aſſuredly chaſe away and diſſipate the miſts of darkneſs and error: and when the majeſty of the people *is inſulted*, or they feel themſelves oppreſſed by *any ſet of men*, they have the power to redreſs the grievance." So the people of Birmingham, feeling their majeſty inſulted by a *ſet of men* (and a very impudent ſet of men too) who audaciouſly attempted to perſuade them that they were "*all ſlaves and idolaters*," and to ſeduce them from their duty to God and their country, roſe *to redreſs the grievance*. And yet he complains—Ah! ſays he, but my good townſmen,

> "——— you miſtake the matter;
> For in all ſcruples of this nature
> No man includes *himſelf*, nor turns
> The point upon his own concerns."

And therefore he ſays to the people of Birmingham: "You have been miſled." But had they ſuffered themſelves to be miſled by himſelf into an inſurrection againſt the Government; had they burnt the churches, cut the throats of the clergy, and hung the magiſtrates, military officers and nobility to the lamp-poſts, would he not have ſaid that they exerciſed a ſacred right? Nay, was not the very feſtival, which was the immediate cauſe of the riots, held expreſsly to celebrate ſcenes like theſe? to celebrate the inglorious triumphs of a mob? The fourteenth of July was a day marked with the blood of the innocent, and, eventually, the deſtruction of an empire. The events of that day muſt ſtrike horror to every heart except that of a deiſtical philoſopher, and would brand with eternal infamy any other nation but France; which, thanks to the benign influence of the Rights of Man, has made ſuch a progreſs in ferociouſneſs, murder, ſacrilege, and every ſpecies of infamy, that the horrors of the 14th of July are already forgotten.

"What we celebrate we muſt approve; and does not the man who approved of the events of the fourteenth of July, bluſh to complain of the Birmingham riots?" P. 16.

On the labours of the Doctor and his friends, under pretence of a "Reform in Parliament," this impartial reaſoner thus expreſſes himſelf:

"The Doctor, and his fellow-labourers, who have lately emigrated to Botany Bay, have been continually bawling out, "A Reform of Parliament." The ſame viſionary deluſion ſeems to have pervaded all reformers in all ages. They do not conſider what *can* be done, but what they think ought to be done. They have no calculating principle to direct them to diſcover whether a reform will coſt them more than it is worth or not. They do not ſet down to count the coſt; but, the object being as they think deſirable, the means are totally diſregarded. If the reformers in France had ſat down to count the coſt, I do not believe they were villains enough to have purſued their plan

plan as they did. To ſave a tenth part of their income, they have given the whole, or rather it has been taken from them. To preſerve the life of a perſon now and then perhaps unjuſtly condemned, they have drenched the country with the blood of the innocent. Even the Baſtile, that terrible monument of tyranny which has been painted in ſuch frightful colours, contained but *two* ſtate priſoners when it was forced by the mob; and the reformers, to deliver theſe two priſoners, and to guard others from a like fate, have erected Baſtiles in every town and in every ſtreet. Before the Revolution there were only *two* ſtate priſoners, there are now above *two hundred thouſand*. Do theſe people calculate? Certainly not. They will not take man as they find him, and govern him upon principles eſtabliſhed by experience; they will have him to be "a faultleſs monſter that the world ne'er ſaw," and wiſh to govern him according to a ſyſtem that never was, or can be brought into practice. Theſe waking dreams would be of no more conſequence than thoſe of the night, were they not generally purſued with an unjuſtifiable degree of obſtinacy and intrigue, and even villainy; and did they not, being always adapted to flatter and inflame the lower orders of the people, often baffle every effort of legal power. Thus it happened in England in the reign of Charles the Firſt; and thus has it happened in France. Some trifling innovation always paves the way to the ſubverſion of a Government. The axe, in the foreſt, humbly beſought a little piece of wood to make it a handle: the foreſt, conſiſting of ſo many ſtately trees, could not, without manifeſt cruelty, refuſe the "humble" requeſt; but, the handle once granted, the before contemptible tool began to lay about it with ſo much violence, that in a little time not a tree nor even a ſhrub was ſtanding. That a Parliamentary Reform was the handle by which the Engliſh revolutioniſts intended to effect the deſtruction of the Conſtitution, need not be inſiſted on, at leaſt if we believe their own repeated declarations. Paine, and ſome others, clearly expreſſed themſelves on this head: the Doctor was more cautious while in England, but, ſafely arrived in his "aſylum," he has been a little more undiſguiſed. He ſays, the troubles in Europe are the natural offſpring of the "*forms of Government*" that exiſt there; and that the abuſes ſpring from the "*artificial diſtinctions in ſociety*." P. 26.

Our American then ſhows how fully the horrors of France were foreſeen by multitudes here, and reduces the Doctor to the following awkward dilemma; too ſtrongly expreſſed, yet not eaſy to be altogether eluded.

"Either he foreſaw the conſequences of the French Revolution, or he did not foreſee them. If he did not, he muſt confeſs that his penetration was far inferior to that of his antagoniſts, and even to that of the multitude of his countrymen; for they all foreſaw them. If he did foreſee them, he ought to bluſh at being called the "friend of human happineſs;" for, to foreſee ſuch dreadful calamities, and to form a deliberate plan for bringing them upon his country, he muſt have a diſpoſition, truly diabolical. If he did not foreſee them, he muſt have an underſtanding little ſuperior to that of an ideot: If he did, he muſt have the heart of a Marat. Let him chooſe." P. 35.

That

That he either foreſaw, or approves, our author thinks ſufficiently clear from his ſending his ſon to become a French citizen in the midſt of the maſſacres. With one or two more extracts, though many well deſerve to be taken, we ſhall finiſh our account of this tract. Our author thus illuſtrates the right of the people of England to reject French liberty if they thought proper; a right which we hope they will always have the ſpirit to vindicate, even if their *maſſes* of banditti were actually landed on our ſhores.

"Even ſuppoſe his intended plan of improvement had been the beſt in the world inſtead of the worſt: The people of England had certainly a right to reject it. He claims, as an indubitable right, the right of thinking for *others*, and yet he will not permit the people of England to think for *themſelves*. Paine ſays, "What a whole nation *wills* it has a right *to do*." Conſequently, what a whole nation does *not will* it has a right *not to do*. Rouſſeau ſays, "The majority of a people has a right to *force* the reſt to be *free*;" but even the "inſane Socrates of the National Aſſembly" has never, in all his abſurd reveries, had the folly to pretend, that a club of diſſenting malecontents has a right to *force* a whole nation to be *free*. If the Engliſh choſe to remain ſlaves, bigots, and idolaters, as the Doctor calls them, that was no buſineſs of his; He had nothing to do with them. He ſhould have let them alone; and perhaps, in due time, the abuſes of their Government would have come to that "*natural termination*," which he truſts "will guard againſt all future abuſes." But no, ſaid the Doctor, I will reform you—I will enlighten you—I will make you free. You ſhall not, ſay the people. But I will! ſays the Doctor. By ——, ſay the People, you ſhall not! "*And when Ahitophel ſaw that his counſel was not followed, he ſaddled his aſs, and aroſe, and got him home to his houſe, to his city, and put his houſehold in order, and hanged himſelf, and died, and was buried in the ſepulchre of his father.*" P. 56.

Our laſt ſpecimen ſhall be the fable of the POT-SHOP, which is happily deviſed, and happily expreſſed. It is ſtrongly in the ſtyle of Swift.

THE POT-SHOP, A FABLE.

"In a Pot-ſhop that was well ſtocked with ware of all ſorts, a diſcontented ill-formed pitcher unluckily bore the ſway. One day, after the mortifying neglect of ſeveral cuſtomers, "Gentlemen," ſaid he, addreſſing himſelf to his brown brethren in general, "Gentlemen, with your permiſſion, we are a ſet of tame tools, without ambition, without courage. Condemned to the vileſt uſes, we ſuffer all without murmuring. Let us dare to declare ourſelves, and we ſhall ſoon ſee the difference. That ſuperb ewer, which, like us, is but earth; thoſe gilded jars, vaſes, china, and in ſhort all thoſe elegant nonſenſes, whoſe colours and beauty have neither weight nor ſolidity, muſt yield to our ſtrength, and give place to our ſuperior merit."

"This

"This civic harangue was received with peals of applauſe, and the pitcher (choſen Preſident) became the organ of the Aſſembly. Some, however, more moderate than the reſt, attempted to calm the minds of the multitude. But all thoſe which are called jordans or chamber pots, were become intractable. Eager to vie with the bowls and cups, they were impatient almoſt to madneſs to quit their obſcure abodes, and to ſhine upon the table, kiſs the lip, and ornament the cupboard.

"In vain did a wiſe water-jug (ſome ſay it was a platter) make them a long and ſerious diſcourſe upon the peacefulneſs of their vocation; "Thoſe," ſays he, "who are deſtined to great employments are rarely the moſt happy. We are all of the ſame clay, 'tis true, but he who made us, formed us for different functions. One is for ornament, another for uſe. The poſts the leaſt important are often the moſt neceſſary. Our employments are extremely different, and ſo are our talents."

This had a wonderful effect: the moſt ſtupid began to open their ears. Perhaps it would have ſucceeded, if a greaſe-pot had not cried out with a deciſive tone; "You reaſon like an aſs; to the Devil with you, and your ſilly leſſons."

"Now the ſcale was turned again. All the horde of jordans, pans and pitchers applauded the ſuperior eloquence and reaſon of the greaſe-pot. In ſhort, they determined on the enterprize; but a diſpute aroſe who ſhould be chief: All would command, and none obey. It was then you might have heard a clutter! Pots, pans and pitchers, mugs, jugs, and jordans, all put themſelves in motion at once; and ſo quick and ſo wiſely were their operations conducted, that the whole was ſoon changed—not into china, but *rubbiſh*." P. 50.

Many are the ſtriking parts of this publication beſides what our limits would allow us to cite. The maſſacre of the priſoners at Orleans, from Dr. Moore, with the comments of our author, p. 20. His proof of the falſehood of the pretence that the league againſt France has been the cauſe of the inhuman conduct of the French to each other, p. 32.; and the accounts of, and remarks on, the Addreſſes, are all excellent; and we doubt not that the whole will be of general ſervice here, by ſhowing in what light our conteſts are viewed by the moſt intelligent perſons in America. The time will come, we hope and truſt, when to excite diſcontent and rebellion againſt governments will be univerſally conſidered as a crime too atrocious to be palliated by any ſpecioufneſs of theory. The evil of ſuch conduct is real, certain, and immediate, though in extent beyond calculation; the good precarious and uncertain, liable to be loſt by very little wickedneſs, by a very trifling intervention of thoſe paſſions without which mankind have never yet been found to exiſt.

ART.

ART. VII. *A ſhort Account of the Plague, or Malignant Fever, lately prevalent in Philadelphia: with a Statement of the Proceedings, that took place on the Subject, in different Parts of the United States, by Mathew Carey.* 8vo. pp. 92. price 1s. Philadelphia, printed. London, re-printed: Darton and Harvey, Grace-Church-Street, &c. 1794.

THIS pamphlet alſo, is of American origin, and curious, on a very different account: it deſcribes a dreadful diſorder, little inferior in malignity to the plague itſelf.—Of the ravages committed by the yellow fever in Philadelphia, in the ſummer and autumn of the laſt year, we have all heard, but the extent of the miſchief, and many curious and intereſting circumſtances attending it, are not ſo well known. As the little tract before us appears to contain a faithful narrative of all the principal facts, we ſhall lay ſuch parts of it before our readers as ſeem moſt worthy of notice. The author begins, by deſcribing the ſtate of Philadelphia, prior to the irruption of the fever. The population of Philadelphia had increaſed within a very few years, ſo conſiderably, that notwithſtanding a very great increaſe in buildings, many new houſes having been added to almoſt every ſtreet, the demand for them was ſo great, as to raiſe the rents to an extravagant height. Luxury, the uſual concomitant of proſperity, was gaining ground daily, the number of coaches, chariots, chairs, &c. ſet up by men in the middling ranks of life, was hardly credible. But the time approached, when this proſperous ſtate of affairs was to be changed, and to give way to the extremeſt diſtreſs and miſery. The yellow fever made its firſt appearance at the latter end of July. A child of Dr. Hodges, probably, the writer ſays, the firſt victim, was taken ill the 27th of July, and died the 7th of Auguſt. But the progreſs of the diſeaſe ſoon became much more rapid, and it deſtroyed the patients frequently in two or three days, and ſometimes in leſs than twenty-four hours.—On the origin of the diſeaſe, there appears to have been a variety of opinions, ſome attribute it to a cargo of decayed coffee, with other putrid vegetable and animal matter, which lay for a long time on one of the wharfs; others thought it was occaſioned by the unuſual heat and duration of the ſummer. Others, that it was brought by the crew of a veſſel from Martinico, or by the Sans Culottes privateer, and that the extreme heat of the weather exalted its malignity, and rendered the people more ſuſceptible of infection,

infection. To this opinion, the greater part of the inhabitants, our author ſays, were moſt inclined.

Many perſons had died before the diſeaſe was known to be contagious, or at the leaſt, before any precautions were taken to prevent its ſpreading. On the 22d of Auguſt, the mayor of Philadelphia, directed the ſcavengers to remove all filth and offenſive ſubſtances from the ſtreets and wharfs. On the 26th the college of phyſicians met, and after conſidering the nature of the diſeaſe, publiſhed an addreſs to the citizens, recommending them to avoid all promiſcuous intercourſe with the ſick; to place marks on the doors and windows, where they were; to pay great attention to cleanlineſs; to put a ſtop to tolling the bells, which now went almoſt inceſſantly, and by depreſſing the ſpirits of the people, probably contributed towards increaſing the malady; and to bury the dead privately. They alſo adviſed a large houſe to be taken, without the city, as an hoſpital for the ſick. The panic now became general. Vaſt numbers of the inhabitants left the city, and there was an almoſt total ſtop put to trade of every kind, except for proviſions, and what immediate exigence required. Of thoſe who remained, many confined themſelves to their houſes, and avoided all intercourſe with their neighbours. Thoſe who went abroad, walked in the middle of the ſtreet, to avoid infection from the houſes where the ſick and dead lay. The old cuſtom of ſhaking hands, fell into ſuch general diſuſe, that many were affronted at even the offer of the hand. A perſon with a piece of crape, or any appearance of mourning, was ſhunned like a viper, and many valued themſelves on the ſkill and addreſs with which they got to the windward of every perſon they met. "It is probable," the writer ſays, "that London, at the laſt ſtage of the plague, did not exhibit ſtronger marks of terror, than were to be ſeen in Philadelphia, from the 24th of Auguſt, to the end of September.

From the late ſhocking ſcenes that have paſſed in France, we have had an opertunity of ſeeing what atrocious and flagitious crimes the extreme of ſelf-love, or that paſſion which prompts men to ſeek their own gratification, or ſecure their own ſafety, as their ſole object, drives them to commit, when let looſe from the controul of wiſe and ſalutary laws. We ſhall here ſee inſtances of the operation of the ſame paſſion, leading to acts, although not of equal atrocity, yet ſtamped with ſuch marks of cruelty, as nothing but the prevailing terror, which ſeemed for a time to have deprived the majority of the inhabitants of all power of reaſon and reflection, can excuſe or palliate.

"While

"While affairs were in this deplorable ſtate, and people at the loweſt ebb of deſpair, it is aſtoniſhing what frightful ſcenes were acted, which ſeemed to indicate a total diſſolution of the bonds of ſociety even in the neareſt and deareſt connexions. Husbands were ſeen deſerting their wives, (with whom they had long been happily united) in their laſt agonies. Wives unfeelingly deſerting their huſbands, parents forſaking their children, children ungratefully flying from their parents, maſters hurrying their old and faithful ſervants to the hoſpital, on their being attacked with the ſlighteſt fever. At a time when like Tartarus, the hoſpital was open to every viſitant, but never returned any, by which means, many perſons periſhed, who probably would not have had the fever; and ſervants abandoning tender and humane maſters, who only wanted a little care, to reſtore them to health and uſefulneſs. Theſe ſcenes, the writer adds, were exhibited in every quarter of the city."

This deſcription, however, muſt not be conſidered as including the whole of the community. A great number of the inhabitants, exerted their endeavours to check the progreſs of the fever; from among theſe, a committee of twenty-ſix perſons were choſen, on the 14th of September, to manage the concerns of the ſick, direct the funerals, &c. Money was liberally ſubſcribed, not only by the reſidents, and by the corporation, but by thoſe who had left the city, and by ſeveral of the neighbouring ſtates. Order and regularity were by degrees reſtored, and many individuals performed acts of benevolence and heroiſm, that did honour to human nature —In the mean while the diſeaſe gained ground daily, and the mortality increaſed, until it reached, by the middle of October, to about one hundred and twenty in a day. From this time it gradually ſubſided. On the 24th of October, the number of deaths were under forty. On the 30th, at which time the weather became much cooler, ſixteen only died. And on the 9th of November, the laſt day marked in the regiſter, ſix perſons only died. The population of Philadelphia this writer eſtimates at about 47000 perſons, 17000 are ſuppoſed to have left the city, during the continuance of the fever. Of thoſe who remained more than 4000, or about a ſeventh part, fell a ſacrifice to the diſeaſe. Among theſe were ten phyſicians, and a number not named of medical ſtudents, nine clergymen and preachers. Seven other clergymen were ſeized with the diſeaſe, but recovered. Of perſons more or leſs prone to receive the contagion, it was obſerved, that the mortality was not nearly ſo great among the women, as among the men; nor among the old and infirm, as among the middle aged and robuſt. Of the voluptuaries and hard drinkers, few that were attacked eſcaped. The mortality was much greater in alleys and confined

ſtreets,

ſtreets, and ſmall cloſe houſes, than in large ſtreets, and in houſes that were more open to ventilation. The French, reſiding in Philadelphia, were more than any other claſs of people, exempt from the fever. This was attributed to their uſing a lighter diet than the inhabitants. "The French eat, it was obſerved, in a letter publiſhed in the Fœderal Gazette, leſs meat, and more ſoup than the Americans, they drink no brandy, or other ſpirits, and no ſtrong wines, they dilute even their beer with water, and uſe neither black nor green teas; they eat vegetables and fruit, and light ſoup is perpetually and invariably the principal part of their diet." Among the great variety of objects, that demanded the attention of the committee, was the care of a vaſt number of infants, whoſe parents had died of the fever, and who, but for their exertions, would probably have all periſhed; and that of diſtributing aliment to the poor, who from the entire ſtagnation of trade, were almoſt all deſtitute of employments. The Logarian library, and additional buildings, were taken for the children; one hundred and ſixty of whom fell under the care of the committee. Eighty three of theſe, remained in the houſes, when the diſeaſe ſubſided: forty were with private nurſes, thirty had been reſtored to their parents, and ſeven had died. Of the labouring poor, twelve hundred families, about four thouſand perſons, received from the committee a weekly allowance for their ſubſiſtance. Of the benevolent perſons who formed the committee, it is with pleaſure we learn, that four only fell victims to the diſeaſe. This conſideration, will be ſufficient to encourage other volunteers (if ever the country ſhould be again viſited with ſo dreadful a ſcourge) to enter early and ſtrenuouſly upon ſo ſalutary and neceſſary an office. Nor can we doubt, that if this wiſe meaſure had been adopted in the beginning, before the diſeaſe had inſinuated itſelf through every part of the city, much of the mortality might have been prevented. With the view therefore, of diſſeminating and making as much known as poſſible, the utility of the labours of the committee, we recommend this little tract to general notice. Should the plague, or any other malignant diſorder, be permitted to viſit this country, our only chance for mitigating the evil would be to be prepared with ſuch precautions as medical knowledge, and public experience, have found uſeful on ſimilar occaſions. This proviſion has been wiſely made for us by Dr. Ruſſel, in his excellent book on the Plague; and we think that even Legiſlative precautions taken on theſe ſubjects, before the neceſſity ſhould ariſe, would be a proof of public wiſdom.

ART. VIII, *Britiſh Synonymy; or an Attempt at regulating the Choice of Words in familiar Converſation, inſcribed with Sentiments of Gratitude and reſpect, to ſuch of her Foreign Friends as have made Engliſh Literature their peculiar Study. By Heſter Lynch Piozzi,* in 2 Volumes. 8vo. 12s. Robinſons, 1794.

TO a book ſo modeſtly announced, and ſo modeſtly prefaced as this is, by a lady, it would be very wrong to bring the ſolemnity of a metaphyſic brow, and to ſtrain her definitions on the rack of logic, to diſcover whether they are as acutely philoſophical as thoſe of the Abbé Girard. On the other hand, we ſhall not think it any high ſtrain of compliment to prefer Mrs. Piozzi's work to an anonymous publication on the ſame ſubject, publiſhed in 1766, by Dodſley, in two ſmall volumes. This work it is probable our preſent author may not have ſeen, as it never acquired much celebrity; at leaſt ſhe makes no mention of it. The firſt article, conſiſting of ſix words in the former work, and of ſeven in Mrs. Piozzi's, which are the ſame, excepting the one that is added, ſeems to afford a proof of ſomething more than accidental coincidence. But the proof is not deciſive, becauſe the alphabetical order may account for it; and the palm of propriety is clearly on the ſide of the lady, as the anonymous grammarian begins with two definitions, both of which are falſe. "The words *abandon* and *leave*," he ſays, "imply involuntary acts; the words *forſake*, *relinquiſh*, and *deſert*, thoſe that are voluntary." This is evidently a diſtinction without foundation, ſuch is alſo the next, "to *abandon* is more applicable to things; *leave* to perſons, &c."* Do we not talk of a man *abandoning* his children, and *leaving* his *houſe?*—The former work being of this nature, we ſhall not think it worth while to enquire after coincidences, or to weigh comparative merits, but ſhall conſider Mrs. Piozzi by herſelf, as an original writer.

Our fair critic calls her book, "a work intended chiefly for a parlour window;" which we think it but juſtice to interpret thus, that ſhe has aſpired to make it rather entertaining than profound, rather convenient for colloquial reference, than a

* Theſe diſtinctions are taken from Girard. See Tom. 1, No. 336, but however juſt they may be, when applied to the French words *abandonner* and *delaiſſer*, they will not bear tranſfering into Engliſh.

grave

grave and philoſophical production, directed to the metaphyſical refinement and improvement of our language. In this light, therefore, we ſhall conſider it, and ſhall very eaſily prove to our readers that the author's intention, in this reſpect, has not been fruſtrated, and that it is in truth a very entertaining book.

Under the words *amiable*, &c. to illuſtrate *faſcinating*, Mrs. P. inſerts an elegant Italian ballad, of which ſhe gives the following tranſlation, probably her own.

In that roguiſh face one ſees
All her ſex's witcheries;
Playful ſweetneſs, cold diſdain,
Every thing to turn one's brain.

Sparkling from expreſſive eyes,
Heaving in affected ſighs,
Sure deſtruction ſtill we find,
Still we loſe our peace of mind.

Touch'd by her half-trembling hand,
Can the coldeſt heart withſtand?
While we dread the ſtarting tear,
And the tender accents hear.

Numberleſs are ſure the ways
That ſhe *faſcinates* our gaze;
Magic arts her pow'r improve,
Witcheries that wait on love." vol. i. p. 26.

The imitation however, falls ſhort of the original, as the author herſelf ſeems conſcious. The "Non ſi ſa che diavol ſia," could hardly be made elegant in Engliſh, and there is a ſimplicity in

Quegli occhietti coſi vaghi
Ve le giuro ſon due maghi,

which is perhaps inimitable. The two laſt lines however, are happy, and particularly the "Witcheries that wait on Love."

Mrs. Piozzi, does not always confine herſelf to the definition and diſtinction of her ſynonyms, but ſometimes, led by a word which ſuggeſts ſome intereſting topic, runs out into a kind of diſſertation. Inſtances of this kind may be found at p. 38. vol. 1. under the word *Book*, and at 95, under Clergy, &c. the concluſion of the latter deſerves notice.

"That the Romiſh church may be, as all human inſtitutions are, in ſome degree and in ſome points erroneous, can afford no excuſe to its deſtroyers; they diſpute no dogma, they underſtand not the nature

of any fault in its opinions; they ſeize a helpleſs prey as does the vulture, without conſidering whether the bird is, as the fanciers call it, of *the true feather*:—ſufficient temptation is to them its glowing plumage and delicious flavour; nor can its conſecration to ſacred uſe preſerve it from violation—

Peaſants tread
Upon the necks of nobles: low are laid
The reverend *croſier* and the holy *mitre*,
And deſolation covers all their land.

"Far from our happy iſland may Heaven avert ſuch crimes and ſuch calamities! and may we, by our tenderneſs towards our Chriſtian brethren, the ſuffering CLERGY of a neighbouring kingdom, ſhow ourſelves in ſome meaſure deſerving the honour of contributing to reſtore their Church to order, and maintain our own!" ib. p. 99.

The following article is amuſing.

"TO CRY, TO EXCLAIM,

"Are pretty near ſynonymous in ſome ſenſes certainly; but if a foreigner, ſpeaking of the London *cries*, called them the *exclamations* of the City, all would laugh. 'Tis very ſtrange meantime, and to me very unaccountable, that the ſtreets' cries ſhould reſemble each other in all great towns—but ſure I am that *Spaz-camin*, with a canting drawl at the end, ſounds at Milan like our *Sweep, ſweep*, exactly; and the *Garçon Limonadier* at Paris makes a pert noiſe like our orange-girls in the pit of Covent Garden, that ſounds preciſely ſimilar. I was walking one day with my own maid in an Italian capital, and turned ſhort on hearing ſounds like thoſe uttered by a London tinker—the man who followed us cried *Caſſerol, Caſſerol d'accomodar*—to the tune of his own braſs kettle, juſt as ours do: and I believe that in a little time, many cities will be more famous for the muſic and frequency of their cries than London; becauſe ſhops there, increaſing daily, nay hourly, take all neceſſity of hawkers quite away—excepting perhaps juſt about the ſuburbs and new-built houſes, where likewiſe ſhops are everlaſtingly breaking forth, and afford people better appearance of choice than can be eaſily carried about by thoſe who *cry* them." P. 121.

In p. 138, our author ſays, that ſhe has enquired in vain for Hay's Eſſay on Deformity, it will therefore be friendly to her, and not unuſeful perhaps to others, to mention that it is extant, with ſeveral other pieces of acknowledged merit, in two volumes of fugitive pieces publiſhed by Dodſley, in 1761.*

The following ſtory, told as an inſtance of Italian drollery, p. 164, is too lively to be overlooked; but is not new in Engliſh.

* Since this article was written, a handſome edition of all Mr. Hay's works, in two vols. 4to. has been iſſued from the preſs of Mr. J. Nichols.

"A noble

"A noble Florentine had ordered a crane for dinner; but his cook's ſweetheart coming in hungry, he cut off a leg for *her*, and ſent the bird to table with but one: his maſter in a paſſion called him up, and aſked him if cranes had but one leg? No, ſir, replied the fellow with great preſence of mind, and your excellency never ſaw thoſe animals with two. Did I never indeed? ſaid my lord, ſtill more provoked—order the carriage to the door directly.—The open chaiſe was brought, and the cook put into it by his maſter's direction; who ſeizing the reins, drove him to the neighbouring lake three miles from the palace, where ſtood numbers of cranes by the water-ſide, as is their cuſtom, upon one leg, with the other drawn up under their wing. Now look, ſir, ſaid the cunning fellow—they are all ſo, you may perceive; not one of them has more than one leg. You are impudent enough, replies the nobleman, we will ſee preſently if they are all lame: and ſuddenly crying *Hoo, boo*, away ſcampered the birds on as many limbs as they could muſter.—Oh! but, my lord, returns the droll cook comically, this is not fair:—you never cried *Hoo boo* to the crane upon our diſh, or who knows but he might have produced two legs as well as theſe?" P. 164.

Under the words *laviſh*, &c. Mrs. Piozzi, gives a remarkable ſtory of Cuzzona, (Cuzzoni we believe is the real name) the opera ſinger, and concludes with Dr. Johnſon's moſt admirable Poetical remonſtrance, to a young heir juſt coming of age. She ſays, "I believe they were never yet printed," yet, we feel certain that we have ſeen them in print before; though we cannot recollect where. They are well worthy of a place in our pages.

"Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleaſure, pomp and plenty,
Great —— ——, are now your own.

Looſen'd from the minor's tether,
Free to mortgage or to ſell,
Wild as wind, and light as feather,
Bid the ſons of thrift farewell.

Call the Betſeys, Kates and Jennies,
All the names that baniſh care;
LAVISH of your grandfire's guineas,
Shew the ſpirit of an heir.

All that prey on vice or folly
Joy to ſee their quarry fly;
There the gameſter light and jolly,
There the lender grave and ſly.

Wealth, my lad, was made to wander.
Let it wander as it will;
Call the jockey, call the pander,
Bid them come and take their fill.

When the bonny blade carouſes,
Pockets full, and ſpirits high—
What are acres? what are houſes?
Only dirt, or wet or dry.

Should the guardian, friend, or mother
Tell the woes of wilful waſte;
Scorn their counſel, ſcorn their pother—
You can hang or drown at laſt." P. 359.

We ſeem to have given ſufficient ſpecimens of this various and amuſing work. Faults, we could find, were we ſo diſpoſed, but not enough to counterbalance the ingenuity and other merits of the book, nor indeed of any great weight or moment. Some expreſſions Mrs. Piozzi condemns as low, which yet are uſed by the beſt ſpeakers; and in one or two inſtances, ſhe introduces words which ſeem to want authority. A *cluteh* of chickens may be good technical language in a farm yard, (vol. 1. p. 80.) but in all other places would be unintelligible. If *exergue* has become a *converſation* word, except among medalliſts, (vol. 2. p. 217) it can be only among the *bas bleus*, for it has not reached other ſocieties; and in her account of this word, had the learned lady attended to its derivation "ἐξ ἔργου", out of the work, ſhe could not have fallen into ſuch a miſtake, as to ſay that I. N. R. I. on the croſs, S. P. Q. R. on the Roman Banners, &c. were exergues. Exergue refers to a medal or ſeal, and to theſe alone, and is that part of the work which belongs not to the general device, but is put in ſome corner, or under a line, to denote the author, or for ſome collateral purpoſe. It is not wonderful that in a production of ſuch variety, wherein the author has apparently put little reſtraint on the wanderings of her pen, a few ſuch errors ſhould be diſcoverable. The book is undoubtedly entertaining, and may alſo be found uſeful, not only to foreigners, to whom it is particularly addreſſed, but even to Engliſh readers; whom, if it induces them to think on the diſtinctions of words, and claſs their ideas on ſuch ſubjects, it will in very many inſtances improve.

ART. IX. *Polyænus' Stratagems of War, Tranſlated from the Original Greek, by R. Shepherd. F. R. S.* 4to. 366. pp. 16s. G. Nicol. 1793.

POLYÆNUS is ſo agreeable an author that we have often thought it extraordinary that his ſtratagems ſhould not be more familiarly known. The taſk of tranſlating his words

into Engliſh muſt have been attended with conſiderable difficulty, for it abounds in corrupt paſſages. Nevertheleſs the undertaking was certainly laudable, as the very intereſting anecdotes and facts which are to be found in this writer, form an important link in the chain of ancient hiſtory, and tend to elucidate the mythological fables, as well as the domeſtic manners of Greece.

This is the firſt appearance of Polyænus in Engliſh, and as the German of Mr. Kind is not acceſſible to readers in general in this country, and the French of Lobineau, though much approved in France, has hardly made its way here, Mr. Shepherd ſhould perhaps have entered a little more at large into the circumſtances and merits of his author.

We ſhall ſufficiently diſcharge our duty to the tranſlator and our readers by introducing a few ſpecimens of the work, which, as it conſiſts of a number of miſcellaneous and unconnected anecdotes, cannot be ſuppoſed to require much of didactic obſervation, or critical analyſis.

"Whilſt Iſtiæus the Mileſian, reſided at the court of King Darius, in Perſia, he formed a deſign of engaging the Ionians to revolt; but was at a *loſs how ſafely* to tranſmit a letter, the ways being every where poſſeſſed by the King's guard. Shaving the head of a confidential ſervant, in inciſions on it he thus briefly wrote: "Iſtiæus to Ariſtagoras, ſolicit the revolt of Ionia." And as ſoon as his hair was grown again he diſpatched him to Ariſtagoras. By this means he paſſed the guards unſuſpected; and, *after bathing in the ſea*, ordered himſelf to be ſhaved, and then ſhewed Ariſtagoras the marks: which, when he had read, he proſecuted the deſign, and effected the revolt of Ionia." P. 22.

The tranſlation of this ſtratagem is by no means performed with a ſufficient regard to accuracy. In Engliſh it is uſual to write the name of this perſonage Hiſtiæus, on account of the aſpirate, but this is of leſs importance. The tranſlator ſays "*was at a loſs how ſafely* to tranſmit a letter," the original is γραμματα πεμπειν ου θαρρων not daring to ſend a letter.—Ariſtagoras is once printed Ariſtagorus, an evident miſtake of the printer; but ſurely the error which follows is hardly to be excuſed.—"After bathing in the ſea" is nonſenſe, the original is καταβας επι θαλασσαν the meaning of which is, "going down to the ſea," that is going to the ſea coaſt of Ionia, where Ariſtagoras was. Herodotus ſays, Hiſtiæus ſent the man to Miletus, which is equivalent, Miletus being a ſea-port. We have examined, among other parts, the account of Alcibiades, p. 36, and find it well executed.

The following chapter is entertaining;

"Lachares, after Athens was taken by Demetrius, in the habit of a ſlave, with his face blacked, and on his arm a baſket of money covered with dung, ſlipped out through a little gate; and mounting his horſe,

horſe, with all poſſible expedition endeavoured to make his eſcape. But a party of Tarentine horſe being diſpatched after him; when cloſe at his heels, Lachares ſcattered the golden Darius's on the road. The men diſmounted, to pick up the money: and the purſuit by that means interrupted gave Lachares time to make his eſcape into Bœotia.

2. When Thebes was taken, Lachares hid himſelf in the common ſewers: and after remaining there three or four days, he ventured out in the night, got ſafe to Delphos, and from thence to Lyſimachus.

3. When the enemy had made themſelves maſters of Seſtos, Lachares concealed himſelf ſome days in a pit: having with him juſt proviſion enough to ſupport nature. It fortunately happened, that a woman's burial paſſed cloſe by; when throwing a woman's gown round him, with a black veil on his head, he mixed among the mourners and thus eſcaped out of the gates, and ſafely reached Lyſimachia." P. 100.

There is good authority for calling the gold coined by Darius, Darics, not Dariuſes: and we perſevere in preferring Delphi to Delphos: as we truſt moſt Scholars will.

2, "Leptines, ſailing from Lacedæmon, touched at Tarentum and there landed with ſome of his crew. The Tarentines offered no violence to any of the ſailors, as being Lacedæmonians; but enquired for Leptines, in order to apprehend him. When, throwing off his robe, taking his utenſils in his hand, and ſome wood upon his ſhoulders, he got on board his ſhip again; and ſlipping his anchor, put off to ſea. His ſailors ſwam to him; whom when he had received on board, he directed his courſe to Syracuſe, and joined Dionyſius." P. 201.

We were for ſome time perplexed about the meaning of the expreſſion "taking his utenſils in his hand," we turned to the original and found τα αυτα σκευη. The paſſage is doubtleſs corrupt, but it will admit of a very eaſy and obvious emendation; for τα αυτα σκευη read ταυτα σκευη, which may be interpreted a ſailor's habiliments, and all is right.

The tranſlator certainly deſerves commendation for his performance, but we think a more extenſive circulation would have been procured by publiſhing the work in octavo: in which form, beſides having other conveniences, it might have been introduced as a proper book for ſchools, as it may certainly be read, with conſiderable advantage, by boys not ſufficiently advanced in their education to undertake the original Greek.

Art. X. *Andrews's Hiſtory of Great Britain.*

(Concluded from Page 423.)

A Few more ſpecimens will ſuffice to convince our readers that the commendations we beſtowed upon this work

were

were not miſplaced. The ſhort biographical notices of our author frequently contain much information, and ſuch as is not generally known.

"In 1109, Anſelm, Archbiſhop of Canterbury, expired, about the 66th year of his age. The fame of his auſterity of manners had occaſioned his being invited from his abbey at Caen, to viſit England and quiet the conſcience of Hugh Lupus, the potent and tremendous Earl of Cheſter. His great reputation obliged the Second William to offer him the primacy, which he, contrary to the King's hopes, after a long heſitation, accepted, and became thenceforward, a rankling thorn in the ſides of royalty. The married clergy he not only drove from their monaſteries, but from their other eccleſiaſtical benefices; yet this harſh conduct ſeems in Anſelm to have proceeded from miſtaken ideas of propriety, rather than from natural inhumanity, as his fame was generally upright. Paſchal II allotted to him, as Primate of England, at all general councils, a ſeat at the Pope's right foot, ſaying, "Includamus hunc in orbe noſtro, tanquam alterius orbis papam." *Godwin.*

"One anecdote of this Archbiſhop proves that the arts were beginning at this time to raiſe their drooping heads. On his return from Rome, knowing that he was way-laid by a banditti, he diſguiſed himſelf to eſcape them. They were aware of this, and ſent an excellent artiſt to Rome, who took his portrait ſo exactly, that the Prelate, who found that he ſhould be known in any dreſs whatever, was obliged to wander out of his road to ſave himſelf." P. 229. *W. Malm. de Geſt. Pont.*

The following ſtories are ſuch as frequently occur in our early hiſtories, and ſerve to amuſe the reader, though not to inform the ſtudent of Natural Hiſtory. They ſeem to be the offspring of fiction adopted by credulity.

"Somewhere near this period it is, that Ralph de Goggeſhal affirms a man-fiſh to have been taken near Orford in Suffolk. As it had a human face and beard, it was preſumed that it could ſpeak, and many tortures were applied to the poor animal to overcome its ſilence, but in vain. With equal diſcernment, but leſs inhumanity, its captors took it to church, where, as might naturally be expected, 'it ſhewed no ſigns of devotion.' The diet which this tormented creature uſed was fiſh, out of which it had previouſly ſqueezed the moiſture with its hands. One day, being neglected by its keepers, this 'luſus naturæ' found its way to the ſea, and was heard of no more. Bartholomew de Glanville was Conſtable of Orford Caſtle when this event is ſaid to have happened.

"The tale told by William Neubrigienſis concerning two little boys of a green hue, and formed ſomewhat like the ſatyrs of antiquity, is too fooliſh to relate. According to this good monk, they found their way from the Antipodes to Wulpit in Suffolk, where, ſuddenly emerging from a cavern, they affrighted the inhabitants, and told them tales of a Chriſtian country in India, called St. Martin's Land." P. 229.

The enſuing tale is intereſting.

"An

" An event, recorded at this period of the French annals, marks the ferocious character of the 12th century.

" Thomas, Baron D'Omart, had married Adela, the beautiful daughter of the Comte de Ponthieu. In conducting her to his caſtle (his ſervants lagging behind), the Baron and his lady were ſurrounded by eight of the high-born and titled plunderers, with which France was then infeſted. D'Omart made a gallant reſiſtance; but, being overpowered by numbers, he was ſeized, ſtript, and bound to a tree; while the ſhrieks and ſtruggles of Adela were in vain exerted to ſave her from repeated diſhonour. At length, the Baron's domeſtics approaching, the unhappy pair were cloathed, and eſcorted back to the caſtle of the Comte de Ponthieu, near Abbeville. That ſavage parent heard the fatal ſtory without apparent emotion, but harboured in his mind the moſt atrocious of deſigns. A few days after, he found an opportunity to ſurprize (at a diſtance from her huſband) his unfortunate, but guiltleſs daughter. A large barrel had been prepared, which, when the fair Adela had been obliged to enter it, was cloſed up and launched into the ocean, in ſight of the inhuman father. Providentially the barrel, having caught the attention of a fiſherman, was hoiſted into a veſſel, and opened in time to ſave the life of Adela, who was ſoon reſtored to her afflicted huſband. Theſe real facts have been the foundation of more than one romance." P. 230.

Delaure.

Theſe alſo are curious:

" Somewhere between 1143 and 1148 died William of Malmeſbury, to which abbey he acted as librarian. Few hiſtorians have been ſo highly and ſo deſervedly praiſed as this modeſt friar, whoſe humble ſentiments of his own merit deſerve to be recorded: 'I preſume not to expect the applauſe of my contemporaries. But I hope, that when favour and malevolence are no more, I ſhall receive from impartial poſterity the character of an induſtrious, though not an eloquent, hiſtoriographer.' This writer bears ſtrong teſtimony to the exiſtence of Engliſh wines. 'This vale (ſays the honeſt monk, ſpeaking of the vale of Gloceſter, where he had chiefly ſpent his days) is more abundant in vineyards than any other part of England; and they produce great quantities of ſweet, well-taſted grapes. Their wine is by no means unpleaſantly tart to the taſte, but is hardly inferior in flavour to that of France." P. 230. *De Pont. Ang.*

" In 1166 died Ailred, abbot of Reveſby. He had been bred at the court of David King of Scotland. After his return to England, his learning and genius would have raiſed him to the firſt dignities in the church, but he modeſtly declined them. He wrote an Hiſtory of England, and ſome religious tracts. *X. Scriptores, &c.*

Leland believes Ailred to have been a Scot by birth; and ſays that he had ſeen his tomb ornamented with gold and ſilver.

" By what this reverend author writes (as tranſlated by Mackenzie) in his account of Scots writers) it ſhould ſeem that church-muſic was, in his time, a faſhionable amuſement, and in a very flouriſhing ſtate.—'Since all types and figures are now ceaſed, why ſo many organs and cymbals in our churches? Why, I ſay, that terrible blowing of bellows, which rather imitates the frightſomeneſs of thunder, than the ſweet harmony of the voice?' The Abbot then criticizes on the vocal

cal performers. ' One' (he proceeds) ' reſtrains his breath, another breaks his breath, and a third unaccountably dilates his voice. And ſometimes (which I am aſhamed to ſay) they fall a quivering like the neighing of horſes. At other times they ſhall appear like perſons in the agonies of death. Their eyes roll; their ſhoulders are moved upwards and downwards; and their fingers dance to every note.'— Surely the pious abbot had a *pre-viſion* of an amateur at an opera!"— P. 231.

Mr. Andrews is often happy in his imitations of the monkiſh verſifiers whom he quotes. The following inſtance may ſerve as a proof*:

" This æra alſo boaſted the Anacreon of England, Walter Mapes, the jovial and witty Archdeacon of Oxford, and Chaplain to Henry II. His verſes were harmonious and ſatyrical. He ſupported the cauſe of the married clergy againſt Pope Innocent. And his whimſical apology contains (among many others equally humorous) the following verſes, which hint at the former irregularities of that haughty pontiff;

" Priſciani regulus penitus caſſatur,
Sacerdos per hic et hæc olim declinatur;
Sed per hic ſolum modo nunc articulatur,
Cum per noſtrum præſulem hæc amoveatur.

Non eſt Innocentius, imò nocens vere,
Qui quod facto docuit, ſtudet abolere;
Et quod olim juvenis voluit habere
Modo, vetus pontifex, ſtudet abolere.

Nonne de militibus, milites procedunt?
Et reges a regibus, qui ſibi ſuccedunt?
Per locum à ſimili omnes jura lædunt
Clericos qui gignere, crimen eſſe credunt.

IMITATED.

Priſcian's head to break 'tis ſaid
It is your intention,
Hic and *hæc* he bids us take
To the prieſt's declenſion.
One of theſe you harſhly ſeize,
And rob us of our treaſure,
Hic alone, for *hæc* muſt moan,
'Tis our Pontiff's pleaſure.

* Some of the verſions are ſigned P. denoting the friend of Mr. Andrews, Mr. Pye, the worthy Poet Laureat.

Inconſiſtent

Inconſiſtent Innocent!
 Ill that name thou claimeſt,
Who, when young, didſt joy among
 What, grown old, thou blameſt.
Shame await thy grizzly pate!
 And thy heart ſo rotten!
Wanton toys and youthful joys
 Haſt thou quite forgotten?

Sons of war, all ſimilar
 From ſoldiers, ſee, deſcending,
From each king, ſee princes ſpring,
 Races elſe were ending.
Mourn we then for holy men,
 Woeful their diſgrace is,
They alone—muſt furniſh none
 To ſupply their places." P. 232.

The author's account of the famous Giraldus Cambrenſis, is highly entertaining.

"In 1202 or 3, Gerald Barry (better known as Giraldus Cambrenſis) forſook the world and lived in retirement till his death, the æra of which is not known. He was born in 1146, and had ſtudied with honour at the Univerſity of Paris. Returning to England in 1172, he was put in poſſeſſion of ſeveral benefices, one of which (that of Brechin) he ſays he obtained by convicting the old incumbent of keeping a concubine. He was a favourite of church and of court; was a joint preacher of a cruſade with the Archbiſhop of Canterbury, and was (as he affirms) inſerted by Richard Cœur de Lion in his commiſſion for the Guardianſhip of England.

"Gerald was a moſt entertaining writer, but very credulous and moſt intolerably conceited. He expatiates on the exquiſite delight which he gave at Oxford in publicly reading his books three days ſucceſſively. Firſt to the poor; ſecondly, to the Doctors and men of literature, and on the third day to the ſcholars, ſoldiers, &c. 'A moſt glorious ſpectacle' (ſays the honeſt Gerald) 'which revived the ancient days of the poets.' He alſo ſpeaks of his Latin ſermons, which affected and excited to take the croſs (for the recovery of Jeruſalem) the honeſt Welchmen, who knew not a word of Latin, the language in which he had preached. He dwells with tranſport on his own princely lineage which, he avers, made Henry II. jealous of him and ſtopt his preferment. He went with Prince John to Ireland; and refuſed (as he ſays) two ſees, that he might have time to compoſe a hiſtory of the country.

"At Cheſter, he obſerved that the Counteſs Conſtance kept a herd of milch-kine, made cheeſes of their milk, and preſented three of them to his comrade the Archbiſhop of Canterbury. He adds, that he remarked an animal between an ox and a ſtag: a woman born without arms, who could ſew with her toes as well as others could with fingers; and that he heard of a litter of whelps, begotten by a monkey. How judicious and important our hiſtorian's obſervations

ſometimes

ſometimes were, may be judged from theſe extracts, yet when we have ſmiled at his foibles, we muſt allow that many curious pieces of intelligence are to be found in his work: his ſtories too are frequently intereſting though abſurd, as the following ſpecimen, perhaps, may prove. A prelate, he affirms, kept a domeſtic who uſed to entertain him beyond meaſure, by a wonderful proficiency in ſciences the moſt abſtruſe; and particularly by reciting paſſages of ſacred hiſtory perfectly new and not to be found in the Bible. One day he related with great energy the various diſtreſſes of the rebellious angels, when driven from the preſence of their incenſed Creator. 'They fled,' (ſaid the ſtory-teller) 'to the extremes of the univerſe, and hid themſelves to avoid his wrath, in the moſt unfrequented places. Some ſought the deepeſt caverns; ſome plunged into the ocean; as for me, I dived into a well.' Here the incautious narrator, conſcious of having betrayed his diabolical origin, broke off ſhort, and vaniſhed away with every ſymptom of vexation and ſhame." P. 235.

With reſpect, however, to the woman who was born without arms, and uſed the needle adroitly with her toes, we muſt not be incredulous, ſince ſuch a phænomenon now exiſts, and has been ſeen by a great part of the kingdom. We gave our readers Mr. Andrews's ſketch of the domeſtic cuſtoms of the Anglo-Saxons: they will find alſo at p. 248, a ſimilar, though a ſhorter account of our Norman anceſtors, which well deſerves their attention.

In executing the difficult and multifarious taſk of this compilation, to produce a work not liable to any objections was impoſſible; Mr. Andrews ſeems to us to have left room for very few. In one or two places his conciſe narrative ſeems rather too rapid; in a few, facts are introduced into the text which might, perhaps, with more propriety, have been placed among the notes. On the contrary, in page 389, the ſtratagem by which Rochelle was recovered from the Engliſh, is related only in a note, which ſeems to us to deſerve a place in the text. We might alſo object, here and there, to the uſe of words and phraſes as obſolete, or not ſufficiently elegant. But theſe are trifles in a work of ſuch extent; in which we are happy to have witneſſed the beginning of the author's ſucceſs, and hope, in due time, to congratulate him on its completion.

ART. XI. *The Origination of the Greek Verb, an Hypotheſis.* 8vo. 32 pp. beſides five Tables folded. 1s. 6d. Ginger. 1794.

THE inveſtigation of the origin of languages has been a favourite employment of modern grammarians; and many

very acute men having applied their talents to it, progreſs has certainly been made in ſome eſſential points. The advances of the human mind in knowledge are uſually very gradual. Several labour at once towards a certain object; and he who finally becomes a diſcoverer, generally takes only one or two ſteps beyond the reſt; who had approached ſo near to the truth, unconſciouſly, and without being able to attain it.—Hence it is that diſcoveries are frequently coincident, and the merit of them diſputed between different competitors, in diſtant ſituations. The previous knowledge had become public property, and had been obtained by the different claimants in the courſe of their ſtudies; a ſimilar rectitude of mind, accompanied by a ſimilar activity, had led them, from thoſe premiſes, to take at the ſame time the ſtep or ſteps that were ſtill wanting to complete the diſcovery. Inſtances of this will occur to every reader, according to the direction of his ſtudies, but none is more remarkable than the coincident diſcovery of the *differential calculus*, by Leibnitz, and of *fluxions* by Sir Iſaac Newton; in which caſe, though it was long diſputed which Philoſopher had robbed the other, it is certainly doing great injuſtice to ſuppoſe either of them capable of ſuch meanneſs.

In the grammatical enquiries here mentioned, Valkenaer, Kuſter, Dawes, Burges, Lennep, and more particularly Mr. Horne Tooke, as we find acknowledged by Dr. Vincent, had made a conſiderable progreſs; and if on reading this very ingenious hypotheſis of the latter, on the ſubject of the origin of the Greek verbs, or rather their inflexions, we were inclined to think that the learned author had made a diſcovery, how much more were we confirmed in that opinion when we found that the ſame, or nearly the ſame, hypotheſis had approved itſelf to the mind of ſome unknown author, at the very ſame time, in a ſituation ſo remote as that of North Britain. In June laſt the hypotheſis of Dr. V. was publiſhed, and we underſtand that it went to preſs in April. In July or Auguſt came into our hands the Second Part of Vol. XIV. of the Encyclopædia Britannica, in which, to our aſtoniſhment, under the article PHILOLOGY, we found, almoſt exactly, the hypotheſis of our learned friend Dr. V. The probability is, that both theſe works were actually in the preſs at the ſame time, conſequently, neither author could have knowledge or intimation of the production of the other. This at leaſt we can vouch in the completeſt manner, that the author of the tract before us firſt ſaw the volume above-mentioned by our communication, and that not before the month of September.

The hypotheſis of Dr. V. is, that all the inflexions of the Greek verbs are formed from one original verb ΕΩ, in the ſenſe

tenſe of *to do*, or *to exiſt*, by adding that verb to the primitive indeclinable word, ſignifying the action to be denoted. Thus γραφ—λεγ—πειθ, *write*, *ſpeak*, *perſuade*, by the addition of ω, become γραφ-ω, λεγ-ω, πειθ-ω, and may be tranſlated, *write I do*, *ſpeak I do*, *perſuade I do*. From this notion, with the aid of ſuch contractions of ſyllables, and omiſſions of letters, as are perfectly conſiſtent with the genius of the language, and in moſt inſtances are exactly analogous to ſome changes actually in uſe, he makes out the formation of the principle tenſes and their dependents, in all the voices, the verbs in -μι, σκω, &c. * ſhowing that the ſecond future, which other grammarians have been diſpoſed to omit, is only the firſt, formed by a different analogy, and omitting ſuch tenſes of the middle voice as are not diſtinguiſhed by a peculiar form and ſignification. With reſpect to this hypotheſis, we can only ſay at preſent, that there is much in it which fixes the attention, and has a ſtrong appearance of probability. The teſt of time, and the ordeal of ſubſequent enquiries, can alone eſtabliſh or ſubvert it. One difficulty ſeems principally to remain. If all verbs were thus formed from ω, how was ω formed itſelf? for the numerous changes and inflexions, even of that ſingle verb, require much contrivance to invent. To this we may anſwer, probably the invention aroſe gradually from very ſimple beginnings. Two or three tenſes of ω, perhaps, without any moods, or diſtinctions of perſons, except by pronouns actually prefixed, might be ſufficient at firſt for the uſes of the inventors. Theſe might be immediately added to the other verbal forms, all of which might therefore exiſt nearly at once, in the ſame imperfect ſtate. As ω was extended by the addition of new contrivances, ſo theſe improvements would continually be extended alſo to the other verbs; and they would all thus grow together till they reached their final perfection †. The perſons ſeem to offer the greateſt difficulty.—To contrive changes to denote perſons, without actual refe-

* Dr. Vincent's hypotheſis accounts for every form of verbs except thoſe in -ανω, and we underſtand that he has ſince diſcovered the N in thoſe verbs to be merely euphonical. Λανθανω, λαμβανω, τυγχανω, take N twice, in the beginning, as well as at the end, from λαθω, or λαθα-ω, λαβω or λαβα-ω, and τυχω or τυχα-ω. Λανθανω ſtill has λησω, and many other tenſes without the firſt ν, and ſo of the others. He has alſo found, what before he only ſuſpected, that the perfect active and perfect middle are eſſentially the ſame; only that the latter follows, the analogy of the nominal 2d future, the former that of the 1ſt future, in σω.

† If the author in the Encyclop. can derive ω and its inflexions from any foreign or native origin, he will have given the *pourquoi du pourquoi*—which Leibnitz told Queen Caroline was beyond his philoſophy.

rence

rence to certain pronouns, seems very remote from the simplicity of nature. That which the simplest analogy would lead us to expect is, that they should be formed from pronominal prefixes, or suffixes, as in Hebrew; but if this cannot be made out, we must be content to take things as they are, however contrary to expectation.

We come now to the comparison of this tract with the article in the Encyclopædia. The author of the latter makes ω, like Dr. V., the final formative of all verbs, and gives it the sense of *I am*. Dr. V. has supposed it to mean *I do*, but is not so fixed in his assertion as to deny the other sense; and is inclined to allow that μι from ω better forms *I am existing*, than *I do exist*. The unknown author confounds the present and second future (p. 539); Dr. V. shows rather that the second future fails entirely in many verbs; and this for a very plain reason, because the first and second future are actually the same word, for instance, in all verbs of the fourth conjugation, as κρυῶ, ψαλῶ, &c.

Dr. V. does not agree with this author in deriving the præterite from a foreign root הוה. This may be so, but seems to want proof. These authors do not agree with respect to the middle voice. If there be such a voice, Dr, V. allows ομαι to be the root of it. But he reserves only two tenses, not as a separate voice, but as tenses endowed with a reciprocal sense; the first future and first aorist. He discards those which are discarded also by Dawes, Villoison, and, we believe, Porson.

The formation of the passive voice in the Encyclop. seems totally inadmissible. Nothing can be more awkward than to form τιθησομαι τελεθησομαι, &c. first futures passive, from second futures middle. The same author appears also in one place to forget his own hypothesis: he says, "Whether μαι-σαι-ται, which occur so frequently as the terminations of the middle and passive voices, are fragments of some obsolete verb we will not pretend to determine." But by his own analogy he should have considered them as fragments or terminations of ω.—Again he says, "the modern present passive was formed from the ancient one, by inserting such letters as were found necessary for beauty, variety, energy."—This we conceive to be erroneous. The differences are formed by such a syncope as is usual in the language. λεγ-εσαι λεγ-εαι, λεγ-η.—λεγ-εσο, λεγ-ο, λεγ-ε.—Λεγ-νσαι, λεγ-ναι, λεγ-η.—Convenience here is studied rather than beauty, variety, or energy.

On the whole, we think the hypothesis of Dr. Vincent more neat and perfect in its parts than that of the author in the

the Encyclopædia, though their foundations are essentially the same. The beauty of Dr. Vincent's scheme appears principally in the extraordinary clearness with which it is applied by him to the formation of all verbs, in all their parts. The Scottish author, though he struck out the same leading idea, seems to have failed in the power of applying it. The latter author has also an ingenious system for the formation of the Greek nouns. On that subject Dr. Vincent has not touched in the present tract, but we understand that he has a different system.

ART. XII. *British India Analyzed. The Provincial and Revenue Establishments of Tippoo Sultan, and of Mahomedan and British Conquerors, in Hindostan, stated and considered, in Three Parts.* 3 vols. 8vo. pp. 960, 18s. Jeffrey, Debrett, &c. 1793.

INDIA had been, for a long series of years, considered by the European nations, merely as an inviting scene to gratify the thirst of gain; when the English, by a series of events, in the production of which political prudence was combined with military valour, acquired possession of a very great territorial domain, fertile to excess, and abounding with people of simple though in many respects refined manners; sober, industrious, and addicted to the pursuits of agriculture, as well as to manufactures. The injuries which that ancient and respectable nation, or nations, suffered at the hands of their Mogul, Portugueze, Dutch, French, and British oppressors, may perhaps have been exaggerated by the voice of fame, ever prone to the circulation of what is either marvellous or malignant. But after the greatest deductions that can reasonably be made on this score; great still must have been the sufferings of the Hindoos; degraded, plundered, and often for the purpose of extorting their concealed wealth subjected to various kinds of torture. Their situation was worse than that of most countries that have been invaded or subdued. Conquerors have often been polished by the conquered people.

> Græcia capta ferum victorem cepit, et artes
> Intulit——

The Northern hordes, if they changed the customs and the tenures of Europe, received on their part the Christian religion, with some tincture of the Roman literature and laws. The Tartars who poured into China, soon assimilated with the people, and adopted the manners, laws, and government of that

that ancient and highly civilized empire. But the mercantile and partly warlike adventurers that migrated from Europe to India, went, not to ſettle there for life, but to make fortunes, with which to return in ſplendor to their native countries. It is well known that bands of ſoldiers, or ſailors, will perpetrate enormities on foreign ſhores which they would not think of at home, where the good opinion of their fellow citizens is neceſſary to their happineſs. Of the ſympathy, good will, or eſteem of the oppreſſed and deſpiſed Hindoos, ſuch viſitors made no account.

Such in general, even for centuries, was the condition of the natives of India, under the Portugueze, Dutch, French, and we too much fear even Britiſh domination. We ſay in general, for of particular circumſtances and details of facts and events, Europe has been generally ignorant. The affairs of India more particularly thoſe, reſpecting the internal management of our poſſeſſions there, removed by diſtance from general obſervation, were involved in an intricacy which it was not eaſy to unfold. Men, whoſe fortunes were acquired, and the greater part of their lives ſpent in that country, became nearly indifferent to all that relates to it, very ſoon after their arrival in their own.

It has been obſerved, that in every country, the activity of mens' minds and the progreſs of inveſtigation and knowledge, keep pace with the energy of government. In proportion as the Britiſh Government interfered in the internal regulation of Britiſh India, we find authors ariſing to inſtruct the minds of legiſlators, and the public, on all the capital points which ought to be ſtudied by ſtateſmen, previouſly and preparatorily to the formation of a new ſyſtem of government: the hiſtory or political viciſſitudes of the people, landed tenures, agriculture, arts, manners, cuſtoms, and religion. Mr. Dow and Mr. Orme enquired into the hiſtory of India from the Mahomedan invaſion; and more recent military tranſactions were recorded by the author of Memoirs of the War in Aſia, with a Supplement, containing a Narrative of the Impriſonment and Sufferings of Britiſh Officers and Soldiers: &c. and a very conſiderable light has been thrown on the phyſical form, relations and properties of India, by the Map and Memoirs of Major Rennel. What is more directly to the purpoſe of the Britiſh legiſlature, (as they have wiſely reſolved to beſtow on the natives of Britiſh India a code of laws founded on the baſis of morality, juſtice, and reciprocal advantages) different gentlemen poſſeſſing the united advantages of good parts and local knowledge, have publiſhed the reſult of their enquiries

enquiries into the present situation of the great mass of the Hindoos, particularly the cultivators of the soil, on whose labours all industry ultimately rests as its foundation; the constitutional modes of collecting our revenues, and the rights, or rather privileges left by arbitrary native sovereigns to their Indian subjects. To Mr. Grant, on the nature of Zemindary Tenures, Mr. Law, on the rising resources of India, Mr. Prinsep, author of publications entitled, Strictures and Observations on the Commerce in general of India, and on the Mocurrery system, are the public indebted for many important hints, and much useful information.

It cannot but be observed with satisfaction, that government has frequently availed itself of these lights. And that such authors have been gratified with the highest reward; the consciousness of having with success employed their time, for the good of their country and of mankind. Mr. Bruce's collection of plans for India *, made with great judgment, and under the avowed patronage of Mr. Dundas, is another instance in support of this observation†.

The present seems to be an æra auspicious to the Hindoos; and it is a pleasing speculation to reflect how the progress of knowledge and humanity in Europe, and of the true policy that these dictate, tends to soften the calamities, and to promote the happiness of Asia.

The publication now under review, though the performance of a gentleman, (Mr. Greville), who never visited the country of which he treats, obviously derives its matter from original sources of information. The general result of our author's enquiries, equally minute, sensible, dispassionate, and disinterested, is, that the right to landed property in the Mogul empire in India, where the British nation has acquired its territorial possessions, was not vested in the Zemindars (who are constitutionally no more than collectors of the revenue) according to the opinion of Mr. Rouse, Mr. Burke, Mr. Law, and

* See Brit. Crit. vol. II. p. 152.

† Dr. Russel, who availed himself of his situation, to increase the stores of science, has thrown out a hint, in his Natural History of Aleppo, (noticed above, Art. I.) that seems worthy of attention from an enlightened administration. He proposes that libraries, apparatus for the improvement of astronomy and natural philosophy, and small funds for the promotion of general investigation on all subjects, should be provided and appropriated to the different governments, presidencies, factories, &c. throughout the British empire.

others, but that the proprietary right to the ſoil reſided in the Reyuts (or Ryots) and other cultivators, under different names and diſtinctions, conformably to the dictates of the law of nature; according to the opinion of Mr. Grant and Mr. Prinſep.

Mr. Greville, in ſupport of the opinion he eſpouſes, produces many records and other documents: which, at the ſame time prove many paſt abuſes and embezzlements of the land tax. The reform of thoſe abuſes, the reſumption of alienated revenue, with ſafety to our exerciſe of ſovereign power, and juſtice to the preſent inhabitants, has of late occupied great attention; and a variety of plans have been offered for that purpoſe. This before us is very comprehenſive; it not only analyſes the Britiſh poſſeſſions in Aſia, but ſtates and conſiders the provincial and revenue ſyſtem of the celebrated Tippoo, and of other Mahommedan conquerors of Hindoſtan. Our author, in volume I, examines the late act of parliament for a renewal of the company's charter, under three heads. The ſovereignty, the trade, and the the rights of the ſubject. The Myſorean regulations, tranſlated by Burriſh Criſp, Eſq; from the Perſian original, under the ſeal of Tippoo Sultaun, in the poſſeſſion of Colonel John Murray, form the next article in this volume. It is believed, as we are informed in an advertiſement, that the practical rules of Tippoo, afford the moſt accurate delineation of the Mahomedan government that has yet appeared. Many of theſe regulations or laws, diſplay equal humanity and political wiſdom.

The ancient Scythians, from whom deſcend the modern Tartars and the Mogul conquerors of Hindoſtan, are eminently diſtinguiſhed in all hiſtory for their care and attachment to their horſes. Tippoo, inheriting this paſſion from his anceſtors, and intereſted, as a warlike prince, in a numerous and excellent cavalry, among his regulations, has not forgotten thoſe noble creatures. See Reg. 92. vol. I. p. 57.

The following extract will ſhow the ſolicitude of Tippoo to impreſs on the minds of his ſubjects a reſpect for ſovereignty by the power of religion.

"Falſehood is an offence of the higheſt nature, againſt both morality and religion, According to the books *Sherra Wekaya*, and *Tareech Velayet Khoraufaun*, &c. offences againſt the Sovereign are of four deſcriptions; and the puniſhment ordained for each of them is mentioned in thoſe books. God has alſo pronounced his curſe againſt lyars; ſo heinous a vice is falſehood, that all the other vices on the earth are produced by it; and God has declared the lyar to be a companion for Satan. From him who, in obedience to God and his prophet, ſhuns this vice, offence againſt his Sovereign is not to be expected.

"The

"The following are the four deſcriptions of offences alluded to:

"1ſt. He who riſes in arms againſt his Sovereign, or unites with his enemies; or he who, by a writing under his hand, inſtigates another to do ſo; and he who with his hand is guilty of theft. The puniſhment denounced againſt ſuch criminals is, that they ſhall be tortured, and be deprived of exiſtence.

"2nd. He who utters diſreſpectful words againſt his Sovereign; he who, by word of mouth, inſtigates another to offend againſt his ſovereign; he who ſpeaks in favour of a bad man; he who diſcloſes his ſovereign's ſecrets; and all who are guilty of offences with their tongues. The puniſhment of ſuch offenders is to be 80 ſtripes.

"3d. He who by a look incites another to offend againſt his Sovereign; he who having ſeen another offend againſt his Sovereign, keeps ſilent; he who having witneſſed a theft, does not make it known; and all who are guilty of offences with their eyes. Such offenders are to be reproved, and treated with ſeverity; and if they benefit by the reproof, well and good; otherwiſe they, as well as thoſe who know of evil actions, and do not endeavour to prevent them, are to be turned out of the country.

"4th. He who hearing of an offence againſt his Sovereign, or of an intended theft, keeps ſilent, and does not endeavour to prevent the offence, is evidently conſenting to the offence, and therefore deſerves puniſhment. If he is a man of rank, he is to be puniſhed in his property; if of a low degree, in his perſon. Puniſhments may be remitted by the ſovereign." P. 89.

The policy of Tippoo in calling to the aid of his government ſentiments of religion, which form the preamble to his laws, will naturally be contraſted at the preſent moment with the impiety of the French, who in their career of legiſlation, ſet out by taking from human appetites all reſtraints of religion, and of courſe by diſſolving, with the ancient form of government, every bond upon conſcience, and every obligation to virtue.

Next follow, "plans for Britiſh India, connected with the principles of the new act, containing a recital of the clauſes of that and other acts which conſtitute what is here called the Magna Charta of Britiſh India." Provincial eſtabliſhments of Mahomedan conquerors in Bengal, and the Northern circars conclude the firſt volume.

The ſecond volume contains provincial and revenue regulations, or eſtabliſhments of Britiſh conquerors; in which is interwoven the commercial ſyſtem of the company within the provinces; and a ſhort hiſtory of our government in Bengal, from the period of the acquiſition of the Dewannee or public revenue, by Lord Clive, in 1757.

In the third volume we have an account of the progreſs of the company in Britiſh India; of Mr. Grant's political and hiſtorical views of the Northern circars, which are oppoſed to Mr. Ruſſel's definition of them, as a farm held under Nizam Ali; revolutions and hiſtorical events of the northern circars; the competition of the French and Engliſh for territory in India; the military eſtabliſhments, and ſervice in India; the conſiſtency of parliamentary vigilance; the laſt provincial reform; and the uſe and abuſe of precedent. Mr. Greville, having ſhown the benefits to be expected from eaſtern literature, together with thoſe already derived from the eaſt in the time of the cruſades, and, alſo, that the Hindoo agricultural ſyſtem is beſt calculated for Britiſh India, makes the following obſervations; which, though liable to objections, are at leaſt a proof how prone every man is to reform his own country, according to the plans he has moſt particularly contemplated. It is right to hear and conſider all propoſals.

"The riches of Delhi, which enabled Nadir Shah to carry away 120 millions ſterling, did not raiſe the price of grain in the Bengal provinces; and humanity dictates the ſame policy for Britiſh India: for whenever riches, bad adminiſtration, warfare, or over-grown manufactures of luxury from foreign materials, do not leave hands and capital for the cultivation of land, they check agriculture and national induſtry; and by whatever means induſtry diminiſhes, population will decreaſe, and the prices of proviſions muſt riſe in a proportional degree. The ſtory of Pythopolis the Lydian, might inſtruct the modern nations, whoſe idleneſs begets poverty among ſhip loads of ſpecie; therefore, as in the eleventh and twelfth century we ourſelves were confirmed in ſound policy, from the gleanings of eaſtern policy and literature, as the Romans, Grecians, and the people of Iſrael had been before us, we ought not to heſitate in admitting that the experience and ſyſtem of the Hindoos is beſt ſuited to their own internal government. If we muſt indulge in theory, with much ſafety we might ſuggeſt a ſerious hope, that the reſult of a judicious ſettlement of India may become an equitable rule of collecting the dues of the Engliſh church, without violating its rights, property, or prejudices; for if, according to the juſt principle of Akbar, Hindoo collections are made on a ten-years ſettlement, the corn rent, as eſtabliſhed by ſome college leaſes, on ſimilar principle, being made general throughout England and Wales, with a ſtipulation that either the church or the pariſh ſhall have the right to demand a freſh valuation and agreement every fourteen or twenty-one years; the church might be enabled to aſcertain its income, and make the beſt application and diſtribution of its funds, for the advancement of religion, morality, and learning, without farther encroaching on lay lands, by extending the operation of queen Anne's bounty; conſequently, not only every jealouſy of the church, but the ever exiſting temporal diſſentions, leading to ſpiritual ſchiſm,

ſchiſm, which alienate the clergy from their pariſhoners, would vaniſh." P. 902.

In the concluding chapter of this work, the author makes a wide excurſion into hiſtory on the ſubject of legiſlation, and finiſhes by a rather unexpected tranſition from the affairs of Aſia, to the principal of thoſe political topics that are at preſent agitated in Britain and Europe. In theſe we are happy to find him a friend to Britiſh government, and religion.

The various materials contained in theſe volumes might have been more ſyſtematically arranged, and greater pains ought to have been taken in the ſtye; which is often defective in ſeveral reſpects. The punctuation is frequently neglected; and ſometimes even grammar; it is alſo in many inſtances obſcure and equivocal, from the introduction of foreign idioms, and a phraſeology unnatural and affected; yet on the whole, it is evidently the production of an ingenious and well-ſtored mind, and is fraught with curious as well as uſeful information. On its general ſcope or tendency, namely to raiſe the drooping ſpirits, and animate the induſtry of the actual cultivators of the ſoil, too much praiſe cannot be beſtowed. It is a pleaſing ſubject of reflection, that the progreſs of knowledge and of humanity in Europe, by ſhowing the advantages of connecting government with morality, tends to alleviate the diſtreſſes of Aſia.

ART. XIII. *The Magiſtrate's Aſſiſtant; or, a Summary of thoſe Laws which immediately reſpect the Conduct of a Juſtice of the Peace; continued to the end of the Seſſion* 1793. *To which are added, Forms of Warrants, Summonſes, and Recognizances, Forms of Conviction, and Oaths of Office. The Third Edition. By a Country Magiſtrate.* 8vo. pp. 550. beſides Appendix. 8s. Robinſons, Rivingtons, &c. 1794.

THE re-publication of a work of this nature, which muſt of neceſſity be conſtantly progreſſive, generally contains ſo much new matter as to demand our notice. In the preſent inſtance we think it our duty to obſerve, that this new edition of what appears to us a very uſeful work, comes forth in a form ſomewhat different from the two preceding editions, and conſiderably improved. The marginal references to the ſub-

ject matter of the text, carry the eye more immediately to the point on which information is required, than a table of Contents or Index, however copious.

The editor, in his dedication to a perſon of great reſpectability, Edward Montagu, Eſq. one of the Maſters in Chancery, adverts to the eſtabliſhment of a Society, conſiſting of Noblemen, Biſhops, Members of Parliament, and perſons of conſiderable rank, with a very eminent Prelate (the Biſhop of London) at its head, whoſe object it is to aſſiſt in carrying into effect his Majeſty's Proclamation, for the ſuppreſſion of vice and immorality. From the abſtract here given us of their proceedings, in which Mr. Montagu, it ſeems, bears a part, we have reaſon to believe that conſiderable benefit has already been, and more is likely hereafter to be, the reſult of their exertions: the infamouſly indecent publications which, notwithſtanding all efforts of the Magiſtracy and others to ſuppreſs them, are ſtill ſhamefully obtruſive in the ſtreets of the metropolis, have been powerfully diſcountenanced by the vigilance of this Society; and houſes of infamous character, and of public reſort, have not eſcaped their notice.

The editor of this work, who is, if we miſtake not, a member of this Society, and an active magiſtrate, appears to us to have done much towards facilitating the reſearches of Magiſtrates, by pointing out to them a ſhort and eaſy way to the point at which they are deſirous to arrive; without the neceſſity of voluminous inveſtigation, and without devoting more time than gentlemen, however well diſpoſed, would be willing to dedicate to this ſervice. The Senator, in his retirement from public buſineſs, though he may not wiſh to be altogether idle, will not be diſpleaſed with finding the readieſt means of adminiſtering juſtice pointed out to him, on a moment's inſpection. The Reverend Magiſtrate who has other important concerns on his hands, will not withhold his aſſiſtance in the work of diſtributive juſtice, if it can be ſo contrived as not entirely to break in upon his ſtudies, and his other laudable purſuits; and ſuch books of information as compriſe his duty within the ſhorteſt compaſs, if at the ſame time clear and ſolid, will be ſure to have the preference in his eſteem. We agree alſo with the editor in obſerving, that though ſuch a work, as that of which we are ſpeaking, may be very ſerviceable as a *manual*, it would not be adviſeable, for any Magiſtrate who wiſhes to be thoroughly competent, and whoſe practice is of conſiderable extent, to be without the larger and more detailed publications on theſe ſubjects. We ſhall venture alſo to ſtate as our opinion, that in many caſes much

error

error would be avoided, if, at the expence of every diſtrict, the ſtatutes at large, which are ſo voluminous as not to be within the reach of every Magiſtrate's purchaſe, were with proper cautions for their ſecurity depoſited in the room wherein the petty ſeſſions are held, under the care of the Clerk to the Juſtices. A ſubſcription from the ſeveral pariſhes at ſo much in the pound, according to the poor-rates in each pariſh, would ſoon raiſe the money required, and it could not be more uſefully beſtowed.

This epitome before us, together with the four volumes of Dr. Burn's well-known Digeſt, we recommend as proper to be laid on every ſuch table at the petty Seſſions of the Magiſtrates; on which occaſions, buſineſs is apt to crowd upon them too faſt to allow much time for inveſtigation. They will doubtleſs be glad to learn ſpeedily, if they can learn with ſafety by ſuch aids, how they ought to act in every ordinary caſe which can occur.

ART. XIV. *Obſervations on Human and on Comparative Parturition. By R. Bland, M. D. A. S. S.* 8vo. 4s. 6d. Johnſon, 1794.

THE author in his preface informs us, that his intention was to have given a ſhort Hiſtory of the Practice of Midwifery, and to have taken no further notice of Dr. Oſborne's Eſſays on that ſubject, than ſo far as they relate to the comparative utility of the forceps and lever. But, on peruſing that book with more attention than he had before beſtowed upon it, he obſerved that the ſentiments of its author on ſome of the moſt material points of practice, differed conſiderably from principles which he had been accuſtomed to conſider as univerſally admitted; and tended, in his opinion, to overturn many eſſential improvements that had been made in the art.—"To obviate, therefore," he ſays, "the ill impreſſions that ſuch doctrines might make, and in particular to prevent their influence on the minds of young practitioners, I have endeavoured to analyſe the principal precepts contained in the Eſſays." Dr. Oſborne's Eſſays have thus become a principal topic of conſideration in theſe obſervations*.

* See an account of the laſt edition of thoſe Eſſays, Brit. Crit. Vol. II, p. 194.

After

After a ſhort introduction, Dr. Bland commences his obſervations on Dr. Oſborne's firſt Eſſay "on the difference between Human and Comparative Parturition, and on the Importance of Midwifery," and with no ſmall degree of acuteneſs, combats what Dr. O., from circumſtances previouſly mentioned, terms a demonſtration; namely, "The inevitable phyſical neceſſity of the tedioufneſs, difficulty, and danger of human Parturition, as dependent on the peculiar form and poſition of our body," &c. After examining the arguments by which Dr. O. attempts to ſupport his doctrine. Dr. Bland ſhows that labour is only tedious, difficult, and dangerous, when the pelvis is diſtorted or too ſmall. The firſt of theſe caſes not occuring oftener than once in two or three hundred labours, and the latter not more than once in ſixty or ſeventy, cannot be adduced in proof of the inevitable and phyſical neceſſity of Parturition being tedious, difficult, and dangerous. Dr. B. obſerves that difficult labours may generally be referred to ſome known cauſe whereby nature has been vitiated.

On that argument of Dr. O. that tedioufneſs, difficulty, and danger in human Parturition are probably intended by the great Author of Nature as a puniſhment for the tranſgreſſion of our firſt parents, Dr. B. makes the following obſervations:

"By this argument the author ſeems to intimate that ſome alteration was made in the ſtructure of the female pelvis after the Fall, which, indeed, his poſition requires. As his ſuppoſed inevitable phyſical neceſſity that human Parturition, even under the moſt favourable circumſtances, muſt be tedious, difficult, and dangerous, but ill accords with that ſtate of happineſs which we are told the human race were made capable of enjoying and were intended to poſſeſs in Paradiſe."

"But we are neither authorized by ſcripture nor reaſon to believe that ſuch an alteration was made, which is of itſelf an argument, that no ſuch neceſſity for difficulty and danger does exiſt. Milton, indeed, repreſents the Almighty, on the great change that was to take place in the courſe of nature, in conſequence of man's diſobedience, commanding his angels

——— "to turn aſcance
The poles of the earth twice ten degrees and more
From the ſun's axle;
——— Elſe had the Spring
Perpetual ſmiled on earth with vernal flowers."

"This is beautiful in poetry. But that the ſtructure of the human pelvis was changed to induce laborious Parturition, is not very philoſophical to aſſert, and requires no common degree of credulity to believe.

"The author, however, relinquiſhing the idea that the pain and difficulty of human Parturition were intended as a puniſhment, endeavours to conſole the ſex by ſhewing them, that they are the inevitable conſequences

conſequences of the pre-eminence of their form, and that it is no more poſſible for an erect poſition of the body to enjoy the advantages of an horizontal one, than for a cart-horſe to poſſeſs the ſwiftneſs of a racer;—in other words, that a woman can no more expect an eaſy labour than an elephant can expect to fly." P. 17.

In order to ſettle how far Dr. O.'s aſſertion of the facility and ſafety of Parturition in brutes is founded on fact, our author gives an account of a converſation between him and an eminent Cow-keeper, in preſence of Dr. Cooper of Norfolk-ſtreet, from which it appeared, that the larger ſort of animals are no more exempt from tedious labours than the human ſpecies. One remark is curious—that cows kept in London upon groſs and improper food, with little exerciſe, have more frequently difficult labours than thoſe that live in the country; which, Dr. B. thinks, tends to confirm the opinion he has adopted, that difficult Parturition among women is dependent principally upon irregular and improper cuſtoms and habits of living.

With reſpect to the theological queſtion, which ſeems to be drawn into this controverſy, certain it is that part of the ſentences of Eve was, "in ſorrow ſhalt thou bring forth children;" from which it is natural to deduce, that the circumſtances of Parturition were rendered different from what they would have been in a ſtate of innocence. But if Eve, innocent, would have produced children without pain or danger, it ſeems ſufficient for puniſhment to reduce her to the level of the more imperfect animals, without degrading her, in this reſpect, below them. Pain, danger, and death, were apparently introduced into this world by the Fall; and men were ordained to ſhare them with other animals: but it does not ſeem that in any caſe they were made more liable to them than inferior creatures. After all, it muſt be owned that queſtions involved in ſo many obſcurities are ill calculated to throw light upon phyſical enquiries; and particularly ſuch as ought rather to be determined by facts than by ſpeculations of any kind.

Concerning the Eſſay on Natural Labours, Dr. B. is of opinion that Dr. O.'s practical rule only adds to the difficulties attending that operation, which he had deſcribed as already too numerous; and we agree with Dr. B. in thinking, that in eaſy and common labours every thing ſhould be left to the guidance of nature.

The Obſervations on laborious and difficult Labours are judicious and well-deſerving the attention of ſtudents and practitioners in this branch; but as this part, with the Obſerva-

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tions on the comparative utility and value of the Forceps and Lever, and on Labours requiring the head of the child to be leſſened, would ſuffer by an abridgement, we muſt refer the reader for theſe to the work itſelf. We ſhall only obſerve, that Dr. B., in his preference of the lever, is not ſingular, for we could name ſeveral men, eminent in the profeſſion, who have laid aſide the forceps in favour of this inſtrument, although formerly prejudiced againſt it.

This work, which eminently diſplays Dr. B.'s abilities, contains many very uſeful ſuggeſtions. The arguments and obſervations are ſupported by facts and experience. The author, no doubt, differs eſſentially in opinion from Dr. Oſborne; but his remarks, though written with ſpirit, do not ſhow any degree of aſperity, or any appearance of perſonal enmity. Dr. B. gives us hopes, that he will proſecute the plan alluded to in his preface, of giving a ſhort hiſtory of the practice and improvements of Midwifery, which we ſhall be glad to ſee completed.

ART. XV. *Sermons, by Hugh Blair, D. D. F. R. S. Ed. One of the Miniſters of the High Church, and Profeſſor of Rhetoric and Belles Lettres in the Univerſity of Edinburgh. Vol. IV.* 8vo. 6s. Strahan. 1794.

NOTHING can be more eſtabliſhed than the character of Dr. Blair's Sermons. The elegant writer on rhetoric has ſo well illuſtrated his own rules, that had not modeſty forbidden, he might have drawn his beſt examples from his own diſcourſes. He attracts, he fixes his reader, and there muſt be ſome latent intractability within, if he does not alſo amend him. Thoſe alone who are, or would be thought, profound, ſometimes expreſs diſatisfaction. There is no inſtruction for them, nothing drawn from the depths of ſpeculative theology, nothing that contracts the brow, and leaves the mind immerſed in meditation. It is true: and if there were, they would not have been ſo extenſively uſeful. The *duties* of a Chriſtian have nothing in them that is abſtruſe. But to make thoſe duties amiable, to enforce their obligations, and excite the feelings which diſpoſe men to perform them, is the greateſt public benefit, is the loveliеſt office of eloquence; and we may add, the moſt important. Some of them are little more than moral eſſays.—What then? is not ſound morality a very eſſential part of Chriſtianity?—If in enforcing that morality the proper Chriſtian motives are employed, is not this divinity?

divinity?—It points, at leaſt, the way to Heaven, and what can the moſt profound theology do more?—We are ready, with all our force, to reprobate the practice of confining pulpit diſcourſes to topics of mere morality; we know, and we lament, that by ſome who uſe this method, Chriſtianity is almoſt forgotten. But is morality, therefore, to be baniſhed? Did not Chriſt himſelf give moral leſſons, and ought not thoſe who preach his religion to expatiate on thoſe leſſons, and enforce the practice of them, in the beſt way they are able? He who teaches morality as a Chriſtian, and on Chriſtian motives, preaches well: he who preaches mere morality, without ſuch reference, reads only a ſcholaſtic lecture. A preacher ſhould, indeed, take proper opportunities to give inſtructions upon doctrinal ſubjects, yet he may ſurely print his practical, and keep his doctrinal diſcourſes unpubliſhed, without blame: and if his doctrines might at all impede the utility of his practical leſſons, he does wiſely to ſuppreſs them. This is the ſituation of Dr. Blair. He is a Miniſter of the Scottiſh Church, but the majority of his readers are of the Engliſh; he writes, therefore, very judiciouſly, ſuch Sermons as will be acceptable, and inſtructive alike to both: and we doubt not, that the multitudes on this ſide of the Tweed, whoſe piety his eloquent diſcourſes have excited or increaſed, will be conſidered as a meritorious harveſt from his labours, and increaſe the weight of his reward.

The Diſcourſes in this volume are twenty in number, on the following topics:

1. On the Cauſes of Men's being weary of this Life. 2. On Charity, as the end of the Commandment. 3. On our Lives being in the Hand of God. 4. Mixture of good and bad Men. 5. Relief of the Goſpel to the Afflicted. 6. On Luxury and Licentiouſneſs. 7. On the Preſence of God in a future State. 8. On Curioſity concerning the Affairs of others. 9. Our preſent Ignorance of the Ways of God. 10. The Slavery of Vice. 11. Importance of public Worſhip. 12. Tranſient Nature of this World. 13. Tranquillity of Mind. 14. Men cauſe their own Misfortunes. 15. Integrity the Guide of Life. 16. Submiſſion to Divine Will. 17. Friendſhip. 18. Due Conduct as to future Events. 19. On following the Multitude to do Evil. 20. Wiſdom of God.

A very few ſpecimens will ſuffice to ſatisfy our readers, that the character of theſe Diſcourſes is ſimilar to that which they have already approved in the preceding volumes; grace and clearneſs of ſtyle; purity and occaſional energy of expreſſion. The firſt Sermon contains an excellent view of human life, and of the cauſes which make men unreaſonably diſcontented with it. But the third is of more general uſe, ſince thoſe who

are

are weary of life are much fewer than thoſe who miſemploy it. The occaſion was the commencement of a new year, and the propriety of entering upon ſuch a period with religious meditations is admirably ſtated in the exordium.

"The ſun that rolls over our heads, the food that we receive, the reſt that we enjoy, daily admoniſh us of a ſuperior power, on whom the inhabitants of the earth depend for light, life, and ſubſiſtence.—But as long as all things proceed in their ordinary courſe; when day returns after day with perfect ſimilarity; when our life ſeems ſtationary, and nothing occurs to warn us of any approaching change, the religious ſentiments of dependence are apt to be forgotten. The great revolutions of time, when they come round in their ſtated order, have a tendency to force ſome impreſſions of piety even on the moſt unthinking minds. They both mark our exiſtence on earth to be advancing towards its cloſe, and exhibit our condition as continually changing; while each returning year brings along with it new events, and at the ſame time carries us forwards to the concluſion of all. We cannot, on ſuch occaſions, avoid perceiving, that there is a Supreme Being, who holds in his hands the line of our exiſtence, and meaſures out to each of us our allotted portion of that line.—Beyond a certain limit we know that it cannot be extended; and long before it reaches that limit, it may be cut aſunder by an inviſible hand, which is ſtretched forth over all the inhabitants of the world. Then naturally ariſes the ejaculation of the text, *My times, O God, are in thy hand.* "My fate depends on thee. The duration of my life, and all the "events which in future days are to fill it, are entirely at thy diſpo"ſal."—Let us now, when we have juſt ſeen one year cloſe, and another begin, meditate ſeriouſly on this ſentiment. Let us conſider what is implied in *our times being in the hand of God*; and to what improvement this meditation leads." P. 43.

Sermon the 11th, on Public Worſhip, is excellent, and well-directed againſt ſome extravagancies of the times. The following paſſage has peculiar merit.

"The refinements of falſe philoſophy have indeed ſuggeſted this ſhadow of objection, that God is too great to ſtand in need of any external ſervice from his creatures; that our expreſſions of praiſe and honour are miſplaced with reſpect to him, who is above all honour and all praiſe; that in his ſight, the homage we ſeek to pay muſt appear contemptible, and is, therefore, in itſelf ſuperfluous and trifling.—But who hath taught thoſe vain reaſoners that all expreſſions of gratitude and honour towards a ſuperior become unſuitable, merely becauſe that ſuperior needs not any returns? Were they ever indebted to one whoſe favours they had it not in their power to repay; and did they, on that account, feel themſelves ſet looſe from every obligation to acknowledge, and to praiſe their benefactor? On the contrary, the more diſintereſted his beneficence was, did not gratitude, in any ingenuous mind, burn with the greater ardour, and prompt them the more eagerly to ſeize every opportunity of

of publicly teſtifying the feelings of their hearts?—Almighty God, it is true, is too great to need our ſervice or homage. But he is alſo too good not to accept it, when it is the native expreſſion of a grateful and generous mind. If pride and ſelf-ſufficiency ſtifle all ſentiments of dependance on our Creator; if levity, and attachment to wordly pleaſures, render us totally neglectful of expreſſing our thankfulneſs to Him for his bleſſings; do we not hereby diſcover ſuch a want of proper feeling, ſuch a degree of hardneſs and corruption in our affections, as ſhows us to be immoral and unworthy; and muſt juſtly expoſe us to the high diſpleaſure of Heaven? On the contrary, according to every notion which we can form of the Father of the Univerſe, muſt it not be acceptable to him to behold his creatures properly affected in heart towards their great benefactor; aſſembling together to expreſs, in acts of worſhip, that gratitude, love, and reverence which they owe him; and thus nouriſhing and promoting in one another an affectionate ſenſe of his goodneſs? Are not ſuch diſpoſitions, and ſuch a behaviour as this intimately connected with all virtue?" P. 230.

In a very few inſtances, the national miſuſe of *will* for ſhall, and *would* for *ſhould*, has eſcaped our elegant author's correction; but in general the ſame correctneſs, purity and harmony prevail, that have diſtinguiſhed his former publications.

ART. XVI. *Conſiderations on the Structure of the Houſe of Commons, and on the Plans of Parliamentary Reform agitated at the preſent Day. By the Rev. D. M. Peacock, M. A.* pp. 93. 2s. Debrett, London; Merrill, Cambridge; and Teſſeyman, York. 1794.

THIS is a clear and methodical tract, upon the ſubject, and contains much good ſenſe and ingenuity. Mr. Peacock ſhows, what has long been admitted as Conſtitutional doctrine, that every Member of the Houſe of Commons is a repreſentative of the nation at large, not the deputy of a diſtrict, limited by its inſtructions. He afterwards conſiders the influence of the other eſtates, upon this Aſſembly; and proves hiſtorically, that it always exiſted ſince its formation: its annihilation therefore, would not be a bringing of the Conſtitution back to its old principles, but an experiment of a new one, whoſe effects could not be calculated a priori; but which probably would give a power to the third eſtate, whereby it might ultimately be rendered too ſtrong for the other two. This influence he admits to have increaſed ſomewhat ſince the

the Revolution; but ſhows it to have been neceſſary to preſerve the balance of the Conſtitution, from the effects of a ſimilar increaſe of the ſpirit of democracy; which, according to the obſervations of the acute Hume (to whoſe authority he refers) had made a very diſcernible progreſs fifty years ago; and it has ever ſince been gaining ſtrength with increaſed rapidity.

Having thus evinced the neceſſity of preſerving the preſent proportion of effective power to the three eſtates, he proceeds to examine the parts of the ſeveral plans of reform. As the ſpirit of commerce is republican, he rejects all addition to the ſtrength of the trading intereſt in the lower Houſe. Communicating the elective franchiſe to new bodies of people, he looks upon to have the ſame tendency; and the new ſtandards of qualification, propoſed to prevent diſorders at elections, to be ſo lax and indefinite as to tend to increaſe them. The nomination to a borough he conſiders as part of a particular ſpecies of property, and as generating no corrupt practices: but ſome of the better-founded complaints on this head, he ſuppoſes, might be done away by diſfranchiſing the more exceptionable boroughs, and transferring their ſhare of the repreſentation to the counties. Here, however, we may aſk him, upon what well-ſtated facts or principles he grounds the expedience of increaſing the direct landed intereſt; and thus relatively decreaſing the weight of the trading and monied intereſt in the Houſe? On ſhortening the duration of Parliament, Mr. Peacock profeſſes to be brief: nor would any attention make us maſters of his firſt argument on this point: but this is the only charge of obſcurity we have to bring againſt him. We concur with him in thinking that the continual introduction of new Members into the Houſe, wholly unacquainted with public buſineſs, and the perpetual ferment in which frequent elections would keep the country, are ſtrong arguments againſt all ſuch alterations.

The following account of the French Conſtitution of 1790 may ſerve as a good ſpecimen of the author's ſtyle and powers of reaſoning.

"The fate of that Conſtitution, which exhauſted the labours of the firſt National Aſſembly of France, affords an awful proof of their truth*. That Conſtitution, in many of its moſt prominent features, reſembled that of this country; and in whatever contempt the new Legiſlators affected to hold the wiſdom and experience of all former ages, the beſt part of their political code was undoubtedly formed upon the model of the Britiſh Conſtitution. Indeed, the difference ſeems to have conſiſted not ſo much in the nature of the conſtituted Authorities themſelves, as in the means adopted for

* The truth of the Author's concluſions.

giving

giving them effect. It is in this reſpect chiefly, that the new Conſtitution was ill-contrived; and the miſchievous conſequences of the defect illuſtrate and evince, in the ſtrongeſt manner, the neceſſity of thoſe proviſions, which it is the firſt object of reformers in this country to remove.

"The new Conſtitution was intended, like that of England, to unite all the peculiar advantages of Monarchy, Ariſtocracy, and Democracy. The executive power was placed in the hands of an individual; the crown was made hereditary, and the perſon of the King declared ſacred and inviolable. The legiſlative power was lodged in an Aſſembly of Deputies, purporting to repreſent every intereſt in the ſtate; the Sovereign being at the ſame time entruſted with a negative voice upon its reſolutions, as well to correct the effect of precipitation or intrigue, as to give permanence and ſecurity to the royal prerogatives.

"Such were the main outlines of the new Conſtitution, ſuch the chief ſprings, which were to put the political machine in motion; and had its interior mechaniſm been calculated to anſwer the purpoſes which the artiſts profeſſed to have in view; it would have reflected immortal honour upon them. But alas! however fair the new fabric might appear to the eye of a ſuperficial obſerver, its workmanſhip was inſidious and deceitful; and the new Legiſlators conſtructed their work in ſuch a manner, as to afford juſt ground for ſuſpecting both their ſkill and honeſty. In a word, the higher orders of the ſtate were entruſted with far too little influence under the new ſyſtem; and for want of real authority, they were effectually diſqualified from exerciſing that ſhare in the Legiſlature, with which they were nominally inveſted. The firſt and moſt important error committed in this reſpect was the conſolidating of the three eſtates into one maſs; and upon this occaſion it was, that the deputies of the commons diſcovered the firſt ſymptoms of their intemperate zeal. The wiſe and moderate propoſition recommended by the committee of conſtitution, for eſtabliſhing a ſenate upon the model of the American ſenate, or rather of the Engliſh Houſe of Lords, to be intruſted with a negative upon the proceedings of the Houſe of Repreſentatives, was rejected with the utmoſt diſdain by a conſiderable majority. Thus were the two higher orders virtually excluded from that intermediate ſtation, which naturally diſpoſes and qualifies them to mediate between the ſovereign and the people; and which, according to the celebrated *Monteſquieu*, is eſſential to the very being of all moderate governments, as affording the only barrier calculated to check at the ſame time the aſſaults of deſpotiſm on the one hand, and the inroads of popular licentiouſneſs on the other. This fundamental defect in the French Conſtitution was then, as might be expected, the chief cauſe of its diſſolution; and undoubtedly contributed more than any other to the miſchiefs that enſued." P. 48.

Mr. P's criticiſm on the Rev. Mr. Wyvill, forms an excellent concluſion to his pamphlet; the ſingular ill fate of that gentleman led him to reſt the neceſſity of the reform, upon the

inſtance of the American war. Mr. Peacock, who teſtifies ſo much diſapprobation of it, as to prove that the Adminiſtration by whom it was carried on, can expect no direct or indirect defence from him, ſhows that its commencement was popular; its continuation manifeſtly acquieſced in by the people; and that its termination was brought about, in oppoſition to the whole weight of court influence, by the voice of the people: and that the ſtand which Adminiſtration found itſelf able to make againſt that declared voice, was of ſome, but not of long duration.

We ſhall conclude theſe obſervations on this very well-written pamphlet, with a corollary drawn from this refutation of Mr. Wyvill's poſition, and in part ſuggeſted by it. When a great queſtion is new to the people, their deciſions are extremely liable to error; and when what is right has not ſtruck deep root in their minds, they readily exhange it for what is wrong. Therefore, neither every new opinion which they may warmly take up, nor every ſudden change of their opinion, ought, as ſuch, to have impulſive influence enough to change the meaſures of a Government. But when that opinion continues uniform, and fully declared for a length of time, it will be generally found to be grounded upon national intereſt: it therefore is the continued, not the momentary voice of the people, that ought to ſway the meaſures of Government. The only deduction, therefore, to be drawn from the inſtance Mr. Wyvill has appealed to, is this:—that the influence of the Crown and the People, in the Houſe of Commons, are duly balanced; being in ſuch proportion to each other, that the meaſures of Adminiſtration are not of neceſſity inſtantaneouſly varied by every change of popular opinion: nor can they be long maintained againſt a very general diſapprobation.—This is certainly what in ſpeculation a wiſe man would deſire, but might deſpair to effect, by any regulation he could invent, ſo completely as it is ſecured by the preſent form and circumſtances of the Britiſh Government.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 17. *Tears of Affection, a Poem, occaſioned by the Death of a Siſter tenderly beloved. By the Rev. James Hurdis, B. D. Profeſſor of Poetry in the Univerſity of Oxford.* 8vo. 2s. 6d. Johnſon. 1794.

This is the firſt poetical publication to which Mr. Hurdis has prefixed his name, though author of various tracts, both in proſe and verſe. The motive of the preſent work does honour to his ſenſibility, nor will the execution by any means diſgrace his official character in the Univerſity.—We are pleaſed with the following, and doubt not that our Readers will be ſo likewiſe. It is difficult to ſelect where all is good, but we have ſelected theſe;

Yes, I was happier once, and fondly ſung
Of comforts not diſſembled, of my cot
And ſweet amuſements which attract no more.
Methought my ſong ſhould ever be content,
Plac'd by my God where I was richly bleſs'd
In ſuch a nook of life, that I nor wiſh'd
Nor fancied ought that could have pleas'd me more.
So ſings the ſummer linnet on the bough,
And pleas'd with the warm ſunbeam, half-aſleep,
The feeble ſonnet of ſupine content
To his creator warbles, warbles ſweet
And not contemn'd, 'till ſome unfeeling boy
His piece unheeded levels, and with ſhow'r
Of leaden miſchief his ill-utter'd ſong
Suddenly cloſes. Pines the ſongſter then,
Wounded and ſcar'd, flutters from bough to bough,
Complains and dies, or lingers life away
In ſilent anguiſh and is heard no more." P. 51.

To a LADY,

Who drew the Pins from her Bonnet in a Thunder-ſtorm.

Ceaſe, Eliza, thy locks to deſpoil,
Nor remove the bright ſteel from thy hair;
For fruitleſs and fond is the toil
Since nature has made thee ſo fair.

While the roſe on thy cheek ſhall remain,
And thine eye ſo bewitchingly ſhine;
Thy endeavour muſt ſtill be in vain,
For *attraction* will always be thine.

A liſt of the author's publications is ſubjoined in the laſt page.

ART. 18. *Inveſtigation, or, Monarchy and Republicaniſm Analyzed. A Poem.* 8vo. 1s. Chapman. 1794.

We can more readily commend the good intentions of this writer than either his genius or Poetic taſte. The following are the beſt lines in the Poem.

> France taſted Liberty's neƈtareous ſtore,
> Approving Nature ſaw her thirſt for more;
> Reaſon ſtood by, and Temperance adviſed,
> Eager and warm the counſel ſhe deſpiſed:
> Snatch'd from the Goddeſs the capacious cup,
> And in wild tranſport raſhly drank it up;
> Her brain the intemperate draught with frenzy fired,
> Rejected Reaſon, pitied and retired.

ART. 19. *The Ambaſſador. Humbly inſcribed to their Excellencies the Corps Diplomatique.* 4to. Nichols. 1794.

This author, with reſpect to his ſubject, has certainly conſidered the precept of Horace,

> Sumite materiam veſtris qui ſcribitis æquam
> Viribus ——

Whether he has altogether done ſo in commencing Poet at all, we cannot ſo deciſively pronounce. Had his Poetical Genius been equal to his Diplomatic Knowledge, he would certainly have produced a capital Poem. The verſes are ſufficiently harmonious. The author addreſſes Ambaſſadors in general, and his object is to oppoſe the idle cant of ſome very great Poets, who have affected to deſpiſe courts and their appendages, while, in fact, they ſighed to be connected with them. The object is certainly good; but no moderate ſkill is required to contend, even with truth on our ſide, againſt ſuch a writer as Pope.

ART. 20. *Ethic Epiſtles to the Earl of Carnarvon, on the Mind and its Operations, as bearing generally on the Events of the World, particularly on thoſe of France. With an Apology to the Public. Written in the Year* 1793. 12mo. 4s. Cadell. 1794.

The author, Mr. Poulter, (certainly an ingenious and worthy man,) if his book ſhall not be found to contain "thoughts that breathe, and words that burn," informs us, by the motto which he has adopted, that he writes not ſo much from the love of fame as the deſire of being uſeful. Generally ſpeaking, ſuch a deſire is moſt likely to be accompliſhed in plain proſe; not that we would be underſtood by any means to damp the ardour which induces a writer, in any form, to communicate with the public, on a ſubject ſo important and intereſting as that which the author of this work has choſen. The work conſiſts of nine Epiſtles

on

on the following ſubjects: The Nature of the Mind—the Imitation of the Mind—the Subordination of the Mind—the Influence of the Mind—the Independence of the Mind—the Education of the Mind—the Principles of the Mind—the Knowledge of the Mind—the Perfection of the Mind.

The following paſſage will ſhow both the author's manner and talent.

"Whate'er men ſeem, obſerve the world around,
Few truly ign'rant of themſelves are found;
How many gain the falſe repute of ſenſe;
Not judg'd from its poſſeſſion, but pretence:
Men ſhould be rated much like rivers, both
Prov'd to be ſhallow by their outward froth;
And like the ſtream that's ſcarcely ſeen to creep,
Calm becauſe full, and ſilent becauſe deep.
How many a conſcious fool, diſſembling aſs,
With all, except themſelves, for ſcholars paſs;
Hope, as the owl's Minerva's fav'rite bird,
Fools though they are, by Wits to be preferr'd;
By ſolemn ſpeech, grave ſilence, downcaſt eyes,
Look, what they know they are not, wond'rous wiſe
For int'reſt, pride, or oſtentation's ſake,
Thus make the world, but not themſelves, miſtake;
Prepare the phraſe they their impromptu call,
No ſudden thought, nor their own thought at all;
By dint of mem'ry geniuſes they ſeem,
While repetition we invention deem,
For cat'rers take who are but cooks at beſt,
By whom the feaſt is not ſupply'd, but dreſt:
Who their gueſt's taſte deceiving, not their own,
Make ſtale things chang'd for novelties go down:
Wits, that Joe Miller, as their own, will quote,
Sententious, that get ſentences by rote;
The *want* of feeling by the *ſhow* beguile,
Feign love by ſighs, and friendſhip by a ſmile;
Students or Scholars only by their gowns,
Judges by nods, and Critics but by frowns;
By whiſpers Stateſmen ſeem, like Burleigh, ſage,
Gay but by youth, and rev'rend but by age;
By noiſe ſham jovial, merry by a jig,
Lawyers, Divines, Phyſicians, by a wig;
Laugh without pleaſure, without ſatire ſneer,
Make themſelves wretched happy to appear!" P. 199.

DRAMATIC.

ART. 21. *The Captive Monarch, a Tragedy, in Two Acts, by Richard Hey, of the Middle-Temple, Eſq. L. L. D. and Fellow of Magdalen College, Cambridge.* 8vo. 1s. 6d. Vernon and Hood, 1794.

The author of this tragedy is very reſpectable; his eſſay on Happineſs and Rights, was not only well timed but well executed, and

contained many uſeful truths very clearly put. We cannot, however, for that reaſon, admire his tragedy. It has too little plot, and too much; that is, at the latter end there is a ſhort reſcue of the king, which ends in nothing, and the queen goes mad and kills herſelf; all of which is more complicated than the truth, but leſs affecting. The reſt is the plain ſtory of Louis XVI. yet it is he, and it is not. He is called Francis: the other names are changed, yet hardly diſguiſed; Branterre for Santerre, Manton for Danton, are childiſh alterations without uſe or advantage. The compoſition is verſe, but flat. In the moſt intereſting ſituations the ſpeeches of the perſonages are not intereſting. The following paſſage on female character is perhaps one of the beſt in the piece.

——Your lov'd Sex
Has faults, ev'n thoſe who might have ſhone conſpicuous,
Can ſink their worth in frivolous feebleneſs.
Yet if, deſerting character of ſex,
You riſe, or fall, to ſimple human being,
If you diſcard what in you blunts our woes,
And ſoothing, humanizes rigid hearts,
If you ſuppreſs each undeſcrib'd emotion
Of female boſoms, as 'twere weakneſs ſimply,
Diſgrace unmixed, I needs muſt dread the change.

Yet here are faults, the laſt two lines are at once obſcure, and diſgraced by the low expreſſion of "I needs muſt." We wiſh Mr. Hey purſuits more ſuited to his talents, which are ſurely good.

NOVELS.

ART. 22. *The Packet, a Novel. By Miſs Gunning.* 12mo. 4 vols. 12s. J. Bell. 1794.

We ought to aſk pardon of Miſs Gunning, for having ſo long delayed to notice her novel, and we do aſk pardon; and we aſk it with the more willingneſs, becauſe we ſee abundant reaſon in the book to believe that ſhe is not of a character to reſent involuntary offences. It ſeems a bad method of recommending an ingenious work of this kind to tell the ſtory of it; it is like taking the ſeaſoning from a diſh, and then ſoliciting our friends to eat the remainder. We ſhall not do that injury to Miſs G.—We ſhall content ourſelves with ſaying, that the characters are intereſting and well drawn: that Sir Thomas Montreville is the paragon of worthy Baronets, (very like one we could mention) his Lady, ſon, and daughter, no leſs eminent in their different lines of merit; and Mrs. Johnſon admirably contraſted to them all. The contrivances of the ſtory are ingenious, and the ſtyle of narrative at once original, lively, and ſenſible. The picture of humble life with which the book commences is drawn with accuracy and intereſt; ſo much ſo, that it is impoſſible not to eſteem and love Richard and Sarah Adams, of whom it is ſaid, that "they were in the actual receipt of fifty pounds a year (from the bounty of

of Sir Thomas Montreville) quite as large a ſum to them as any Lord's fifty thouſand per annum is to him; every man's wants being proportioned to his means, and ſometimes even beyond them.—Fortune (our fair narrator proceeds), when heaping upon Richard and Sarah theſe capital marks of her bounty, did not take from them what was a thouſand times more valuable than the very beſt of her gifts, but left them in poſſeſſion of their peace, their innocence, and their humility. Their reſt was never diſturbed by plotting how they ſhould make their fifties into hundreds; their rectitude was never ſacrificed to temptation, or their humble thoughts ever lifted above their neighbours by the breath of vanity. Their reſidence had received no embelliſhments from the improvers of nature—their manners no grace from the poliſh of ton—or their language any advantage from Mr. Sheridan's dictionary. Merely then for amuſement and health's ſake were theſe happy people working in their little garden, when I entered it through a ſmall wicket, over which was turned a fragrant arch of roſes, honeyſuckles, and ſweet briar." P. 72. Here is nature, good morality, and good language. Miſs G. has a *naïve* ſtyle of narrative, which denotes genius, and has throughout a pleaſing effect. She ſays "The Caſtle preſents itſelf before me. What food does it exhibit for architects—What a regale for amateurs—What a haſh of deſcription it is now in my power to ſerve up, ſupplied with ſo many rich ingredients, if in one only I had not been deficient! The attic ſalt is wanting, without which I may increaſe the meſs of words, but can give them no reliſhing flavour; and it is for this reaſon, of which I am truly conſcious, that I ſhall chooſe to ſay little about it." p. 37. Vol. I.—What ſhe adds, alluding to her own cauſes of affliction, is well ſaid. A remark in p. 45, alluding to her own talent for drawing, has much ſimilar merit. At p. 211, after ſome paragraphs of the ſame eaſy manner, ſhe declares her hero rich, and adds, "It would never have entered into my head to have introduced a poor hero or a poor heroine, and then have ſent them to make their way through the circles of faſhion; it would have been ſubjecting them to inſult, and myſelf to the charge of knowing leſs than I really do know of the circles into which I ſhould ſo fooliſhly have uſhered them." We have no room for more morſels, but if the palate of our readers reſembles our own, theſe will be ſufficient to excite appetite.

ART. 23. *Turkiſh Tales, in Two Volumes.* 12mo. 6s. Lane. 1794.

Mr. Moſer appears to have a rapid pen, and is continually ſending out ſomething for the conſideration or amuſement of the public. In theſe Turkiſh Tales we find an improved ſtyle, and conſiderable fancy; though they are not, as he warns us in his preface, Tales of Genii, &c. The firſt volume contains four Tales, the ſecond only one. The Tales gradually increaſe in length, and in intereſt; and the laſt, that of the Barber of Pera, is told, as far as that perſonage is concerned, with a good deal of humour: a quality we were obliged to deny to Mr. M. on a former occaſion. (vol. 3. p. 444.) The interruptions of the Barber's ſtory are indeed copied from Sancho's tale of the Sheep,

or

but his general hypothesis appears to us to be fully as romantic as that of Mairans which he condemns as ridiculous, but which he does not attempt to refute. Like Doctor Halley, Mr. D. thinks the Aurora is magnetical, but he differs from the Doctor by a bold conjecture, for he asserts that the luminous and vivid beams are not the mere magnetic influence, which he allows to be invisible, but that they are really *ferruginous* magnets, but in a fluid state! "Now from the conclusions in the preceeding sections, we are under the necessity of considering *the beams* of the *Aurora Borealis* of a *ferruginous* nature, because nothing else is known to be magnetic, and consequently that there exists in the higher regions of the atmosphere an elastic fluid, partaking of the properties of *iron*, or rather of *magnetic steel*, and that this fluid, doubtless from its magnetic property, assumes the form of cylindric beams." p. 180.

MEDICAL.

ART. 30. *Physiological Researches into the most Important Parts of the Animal Œconomy, demonstrating, that the present Opinion concerning the Use of the Lymphatic System is erroneous, and that it does not terminate in the Thoracic duct. The Discovery of the great Importance and Use of the Lymph, of the Lymphatic Glands, and of the Lymphatic System. From the Discovery of the Use of the Lymphatic System it is demonstrated how Poisons, &c. may be received or prevented from entering into the Circulation by Absorption. The Discovery of the Use of the Brain, and its Continuations, its Connection with the Nerves, and with the Lymphatic Systems. By Benjamin Humpage.* 8vo. pp. 282. 5s. London, Murray: Mudie, Edinburgh. 1794.

From the title of this work we were led to imagine that the author had detected some errors in the doctrine of the Lymphatics, which had escaped the notice of other anatomists, and that he had made some essential improvement in that obscure branch of physiology. We were therefore eager to enquire by what fortunate circumstances he had been able to trace the Lymphatics through their minutest ramifications, and to unfold the intricate structure of the glands; and expected to find an account of some curious and well-imagined experiments, by which he had been enabled to make such brilliant discoveries. But in this we were disappointed. The whole of the author's discoveries, as he calls them, consists in observations on the works of Monro, Hunter, Hewson, Cruikshanks, and other anatomists, who have laboured in this field of science: and finding, which they all acknowledge, that much still remains to be done, before we shall be able completely to understand the nature and uses of the Lymphatics, he has ventured to supply that deficiency by speculation and conjectures. Like those ingenious fabricators of travels and adventures, who, without incurring the labour, expence, or hazard of visiting foreign countries, by solely meditating in their closets, and revolving the accounts of other writers, pretend to furnish more particular, and more exact descriptions of the monuments of antiquity, of the mountains, rivers, and cities; the manners and customs, of all the different regions and inhabitants of

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the globe, than thoſe who have been at the pains of viſiting them. Of a work like this, the reader will not expect a minute examination, we ſhall only therefore produce a ſpecimen or two of the author's mode of arguing, taken from the part, where he explains the uſe and office of the Lymphatics. The Lymphatics, we ſhall premiſe, are conſidered by the author as an extenſion and continuation of the arteries. "Theſe run into and form convolutions, (he obſerves) or what we commonly call lymphatic glands; and thence branching out into minute and almoſt imperceptible ramifications, and again coaleſcing and uniting, they form all the membranous parts of the body; as the perioſteum, pleura, mediaſtinum, adipoſe membrane, cutis, &c." "The uſe of the Lymphatics (he ſays) is to convey the lymph from the blood-veſſels to all parts of the body, for the important purpoſe of repairing the loſs that is continually made; but that is only one part of their office; for when this ſyſtem has performed its office of conveying the lymph, and the loſt parts are reſtored, which is done by repletion, they afterwards become mere empty tubes, and when in ſuch a ſtate, they then become a ſyſtem of abſorbents; for it cannot be ſuppoſed that fluids conveyed from the blood, and thoſe that are carried into the blood, by abſorption, diametrically oppoſite to each other, can be conveyed in contrary directions in the ſame veſſel, and at the ſame time; but after the Lymphatics have conveyed the lymph to the various parts of the body, they then, from being empty tubes, become a proper ſyſtem of abſorbents, and will abſorb whatever is applied to the ſurface of any part of the body; and according to the degree of inanition or repletion of the Lymphatic veſſels, ſo will the body be more or leſs ſuſceptible of abſorption of any fluid applied to the ſkin, or any other ſurface or cavity of the body: for I ſuppoſe (the author adds) the membranes of the internal parts, ſuch as the pleura, peritoneum, cellular membrane, &c. to poſſeſs the ſame power of abſorption as the cutis." How the Lymphatics come to be ſometimes empty, although the circulation through the arteries, from whence, he ſays, they derive their fluid, is conſtant and uniform, the author has not attempted to explain; nor how far the abſorbed fluid, is carried, or for what purpoſe it is admitted. Indeed the whole ſyſtem appears ſo confuſed and abſurd, and has ſo little foundation in reaſon or analogy, that it does not ſeem to deſerve a ſerious refutation.

DIVINITY.

ART. 31. *Sermons: to which is affixed a ſhort Diſcourſe on the Divinity of Chriſt. By the Rev. Richard Worthington, M. D.* 8vo. 5s. Eyres, Warrington. Debrett, London. 1793.

We *conjecture* this author to be a *young* man; and if ſo, with pleaſure we atteſt that he appears to be a well-meaning and promiſing writer. An anxious deſire to draw our attention towards, and to fix our affections upon religion and virtue, is evident in every one of his Diſcourſes. We find in them marks of a cultivated underſtanding, a benevolent diſpoſition, and a pious heart.

What

What then would Critics have more in Sermons? They would have ſome things, to which they ſolicit this author's attention, becauſe they think him very capable of profiting by their admonitions. They would have, a more ſtrict adherence to the ſeveral ſubjects under diſcuſſion, and a more accurate inveſtigation of them;—fewer "ſhort ſketches, imperfect ſketches, and paſſing views;"—arguments more condenſed;—digreſſion and declamation much more rare;—and a ſtyle leſs diffuſe, and more dignified.

If the author will endeavour to gratify us in theſe reſpects, we ſhall be happy whenever he ſets before us the maturer fruits of his genius and learning.

ART. 32. *An Aſſize Sermon, preached in the Minſter at York, on Sunday the 16th of March, 1794, by Thomas Collins, D. D. Rector of Compton Vallence in Dorſetſhire; incumbent Curate of Burnley Lancaſhire; Chaplain in Ordinary to his Royal Highneſs the Prince of Wales, and on this occaſion to the High Sheriff of the County of York, publiſhed at the requeſt of the High Sheriff, and Grand Jury.* 4to. 1s. Peacock, York. 1794.

The object of this Diſcourſe is, to eſtabliſh the propriety of ſubmiſſion to human government in general, and to that of this country in particular. The *firſt* is argued from the univerſal exiſtence of order in all the different departments of nature; which is therefore recommended no leſs by Analogy than by Scripture, as indiſpenſable in civil life. The *laſt* is contended for upon the excellence of that ſyſtem of government eſtabliſhed in this country at the Revolution, upon the principles of *Liberty*, *Equity*, and *Order*. Theſe ſeveral points are advanced in a tone of manly deciſion, and urged with a zeal which do equal honour to the Author, as a *Subject*, and a *Chriſtian*.

ART. 33. *A ſhort inquiry into revealed Religion, in its origin, its progreſs, and its final eſtabliſhment in Chriſtianity, digeſted into Five Sermons, preached at Bath, in the Years 1792-3, by the Rev. William Leigh, L. L. B. Rector of Little Plumſtead, in Norfolk.* Small 8vo. pp. 187. 2s. 6d. Cruttwell, Bath. Robſon, London, 1794.

The five ſermons compriſed in this little volume, are ſo written as to ſerve for Chriſtmas-day, Good-Friday, Eaſter-Sunday, Whitſunday, and any other celebration of the ſacrament; they may be conſidered as forming a ſhort and clear manual of admonitions, and topics of recollection, to thoſe who are already ſincere chriſtians. There is nothing in them polemical, nothing addreſſed to thoſe who ſtand in need of arguments to bring them to the faith. Nor is there much in them that can be called new, either as to original conception, or the mode of ſtatement. Nevertheleſs, their conciſeneſs, and the clearneſs of the ſtyle, may render them uſeful. They may, as the author ſays, "catch the attention of thoſe who neither read much or long; and it is a conſiderable point gained, if by any means we are fortunate enough to direct the fleeting intervals of attention, to the cauſe of religion and virtue." They are ſold for the benefit of the Sunday ſchools at Bath, and for that additional reaſon we wiſh them ſucceſs.

ART.

ART. 34. *The Age of Infidelity: in Anſwer to Thomas Pain's Age of Reaſon, by a Leyman.* 8vo. pp. 76. 1s. 6d. Button, 1794.

When we gave our account of Tom Paine's pamphlet, we lamented that any men of education ſhould have given it conſequence by anſwering it. On peruſing the tract before us we were almoſt tempted to retract our words. So clear, ſo manly, ſo diſpaſſionate a production we have ſeldom ſeen. It conſiſts of two parts, the former contains a conciſe, but very diſtinct and maſterly view of the evidences of Chriſtianity: the latter a complete and ſtrong anſwer to all the cavils of Paine; detecting his fallacies, and expoſing his ignorance. If an anſwer was to be written, for the higher claſſes of ſociety, this is ſuch a one as we could have wiſhed to ſee. It is a tract of value to thoſe who have not ſeen Paine's, as well as to others. The author profeſſes himſelf a layman; and from one or two expreſſions, we ſuſpect him to be a diſſenter; he is, however, not one who diſſents from, or will conſent to ſurrender, the peculiar *doctrines* and *myſteries* of Chriſtianity. "I know," ſays he, "that ſome are willing to give up, perhaps the beſt part of Chriſtianity, to ſecure the reſt: but I believe the whole tenable. Nor do I conceive it worth any exertions to procure proſelytes to ſuch a mutilated ſyſtem; for if chriſtianity be reduced to the ſtandard of natural religion, and mere morality, it matters not by which denomination it is called." Such a Chriſtian, however, he may claſs himſelf, from education, or any other accidental circumſtance, we muſt cordially hail as a brother.

ART. 35. *A Country Carpenter's Confeſſion of Faith: with a few plain Remarks on the Age of Reaſon, in a Letter from Will. Chip, Carpenter, in Somerſetſhire, to Thomas Pain, Staymaker, in Paris.* 12mo. pp. 24. 2d. or 25 for 3s. Rivington. 1794.

This is, perhaps, the kind of anſwer to T. Paine (or Pain) which is beſt calculated to do real ſervice. It is ſhort and clear, and addreſſed exactly to the capacities of thoſe who are moſt likely to be injured by the blaſphemous ribaldry of that infatuated man. It will ſeem ſtrange to thoſe who have not an adequate idea, of the exceſſive wickedneſs of the perſons who are endeavouring to diſturb the tranquillity of this country, but it has come accidentally under our certain knowledge that the publication of Paine's wretched book, here anſwered, was part of an extenſive plan for ſubverting religion in this country, as had been practiſed before in France, by corrupting the lower orders of the people; and that large ſums were employed, and probably ſtill are, for the purpoſe of promoting its circulation. Happily this little tract contains a ſtrong antidote to the poiſon, and wherever the former doſe has not worked too deeply into the conſtitution, will probably deſtroy its effects. It is written very ably, and very neatly, in the aſſumed character of Will Chip, the hero of that moſt admirable little dialogue entitled *Village Politics.** which was written by Miſs H. Moore.

* Village Politics were printed by Rivingtons, and others, and extenſively circulated with great effect. They were reprinted in the 9th number of tracts publiſhed by the Aſſociation at the Crown and Anchor, and ſold by Downes, Temple Bar, and others, of which ſee an account in our firſt volume, p. 435.

This,

This, we are authorized to ſay, is not by that lady, but it is a happy imitation of that tract in its moſt meritorious points; propriety, and ſimplicity of language, ſoundneſs of reaſon, and native wit. We hope it will be circulated with equal ſucceſs.

ART. 36. *The Grace of Chriſt in Redemption; enforced as a Model of ſublime Charity: In a Sermon, preached at St. Giles's, Cripplegate, on Sunday, December* 8, 1793; *and publiſhed by particular Deſire for the Benefit of the Spitalfield Weavers. By the Reverend C. E. De Coetlogon, A. M.* 8vo. pp. 28. 1s. Jordan, Matthews, &c. 1794.

The deſign of this Diſcourſe is, "to add to a collection already made, and which was rendered neceſſary by the uncommon diſtreſſes of more than twenty thouſand objects;—men, women, and children, (p. 25,) pining in a ſtate of extreme want; not ariſing from indiſcretion, idleneſs, or profligacy; but from a defect in a particular branch of commerce."

To every orator in ſuch a cauſe, we join in ſaying,—may he be ſucceſsful.

ART. 37. *The Uſes to be made of the Divine Goodneſs, in the courſe of the Seaſon. A Sermon preached at Errol, December* 19, 1793, *being the Day appointed by the Preſbytery of Perth, for a ſolemn Thankſgiving, on account of the good Harveſt, agreeably to the Act and Recommendation of Synod. By William Herdman, Aſſiſtant to the Miniſter of Errol.* 8vo. 23 pp. 6d. Moriſon, Perth; Vernor and Hood, London, 1794.

Plain, practical, and well adapted to the occaſion; but not diſtinguiſhed by vigorous eloquence, or original thinking.

ART. 38. *A reply to the Rev. F. Randolph's Scriptural Reviſion of Socinian Arguments Vindicated. By Benjamin Hobhouſe, Barriſter at Law, and A. M. of Brazen-Noſe College, Oxford.* 8vo. 2s. Crutwell, Bath; Cadell, London, 1793.

The author, is one of thoſe minor champions in the Socinian cauſe, who ſtrive to make up by impetuoſity what they want in vigour and ſkill.

It ſometimes happens, that the ſpirit of a writer, and ſome idea of his talents alſo, may be collected from one or two ſhort ſpecimens of his work. A more curious ſpecimen than the following is not often to be met with: p. 121. "If a ſet of ingenious men had been employed to invent the moſt abſurd ſyſtem poſſible, they could not have ſucceeded better than in preſenting us with the creed of the eſtabliſhed church."

The *political* affirmations of this author are little leſs hardy than the *theological*: p. 22. "I ſhall conſider you as charging the publicati-

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ons of many diſſenters and reformers, with having nearly kindled a civil commotion.

"In the firſt place, I deny the fact. *There was no probability of commotion in the country*, it was a *clamour raiſed by the ariſtocracy*, with a view to feel the pulſe of the nation, to *procure* aſſociations in defence of church and ſtate againſt the artificial danger, and thus *to better* excite the public deteſtation againſt French principles." He that can believe a word of all this, ſhould be ſlow to charge other men with believing abſurdities.

POLITICS.

ART. 39. *Political Correſpondence: or, Letters to a Country Gentleman, retired from Parliament, on the ſubject of ſome of the leading Characters and Events of the preſent Day.* 8vo. 183 pp. 3s. 6d. Johnſon. 1793.

"Every man *muſt* be affected with ſtrong feelings of one ſort or other," ſays the author of this pamphlet in his fourth Letter, "who contemplates ſo ſudden and complete a change in the manners and cuſtoms of the French; and I think that I ought not to be cenſured when I acknowledge myſelf unable to regard ſuch an event without enthuſiaſm." After ſuch an acknowledgment we are neceſſarily prepared for expreſſions of warmth, if not intemperance, and as numerous paſſages in the letters under our preſent conſideration, betray the writer of them to have been really "affected by ſtrong feelings," he is, generally ſpeaking, though not without ſome few exceptions, entitled to our approbation, for coolneſs, moderation, and the language of a Gentleman.

The firſt letter treats principally on the duty of a Member of Parliament; but as political integrity, a blind and ſyſtematic adherence to no party, invariably to vote in compliance with the dictates of conſcience, and the ſuggeſtions of reaſon and conviction, are the duties which would immediately preſent themſelves to every ſpeculatiſt of ſound ſenſe and a diſtinguiſhing mind, as abſolutely indiſpenſable, we cannot recommend any particular paſſage for novelty of ſentiment, from the introduction to the correſpondence.

In the ſecond Letter, after a brief conſideration of the preſent ſtate of eloquence in this country, our author reviews the merits of our greateſt Parliamentary orators, and certainly diſplays no unfavourable ſpecimen, of his abilities as a writer.

In the third Letter is a very conciſe and clear account of the leading circumſtances which preceded and gave riſe to the French Revolution; but the fluctuation of affairs in that country has rendered many of the aſſertions in the fourth Letter (p. 90, &c.) which might have been true when the pamphlet was written, of a much more queſtionable nature at preſent. But it was written before the death of the King; and our author's ſentiments, on his prognoſtic of that event, beſpeak a man of feeling and humanity.

The author of this pamphlet is an avowed advocate of the French Revolution, though (as was before obſerved), having written before the

the King's death, except the laſt Letter—it would be very unfair to accuſe him as a defender of the enormities which have been ſince committed by that nation. The complexion of his attachment to our own Conſtitution, as beſt adapted for the Engliſh nation, may be ſeen from the following quotation (p. 153): with which we ſhall conclude our remarks:—"The truth of the *general principles* of Revolutioniſts, conſidered in the abſtract, cannot be denied; but it appears to me a ſufficient anſwer to the application of thoſe principles to the Britiſh Conſtitution, to ſay, that that Conſtitution, owing to its mixed form, is admirably adapted to the various paſſions and prejudices of the people; and that *if* its theory be but a little *corrected*, and its practice rendered conformable to its theory, it will be found *a very eſtimable* Conſtitution."—This is very lukewarm praiſe, and denotes no great partiality.

ART. 40. *A Glimpſe through the Gloom, in a candid Diſcuſſion of the policy of Peace, and an impartial review of the proſpect before us; with a Glance at the Marquis of Landſdowne's late Speech and Motion. A new Edition, with Corrections, and a Poſtſcript.* 8vo. pp. 95. 2s. 6d. Owen. 1794.

The author urges very ſtrongly his claim to impartiality; and intimates, that it can hardly be found in any other writer. His impartiality is of a ſingular kind; for it ſeems to conſiſt in being of every party, by turns. Many and various political queſtions are ſlightly touched in this pamphlet. We cannot afford room for enumerating them; nor is it of any importance. It is ſufficient to ſay, that, in tolerable language, and with ſome ſhrewd ſuggeſtions, the book preſents, in general, an effuſion of deſultory opinions, conjectures, and aſſertions; with little that can be called argument and diſcuſſion, and full as little of modeſty or diffidence.

ART. 41. *The Cauſe of the Enormities lately committed by Frenchmen inveſtigated, and a Remedy propoſed.* 8vo. 2s. 6d. Debrett. 1794.

That France is become the theatre of every crime, is obvious to the world at large; and, for the honour of human nature, we are happy to find, that thoſe who are unwilling to abandon its defence, have at leaſt the decency to ſhift their ground, from an extenuation of its enormities to an enquiry into their cauſe.

In tracing the ſource of thoſe unparalleled diſtractions which now prevail, the author of this pamphlet refers to the altercations which found place in the earlier ſtage of the Revolution, between the different orders of the State, to the intemperance of which he imputes the origin of thoſe evils which afterwards grew up into enormities of ſuch fearful magnitude.

The author alſo animadverts on the growth of diſaffection, in the events ſubſequent to the 3d of October; the emigration of the Nobles, &c. On many of theſe points we have no ſcruple of admitting

the plauſibility, and even the *propriety*, of his reaſoning; and we cannot withhold from him the tribute due to that decorum and temper with which he conducts the diſcuſſion. His ſtatement of the queſtion, as it regards this country, provokes a very different ſentiment. If this author may be credited, England was the guilty aggreſſor: the *pacific* Convention, forſooth, would have received us in the arms of *Fraternity*; but we thwarted all their meaſures of reconciliation. We cannot expreſs our aſtoniſhment, without mixing with it ſome portion of indignation that truth ſhould be thus publicly libelled. If decrees the moſt flagrant, if interference the moſt notorious, be not ſufficient to remove the charge of aggreſſion from ourſelves, the execution of Briſſot ought at leaſt to have convinced the world, that War with England was a meaſure precipitated by a Faction in France, in order to accompliſh the moſt nefarious deſigns. We think equally ill of the *Remedy* propoſed by this author: it is no other than *to ſolicit Peace.* What valuable end ſuch humiliation could obtain, we leave for this writer and his friends to determine. We cannot for our own parts conceive, that an avowal of imbecillity would ſoften the Republican heart, or that our intereſt as a nation would be conſulted by a compromiſe of our ſafety and our honour.

MISCELLANIES.

ART. 42. *An Authentic account of the late Expedition to Bulam, on the Coaſt of Africa, with a Deſcription of the preſent Settlement of Sierra Leona, and the adjacent Country, by J. Monteſiore.* 8vo. pp. 52. 2s. Johnſon. 1794.

This author properly remarks that great difficulties are indiſpenſible with the eſtabliſhment of a colony, but he has not the leaſt doubt (p. 39.) of the ultimate ſucceſs of this. His account, though ſhort, is not without its portion of entertainment.

ART. 43. *Two Voyages to Sierra Leona, during the Years* 1791, 2, 3. *In a Series of Letters, by Anna Maria Falconbridge, to which is added a Letter from the Author to Henry Thornton Eſq. M. P. and Chairman of the Court of Directors of the Sierra Leona Company.*—2d. Edition. 12mo. Printed for the Author, no Bookſellers name. pp. 287. 5s. 1794.

We do not remember to have ſeen the firſt edition of this work, and we are rather ſurpriſed that the writer's ſucceſs ſhould not have induced her to preſent the reader with a little better paper and type. She writes in a ſprightly manner. Before we proceed far in the work we find the Lady's name changed from Falconbridge to Dawes; and at the concluſion ſhe deſcribes herſelf as involved in a diſpute with Mr. Thornton, the chairman of the Sierra Leona company, concerning which, as we do not underſtand it, we forbear to give any opinion.

ART.

ART. 44. *The American Calendar, or United States Register, for the Year* 1794. *To be continued Annually.* Philadelphia Printed. London, reprinted by Debret. 12mo. 1794.

This is an object of curiosity in itself, and must be very acceptable to all who have connections or concerns in America. It seems to be executed nearly on the plan of our Court Calendar.

ART. 45. *Short Hand made easy, the Elementary Principles of Short Hand exemplified, in a variety of easy Lessons, by which a Knowledge of that useful and elegant Art is attainable in a few Hours by the most Common Capacity. The whole founded on Nature's Grammar, and true Philosophy. By an eminent Short Hand writer.—2d. Edition, for the use of Schools, and Private Gentlemen.* 8vo. pp. 16. 2s. 6d. Symonds. 1794.

Stenography is becoming more and more popular, consequently treatises which profess to teach the art are multiplied. The present seems calculated to answer the purpose as effectually as any we have seen.

ART. 46. *Letter Addressed to Sir John Sinclair Bart. President of the Board of Agriculture and internal Improvement, respecting the Important Discovery lately made in Sweden, of a method to extinguish Fire, with an Account of the Process adopted for that Purpose, and Hints of Means for preserving Timber used either in Houses, or in Ship Building, from that Destructive Element. By Mr. William Knox, Merchant in Gottenburg.*—Edinburgh, Printed. 8vo. pp. 32. 1s. 6d. London. Debret. 1794.

This Letter is translated from the Swedish language, and was communicated to the Royal Society of Arts and Sciences at Stockholm, in December 1793. The idea is of the highest Importance, and the mode proposed to extinguish fire, is to mix solutions of incombustible ingredients in water thrown by engines. Simple and compound solutions are proposed and described, and many successful experiments are circumstantially related. A curious plate is prefixed, explanatory of an experiment, made in the presence of the King of Sweden, and the nobles of his court, which produced the desired effect. We recommend this pamphlet to the serious consideration of those who are engaged in chemical pursuits.

ART. 47. *Characters of the Kings of England, and a concise History of the Kingdom, with Historical Notes. By John Holt, embellished with a Frontispiece.* 12mo. 3s. 6d. Stockdale. 1794.

This is a well planned and well executed book for children, consisting of the characters of the English Monarchs from William the Conqueror, selected from our best historians, with a short summary of the military events of each reign, and historical notes relative to other important

points, drawn from the same sources. The whole is clearly arranged, and rendered highly attractive and entertaining to young minds by various means, and occasionally by the insertion of poetical illustrations.

ART. 48. *Moral Annals of the Poor and Middle Ranks of Society, in various Situations, of good and bad Conduct.* 8vo. pp. 44. Price 1s. 6d. Pennington, Durham, &c. and Rivingtons, London. 1793.

The minds of Englishmen seem to be incessantly at work, in devising schemes for doing good to the poor, and society at large. The Editor of this singular compilation appears, from the preface, to be a writer qualified for much higher things: and his design cannot be better explained than in his own words.

"The following traits of character and conduct, are an Essay towards a collection of genuine Annals of the Poor, and Middle Ranks of Society. The objects of the collection are to encourage by example, the practice of truth, honesty, industry, sobriety, gratitude, and other similar virtues amongst the poor; and to shew them, that though every good and contented man will look for his reward to the great day of final retribution in the next life, yet good conduct is often not without its recompence in this: to induce the rich to look sometimes beyond the limits of their own neighbourhood and experience, and to observe the exercise of virtues amongst the poor, for which, in moments of dissatisfaction and complaint, they may not always be disposed to allow them credit: and of course, to promote that mutual confidence between the richer and poorer ranks of society, which cannot but contribute to the convenience and happiness of both." P. 5.

The anecdotes are well adapted to strike the minds of the persons, for whose use they are chiefly intended; and some of them will strongly affect *any* mind. But we recommend caution in admitting such as are found at pp. 11, 12, which, though well meant, are seldom capable of authentication.

ART. 49. *A General View of the Fishery of Great Britain, drawn up for the Consideration of the Undertakers of the North British Fishing, lately begun for promoting the general Utility of the Inhabitants and Empire at large. By the Rev. John Lanne Buchanan.* 8vo. pp. 25. 5s. Kay, and Longman. 1794.

After a long and desultory account of former Fishing Companies, with the causes of their failure; and another tedious account, with several repetitions, of the origin, progress, and success, of the Dutch Fisheries; the author comes to the main business of his book; which is, to shew that the Directors of the British Society, lately incorporated for extending the Fisheries of the kingdom, &c. have been misinformed

misinformed and misled in the choice of *fishing stations*. The author *seems* to possess local knowledge on this subject. But our reliance on his statements is considerably abated by the acrimony which pervades them against some respectable individuals, Mr. Dempster, Mr. Anderson, and, in particular, Mr. Knox. We are convinced that the goodness of a cause is not usually in proportion to the heat and violence of those who maintain it: and we have seen public reasons advertised in the Papers for doubting the assertions of this author.

As a literary performance this book is one of the meanest we have reviewed. The idiom, and even the grammar of it, are as far removed from English as we can easily conceive.

ART. 50. *The Elements of useful Knowledge; comprehending, among other interesting Particulars, short Systems of Astronomy, Mythology, Chronology, and Rhetoric; with a brief Account of the Trial and Execution of Louis XVI. and of the late Transactions in France. By the Rev. J. Adams, A. M. Author of the Elements of Reading and Lectiones Selectæ.* 12mo. 3s. B. Law and Son. 1793.

The author of this compilation has executed his task with diligence, and, for the most part, with accuracy; especially in respect to *language*, which, in a book designed chiefly for *young* readers, is a point of no small consequence.

The work is very miscellaneous in its nature, being an epitome of most kinds of learning. Profoundness of information, of course, will not be expected in it. The purpose of it evidently is, rather to *excite* than to *gratify* a thirst after knowledge; and it seems well calculated to answer this laudable purpose.

ART. 51. *An Easy Method to acquire the Italian Language by the Help of the French and English. Two Parts in one Volume. By John Soilleux.* 8vo. 2s. 6d. bound, Elmsly. 1793.

From the great analogy existing between the French and the Italian languages, it is certain that they may be made very usefully to illustrate each other: and we are happy to see this mode of instruction presented to English students, in English, by a person who appears well qualified to give it.

ART. 52. *A Plan of Education for a limited number of young Gentlemen, humbly submitted to the consideration of those Parents who regard the Health, Comfort, and Virtue of their Children, as points essentially to be attended to in the course of their Education. By a Clergyman of the established Church.* Printed for the author. 12mo. Robinsons. 1794.

The author of this tract is the Rev. J. Lancaster, of Wimbledon, Surry. It will be read with different degrees of approbation by those who have been educated at a private *seminary*, for that seems the fashionable word, or a public school. We smiled, and are not certain that our mouths did not water when we read at p. 9. "The cheerfulness of my

my pupils shall be encouraged, by allowing them a *free choice* of whatever appears on a table always well supplied, with a variety of animal and vegetable food."

ART. 53. *Remarks on the Profession and Duty of a Soldier, with other Observations relative to the Army at this time in actual Service on the Continent. By Philip Astley, Esq. to Hercules Hall, Lambeth, London.* 8vo. pp. 56. 2s. Moore and Stanly. 1794.

This pamphlet contains some sensible and judicious observations, and cannot fail of being useful to the inexperienced soldier.

ART. 54. *A Description and Historical Account of the Places now the Theatre of War, in the Low Countries: viz. Charlemont, Givet, Arras, St. Omer, &c. &c. Embellished with a Frontispiece, and Plans of the Places the most remarkable for their Fortifications. By Philip Astley, Esq.* 8vo. pp. 82. 6s. Moore and Stanly. 1794.

A short, but seemingly an accurate account of the places mentioned in the title, points out this volume as very well worthy of attention, except that we think it too dear.

TRIALS.

ART. 55. *Minutes of the Proceedings of the Court Martial held at Portsmouth, August 12th, 1792, on Ten Persons charged with Mutiny, on Board his Majesty's Ship the Bounty, with an Appendix, containing a full Account of the real Causes and Circumstances of that unhappy Transaction, the most material of which have hitherto been withheld from the Public.* 4to. pp. 79. 3s. 1794.

The circumstances of this transaction are already very well known. The sufferings, the skill, the fortitude, and final escape of Captain Bligh, are memorable not only in this country, but throughout the world. This trial affords one among innumerable examples, that guilt, however atrocious, and delinquents, however dangerous, are secure among Englishmen of a fair and impartial trial. Of ten persons who were brought here to be tried, six only were condemned, and only three executed. This publication will be found clear, circumstantial, and satisfactory, in every thing which regards the evidence for the prosecution. The appendix endeavours to palliate the behaviour of Christian, and the Mutineers, and to criminate Captain Bligh; to which he will, without doubt, think it necessary to make reply.

ART. 56. *The Trial of Joseph Gerrald, Delegate from the London Corresponding Society, to the British Convention, before the High Court of Justiciary at Edinburgh, on the 3d, 10th, 13th, and 14th of March, 1794, for Sedition. Taken in Short Hand by Mr. Ramsey.* Edinburgh 8vo. pp. 256. 4s. Eaton.

The literary fame, and splendid talents, of Mr. Gerald, says the editor, are as much admired, as the severity of his sentence is lamented,

To the firſt poſition we heartily ſubſcribe, if we lament alſo the ſeverity of his ſentence, it is not that its juſtice can poſſibly be arraigned, but we lament that ſuch ſeverity ſhould be neceſſarily exerciſed upon an individual who might ſo eaſily have obtained the beſt of all eſteem, 'the laudari a laudatis.'—The trial is well given, and the portrait of Mr. Gerald, which is prefixed, is not unlike him.

ART. 57. *Report of the Trial of Archibald Hamilton Rowan Eſq. on an Information filed, ex officio, by the Attorney General, for the Diſtribution of a Libel, with the ſubſequent Proceedings thereon, containing the Arguments of his Council, the Opinion of the Court, and Mr. Rowan's Addreſs to the Court in full.* Dublin, reprinted London. 8vo. pp. 163. 3s. Kearſley. 1794.

This Gentleman is among thoſe who have, by ſome, been conſidered as a martyr to liberty, and is deſcribed by one of his counſel as "hunted down as a victim." After the trial which is here circumſtantially given, a jury of his countrymen pronounced him guilty, and the court ſentenced him to two years impriſonment, and a fine of five hundred pounds. *From ſome motive or other,* before the expiration of his impriſonment, he made his eſcape, and is now an inhabitant of France.

ART. 58. *The Trial of Daniel Iſaac Eaton, for publiſhing a ſuppoſed Libel, intituled Politics for the People, or Hogs Waſh, at Juſtice Hall, in the Old Bailey, Feb. 24th,* 1794. 8vo. pp. 62. 1s. Eaton.

Mr. Eaton was tried on the indictment, ſpecified in the firſt page of this pamphlet, and found "Not Guilty." On the mode of publiſhing ſuch trials, we have already made our remarks.

FOREIGN

FOREIGN CATALOGUE.

GERMANY.

ART. 59. Plutarchi *Opera, cum adnotationibus variorum, adjectaque lectionis diverſitate, ab* Hutten. *Tomus V.* in 8vo. Tübingen, 1793.

Of this uſeful re-impreſſion of one of the moſt inſtructive and entertaining claſſical writers, the character is ſufficiently known from the volumes that have already appeared. This now before us contains the lives of *Phocion*, and the younger *Cato*; two patriots of diſtinguiſhed virtue, which was, however, rendered ineffectual by the depraved manners of the ages in which they lived. *Agis* and *Cleomenes*, with the two *Gracchi*; four men, who, wiſhing to reform a corrupt ſtate, were themſelves the victims of their well-meant endeavours, in as much as ſuch reformations can only be carried into effect in peaceable times, when it generally happens that the want of them is not perceived. *Demoſthenes* and *Cicero*, who attempted likewiſe to direct by their counſels and ſpeeches a corrupted ſtate, with its depraved inhabitants of all ages and ranks, whilſt owing to a ſeries of events, one of thoſe ſtates became ſubject to a foreign, and the other to a domeſtic power, both alike inimical to what they termed liberty. Laſtly, *Artaxerxes*, the younger, the weak deſpot of a great empire, approaching to its fall, chiefly remarkable for the number of his ſons, amounting to 115; and who, as he may be ſaid, on his own account, ſcarcely to have deſerved a place in hiſtory, is indebted for that which he occupies in this volume to the ſmallneſs of the ſpace only which remained in it, and which would have been inſufficient for any other life.

To thoſe of Demoſthenes and Cicero the editor has annexed the entire notes of *Barton*, by whom they were ſeparately publiſhed; and we may obſerve, in general, concerning this re-impreſſion, that, beſides the great attention paid by Mr. H. to the correctneſs of the text, he has, even in other reſpects, done more than might have been expected from the plan which he had laid down for himſelf; which will certainly not be conſidered as any objection to the work.

Goetting. Anzeig.

ART. 60. *Symbolae ad* Pindari Argonautica *interpretanda à* Jo. Frid. Wagner, *Johannei Rectore*, in 8vo. Luneburg, 1794.

In this diſſertation the author inveſtigates the plan and connection of the fourth Pythian Ode, entering into a critical examination of the words and ſentiments, in which are many original and ingenious obſervations, the greater part of which we cannot but approve. In the long epiſode on the ſubject of the Argonautic expedition, Mr. W. believes that he has diſcovered a connection with the ſubſequent

part of the poem, the reconciliation of Damophilus; in the former, Jason is the principal personage; the events of whose life, and whose character agree in some measure with those of Damophilus. The 125 v. is rendered: "What dangers had fortune hung over them." Μοῖραι in v. 258, are regarded not only as the *Parcæ*, but likewise as the goddesses of whatever is said to be κατα μοιραν, *right* or *just*. The latinity of this essay, is also such, as ought to be considered as a recommendation to the author in his profession. *ibid.*

ART. 61, Cononis *Narrationes*; Ptolemaei *Historiæ ad variam eruditionem pertinentes*; Parthenii *Erotica, græcè cum notis variorum et suis emendatius edidit, ac de ejusdem nominis veteribus scriptoribus præfatus est* Ludovicus Henricus Teucherus. Leipsic, 1794. 136 pp. 8vo.

As the latest edition of the works specified in the title, from the two first of which very imperfect extracts only have been transmitted to us by Photius, was published in *Tho. Galei Historicæ Poëticæ Scriptores*, Paris, 1675, we are persuaded that this re-impression of them, to the correctness of which we can bear testimony, will not be unacceptable to the friends of Greek literature. Many of the fables and verses here preserved, having been taken from the works of some of the most esteemed Greek poets and other writers; of some of which we have, perhaps, no further remains, (which is particularly the case in regard to Parthenius) they certainly deserve a greater degree of attention, than had been paid to them by Gale, Höschelius, and Schott. The notes of Mr. T, which are confined to Parthenius, are intended to point out the sources from which the passages quoted by him are derived, and to improve the text. He appears to have been unacquained with the conjectural emendations of this author by *Brunck*, in the *Analecta Veterum Poetarum*.

Jena Litteraturz.

ART. 62, Homerocentra, *sive Centones Homerici in quædam Historiæ sacræ capita, græce & latine*; *accedunt* Probæ Falconiæ Virgiliani Centones *in Vetus ac Novum Testamentum scripti*; *denuo edidit* L. H. Teucherus. Leipsic, 1793, 8vo.

In the re-publication of these pieces the principal merit of the editor consists likewise in his having discovered most of the biblical passages expressed here in the lines of Homer, or Virgil, and in his occasional corrections of the text. Though such whimsical performances can, in our judgment, be of no other use than to characterize the age in which they were composed, Mr. T, however, assures us in his preface, that the *Homerocentra vel eo nomine sunt lectu dignissima, quod in iis versus Homerici ad historiæ sacræ capita quædam applicati, & tanquam in* sede honorificentiori *collocati reperiuntur*, adding that *utriusque opusculi magna est utilitas ad historiam divinam*, & Græcas ac Latinas literas cognoscendas, *&c*; an opinion to which we doubt whether many of our readers will subscribe. *ibid.*

ART.

ART. 63. C. Cornelii Taciti *Germania. Mit Stellen aus den alten Autoren belegt, erläutert, verglichen, hie und da ergänzt, und zum Gebrauch in Schulen herausgegeben von* Joh. Fried. Schwedler, *Lehrer am luther. Gymn. zu Halle.* C. Cornelii Taciti *Germania, accompanied and compared with paſſages from ancient authors, together with illuſtrations and occaſional additions, intended for the uſe of Schools, by* J. F. Schwedler, &c. *Firſt part.* Halle. VIII. 139. pp. 8vo.

It is probable that the *Aegyptiaca* of *Stroth* may have ſuggeſted the idea of this undertaking, and we ſhould have been glad, as it certainly would have been rendered more uſeful, if the author had conformed altogether to the plan adopted by Stroth, in confining himſelf entirely to one and the ſame country, inſtead of digreſſing to the hiſtory of the Gauls, Perſians, and other nations. Notwithſtanding this objection, however, Mr. S. muſt be allowed to have brought together much valuable information on the ancient ſtate of Germany, and his work may deſervedly be regarded as a proper companion to the excellent *Geographico-hiſtorical Dictionary to Tacitus*, lately publiſhed by Mr. *Erneſtio*. We take this opportunity of mentioning a tranſlation of *Tacitus de Moribus Germanorum*, likewiſe by Mr. *Schwedler*, with the following title:

C. Cornelius Tacitus, *über Wohnungen und Lebenſart Germaniſcher Völkerſchaften, überſetzet von* Johann Friedrich Schwedler. Halle, 1793. 66 pp. in 8vo. *ibid.*

ART. 64. Johann. Hildebrand Withoffs *Kritiſche Anmerkungen über* Horaz *und andere Römiſche Schriftſteller. Nebſt einer Beſchreibung der Lateiniſchen Handſchriften in der Duiſburgiſchen Univerſitäts-Bibliothek, von* H. A. Grimm, *Dr. u. Prof. d. Theologie u. Bibliothekar. Zweytes Stück. Critical Remarks on* Horace *and other Roman Writers. By* J. H. Withoff. *With a Deſcription of the Latin MSS. in the Library of the Univerſity of Duiſburg, by* H. A. Grimm, *&c. Second Part.* Duſſeldorf. 8vo, (12 gr.)

Mr. Withof, who appears to have followed the celebrated Bentley, though certainly *haud paſſibus æquis*, does not ſeem to have reflected, that in Horace he has to do with an author who is, according to Quintilian, *verbis et figuris feliciſſime audax*, and who has, at the ſame time, as we learn from his own confeſſion, endeavoured to render both his lyric and other poetical compoſitions models of correctneſs—operoſa *Carmina* (IV. 2, 31.) His pretended emendations of the text of Horace, therefore, are ſometimes ſcarcely to be reconciled to the idiom of the language, frequently tend to weaken the expreſſion, and are almoſt always unhappy. Such are, for inſtance, his alteration of IV. 6, 17.—*Captis gravis heu! nefas heu* into *captis* Phrygibus *(nefas heu!)* and IV. 4, 15, where, for

——— *Fulvæ matris ab ubere*
Jam lacte *depulſum leonem*,

to avoid what he calls an *bäſiliſche Tautologie (odious tautology)* he ſubſtitutes

Paulo ante *depulſum*, &c.

With

With reſpect to the paſſage I. 1, 100 ſqq. where the ſenſe might be improved by the ſlight alteration

Diviſit medium, ut *fortiſſima Tyndaridarum*,

we may refer to *Sanctez*, who in his *Minerva*, IV. cap. 2. p. 725. has ſuggeſted another mode of explanation which has been overlooked by the commentators; and in I. 4, 25, the lection *erue*, inſtead of *elige*, agreeing exactly with the *arripe* of Bentley, is ſupported by MSS. of reſpectable antiquity.

The remaining emendations are confined to *Juſtin* and the *Triſtia* of *Ovid*. That on V. 1, 5; of the former author, where in the place of *Omnia Græca regna concurrunt*, Mr. W. propoſes reading *Omnis Græcia reliqua concurrit*, we ſhould be ready to adopt; as we likewiſe think the following alterations in Ovid ingenious, where for

Bellaque cum multis *irrequieta gerit*, Lib. II. 236.

he would read,

Bellaque cum vitis *irr.* &c.

(according to Suetonius, *in vitâ* Auguſti, c. 27, *recepit et morum legumque regimen)*, and

Ne cadat et titulis *palmas inhoneſtet* ademptis. Lib. IV. 8. 19.

for *Ne cadat et* multas *palmas inhoneſtet adeptas.*

The Diſſertation on the Cauſe of the Exile of *Ovid*, by Dr. *Grimm*, contains much curious hiſtorical information collected from the beſt authorities. In the collation of the MSS. we have a continuation of the extracts from one of *Florus*, from the third Book, and the various readings of a MS. of the *Cento Virgilianus* of *Proba Falconia*, after the edition of *Kronmayer*. *Ibid.*

ART. 65. *Animadverſionum in loca quædam veterum Poetarum, eorumque vertendorum periculum fecit* Henr. Crede. Marburg. 8vo.

We are here preſented with ſome new and ingenious explanations of difficult paſſages in the Æneid of Virgil, Lucan's Pharſalia, and Ovid's Metamorphoſes, which the author ſubmits to the judgment of the public with a degree of modeſty that might be conſidered as a ſufficient apology for leſs ſucceſsful attempts. *Ibid.*

ART. 66, *Kurzer Entwurf der Aſtronomiſchen Wiſſenchaften, von* J. E. Bode, *Aſtronom. u. Mitglied der K. Preuſs. Acad. d. Wiſſenſch. in Berlin. Mit 7 Kupfertafeln.* Berlin. 1794.—*Short Sketch of the Science of Aſtronomy, by* J. E. Bode, *Aſtronomer and Member of the Royal Pruſſian Academy of Sciences at Berlin, with 7 Plates.* Berlin, 1794. 455 pp. 8vo. (1 rixd. 6gr.)

The merit of Mr. Bode is univerſally acknowledged; he fulfils in this work an engagement made to the public, in the preface to the the laſt edition of his *Erläuterung der Sternkunde*, noticed by us in the Britiſh Critic, to give ſuch an abridgement of that great work as might be deemed ſufficient to anſwer the purpoſes of thoſe who would wiſh to acquire a general knowledge only of Aſtronomy, and of thoſe ſciences which are connected with, or dependent on it; as Mathematical

thematical Geography, Dialling, Navigation, and Chronology. In p. 441. Mr. B. asserts that there is an error of three days in our Chronology, and that the difference between the Julian and Gregorian Calendars ought to have been thirteen days instead of ten, when this latter was introduced in 1582. That our readers may be enabled to form some judgment of this matter, we shall observe that the Council of Nice fixed in the year 325, the vernal Equinox on the 21st of March. Now from the year 325 to 1582 are 1257 years, and reckoning 11′ 12″ annually as the error of the Julian Calendar, we have very nearly 10 days, which would, indeed, be still more accurate at the distance of 1285, 71 years: and, in effect, the vernal Equinox fell, as Mr. B. himself allows, on the 11th of March at the epoch of the introduction of the Gregorian Calendar. But Mr. B. instead of reckoning from the period of the Council of Nice goes back to that of the introduction of the Julian Calendar, or to the 44th year before the Christian era, which would indeed produce the difference pointed out by him. The only inference which can be drawn from this circumstance is, that at the time when Julius Cæsar introduced his Calendar, the vernal Equinox did not fall on the 21st of March, but a few days later, whereas it was intended that the Gregorian Calendar should not be regulated by Cæsar's Equinox, but by that of the Synod at Nice. *Ibid.*

ART. 67. *Versuch einer Geschichte der Artzney-Kunde von* Sprengel.—*Essay towards an history of Medicine by* Sprengel. *Tom. I.* 480. pp. 8vo, Halle, 1793.

In this work the author certainly has attended to a number of interesting objects which had escaped the notice of his predecessors, Blumenbach, Ackerman, and Metzger; and which have contributed essentially to the perfection of the science. While therefore we are ready to allow him that praise to which these important additions give him an undoubted claim, we must at the same time observe that his readers would, perhaps, have been more satisfied if he had been less prolix in the account which he has given of them. *Goetting. Anzeig.*

ART. 68. Francisci de Paula Schrank &c. *Primitiæ Floræ Salisburgensis &c.* 8vo. 240. pp. with Plates. Frankfort on the Main, and Strasburg.

The Archbishopric of Salzburg abounds in high mountains and thick forests: its landscapes are agreeably diversified, and the environs of the capital exhibit the most beautiful views. Professor Schrank has examined all these mountains and forests with the most scrupulous diligence, for the purpose of describing the different species of plants which they produce. According to the general estimation the extent of the principality of Saltzburg is about 140 square German miles.

In a dissertation on the difference between plants and animals prefixed to this work, the author shows the analogy of certain spontaneous motions observable in particular plants. There is unquestionably a considerable and very imposing degree of relation between plants and animals, and again between these latter and minerals; notwithstanding which the distance between plants and animals is certainly immense. To feel, discern, and act, are properly animal functions, whereas to grow and reproduce themselves is merely to vegetate.

One

One of the plants lately discovered, of which a description and drawing are here given by Professor Schr. is the *Astragalus pubescens*; and among the rare plants, the number of which in this Flora is very great, we have remarked the *Potentilla Salisburgensis*. This had already been described by Haenk in the second volume of the beautiful collection of Jacquin.

This Flora is arranged agreeably to the sexual system of Linnæus, with the improvements of Thunberg. To the generic characters succeed the individual names with the botanic terminology of the Swedish naturalist, of which Professor Schr. had already availed himself in his *Bavarian Flora*, to which he constantly refers, adding sometimes the synonyma from other eminent botanists. He then marks the places in which the plants are produced, and gives such other information as he judges to be of importance to the science. *ibid.*

ART. 69. Schranks *Bayerische Flora zu bequemen Gebrauche als Taschenbuch, in tabellarische Form gebracht, mit einigen Verbesserungen.* Schrank's *Bavarian Flora, printed in a portable form, and reduced into tables, with some corrections.* Regenspurg, 1793. 8vo.

Whatever the advantage to be derived from the new arrangement of this work may be, we are sorry to observe that the corrections are few, and that the manner in which the work is executed is, upon the whole, such as proves the anonymous author to have been very imperfectly qualified for the undertaking. *ibid.*

ART. 70. Joh. Christ. Frid. Schulzii *Scholia in Vetus Testamentum, continuata à* Georg. Laur. Bauer, *LL. Oriental. in Acad. Altorf. Professore. Volumen VII. duodecim Prophetas minores complectens.* Nuremberg. 1793. 516 pp. in 8vo.

Nine only of the minor Prophets are illustrated in this volume, the remaining three being reserved for the next. The method observed by the author is the same as in the former volumes. First, a general, and, as we think, too short an introduction to all the twelve Prophets, which is followed by a particular account of each, and by the commentary itself. The diligence used by the author in selecting the best materials from the existing Exegetical writers on these Prophets, is evinced by the copious list of commentators on each, which have been read by him for that purpose. We are not to expect many new remarks in this work, as the author does not pretend to do any thing more than merely to tread in the steps of his predecessor. The critical notes are here placed under the text of the exposition. In Hosea ii. 11. the lection לכמות is retained in opposition to Kühnöl and others, who would wish to substitute מכמות in its stead. The author might have availed himself of the authority of Auriuillius, who has published a valuable essay on the various readings in Hosea (Dissertat. Gött. 1790, p. 594, sqq) with which he appears to be unacquainted, as he might also of the Repertorium of Eichhorn, and of a *Sylloge Dissertationum* which appeared at Leyden and Leewaarden in 1772. Mr. B. does not undertake to ascertain the time in which Joel lived. It is remarkable, that on the Prophet Amos no commentary, nor any work immediately intended to explain that book, has been written since the year 1763, which certainly ought not to be attributed to the inferior importance of the writings of that Prophet. On Chapter ix. 12. no various reading is mentioned, nor any explanation differing from

from that generally received. In Obadiah, the author has chiefly followed Dr. Schnurrer. In the word מפרד, v. 20, which he profeſſes not to underſtand, Mr. *Zirkel*, of Würzburg, who imagines that he has diſcovered ſome traces of Greek terms and idioms in the Book of Eccleſiaſtes, would, perhaps, have found the word ΔΙΑΣΠΟΡΑ, James i. 1. 1 Pet. i. 1. The Book of Jonah is here conſidered as a moral fable. Nahum does not deſcribe the firſt, but the ſecond, conqueſt of Niniveh, by Cyaxares and Nabopalaſſar. With reſpect to Habakkuk, our author does not believe him to have been contemporary with the Babylonian captivity, but to have foretold it in the ſpirit of prophecy. In his explanation of the 3d Chapter of this prophecy, Mr. B. ſometimes follows Schnurrer, and at others other commentators. P. 479. l. pen. where he obſerves, after Schnurrer, that תרות בואן *pro* *eſt inſolentior conſtructio*, and propoſes to read ברוחת inſtead of בואן, we ſhould venture to ſubſtitute רוחת *conſternatio, terror.* Compare Job vi. 21. *Jena Littz.*

ART. 71. *P.* Dominici Schram *Benedictini Banthenſis, SS. Theol. et SS. Canonum Profeſſ. Emeriti Analyſis Operum SS. Patrum et Scriptorum Eccleſiaſticorum, Tomus X. continens Opera* Jacobi Niſibeni, Julii Firmici Materni, *S.* Orſieſii *Abb. Salernenſis, S.* Serapionis *Epiſcopi Thmueos, S.* Cyrilli *Archiepiſc. Hieros. S.* Hilarii, *Pictavorum Epiſc. cum duplici Indice, uno Operum, altero rerum memorabilium. Tomus XI. continens Opera* Zenonis, *Epiſc. Veron. S.* Phœbadii, *Aginn. Epiſc.*, Titi, *Epiſc. Boſtrenſis, S.* Optati, *Epiſc. Milevit.* Luciferi, *Epiſc. Calaritani, S.* Ephraem Syri, &c. *Tomus XII. continens Opera, Supplementa ad Opera, S.* Ephraem Syri, *et S.* Baſilii *Cæſaræ Cappadoc. Archiep. Opera omnia*, &c. *Tom. XIII. continens Opera S.* Gregorii *Nazianzeni*, Didym. *Alexand.* S. Amphilochii *Epiſt. Icon. et S.* Damaſi, *Papæ*, &c. *Tomus XIV. continens Opera S.* Gregorii, *Epiſc. Nyſſeni. Tom. XV. continens Opera SS.* Macarii *Ægyptii*, Paciani *Epiſcopi*, Iſaiæ *Abbatis*, Nemeſii, *Epiſc.*, Philaſtrii, *Epiſc.*, Hieronymi *Græci*, Evagrii *Pontici*, Martini *Epiſc. Turonens.*, Theophili, *Epiſc. Alexandr.* &c. Augſburg. Large 8vo.

In this work are analyſed all the writings, whether important or otherwiſe, of the authors whoſe names are ſpecified in the title, which will, at leaſt, be ſufficient to prove the great zeal and indefatigable induſtry of the perſon by whom the compilation was made. But as on the one hand the real ſcholar will ſtill find it neceſſary to have recourſe to the originals themſelves, and as on the other, this work muſt unavoidably be extended to double its preſent length, which will certainly make it too voluminous for common readers, we muſt own that we do not ſee that Mr. Sch. has by this publication rendered any very eſſential ſervice to either. *Jena Littz.*

PORTUGAL.

ART. 72. *Deſcripçaõ Topografica e Hiſtorica da Cidade de Porto, feita por* Agoſtiaho Rebello da Coſta. Porto. 374 pp. in 8vo. With a Chart of the Province *Entre Douro e Minho*, and Views of the City of Oporto.

In this work, which is ſcarcely inferior to any thing of the kind that has come under our notice, we meet with a very full and ſatisfactory

tory deſcription of this important commercial town, with an account of its hiſtory, principal buildings, population, civil and religious eſtabliſhment, manufactures, and trade. In the province Entre Douro e Minho, of which the extent in ſquare miles is not aſcertained, we are informed that 750,000 communicants inhabit 217,000 houſes. There are likewiſe in this province 1519 pariſhes, 200 convents, as alſo 3000 hermitages and places of pilgrimage. The principal manufacture of this province, and, indeed, of the whole kingdom, conſiſts in linen cloths, which brings in annually about two millions of cruſades, though the flax or hemp required for them is not produced in the country itſelf. In the town of Oporto are 15,138 houſes, and 63,505 inhabitants, according to a calculation made in the year 1787, who daily conſume in wheat, and other grain of which bread is made, 5500 algueires, and of wine yearly 18,000 pipes. Of ſtock fiſh, the author tells us that there were imported from England, in 30 months, 150,000 hundred-weight. We paſs over the author's deſcription of the churches, convents, hoſpitals, &c.; that of *da Miſericordia* expends very conſiderable ſums in the ſupport of the poor, of ſick perſons, and of orphans—particularly in medicines, a ſum not leſs than ſix millions of rees: it has likewiſe the ſuperintendance of the foundling hoſpital, into which about 900 children are annually taken, and which is attended with an expence of between 18 and 19 millions of rees. From Braſil, in 1785, were brought into Oporto 939 cheſts and 373,249 arrobas of ſugar, of rice 33,719 ſacks, and 45,385 cwt., and of cotton 1188 cwt. only. Nor are the exports leſs conſiderable, conſiſting chiefly of three millions of yards of linen-cloth, 400,000 hats, 80,000 yards of Portugueſe woollen-cloths, 4000 pipes of wine, 130,000 yards of ſilk, &c. The author has likewiſe preſented his readers with a table, exhibiting the principal articles of trade and manufacture, exported to England, and the Northern kingdoms, in the year 1786 and 1787. The rope-yards, we are told, employ here 13,000 perſons, and require annually 8000 cwt. of hemp. The manufacture of tobacco and ſnuff, in conjunction with that of Liſbon, produces annually to the State a net income of 2,400,000 cruſades. Mr. da C. gives a very circumſtantial account of the company of wine-merchants *de alto Douro*, to which, he ſays, that Portugal is chiefly indebted for its extenſive commerce in that article, and by which the adulteration of wine is in a great meaſure prevented. The beſt wines only, which are manufactured in certain diſtricts, are exported, whilſt thoſe of an inferior quality are conſumed within the country itſelf. This company has the excluſive privilege of vending wine, by wholeſale and retail, not only in the town, but likewiſe in a circuit of four miles round it; that of ſelling brandy in the three provinces of Minho, Beira, and Traz os Montes; as alſo the direction of the exportation of this laſt article to Braſil. Their fund conſiſts of 1,620,000 cruſades, and they vend every year, in wine and brandy, between 30 and 40,000 pipes. The two diſtricts on the Douro produce annually 60,000 pipes.

GEOLOGICAL

GEOLOGICAL LETTERS.

LETTER V.

To Professor BLUMENBACH,

By M. DE LUC.

(Concluded.)

On *the* Birth *of our* Continents, *and the Proofs of the* ſmall antiquity of that *Epoch.*

34. ALONG the ſame coaſts, where we have ſeen *new lands* added to our *continents*, we alſo meet with *ſteep cliffs*, againſt which the *ſea* has exerciſed, and in many places ſtill exerciſes a deſtructive action; and this is what has been alledged as a proof that the ſea is ſlowly *demoliſhing* our *continents*. I ſhall ſay nothing of the *rocky* coaſts, becauſe in them we diſcover no effect of the *ſea*: theſe *rocks* are moſtly covered with *ſea-weeds* and *ſhells*—a proof that the *ſea* has no power over them. I ſhall then only ſpeak of thoſe *ſteep coaſts* on which the *ſea* has ſome power, as, from their nature, they are ſubject to *crumble down* from the effect of external cauſes. Theſe places were at firſt, either *narrow capes*, which oppoſed themſelves to the *currents* of the *ſea* and its *waves*, or original *cliffs*, which remained ſo at that *revolution* wherein the *ſea* changed its *bed*; owing to the ſame cauſe that has produced ſo many ſuch *fractions* in the interior parts of our *continents*, namely the *ſinking* of the reſt of the *ſtrata*. Now I ſhall explain what have been the conſequences of that original ſtate of ſome parts of the *coaſts*, what is the power of the *ſea* over them, and how it will every where terminate.

35. All the *points of land* which oppoſed the courſe of the *waves* and *currents* of the *ſea*, were attacked by them, and all the original *cliffs* began to *crumble* down: but the ſea carried the ſmall materials along the ſhores, and depoſited them in all the *creeks* and ſmall *bays*; by which this bottom became raiſed, and many were filled up; at the ſame time that the groſſer materials collected at the feet of the *cliffs* (whether new or original) raiſed alſo there the bottom of the *ſea*. As ſoon as a *ſtrand* begins to appear at *low tide* along any *cliff*,

cliff, the *mud* brought by the *high tides* and by the *waves*, and the materials continuing to fall from the *cliffs*, concur to raiſe it, ſo that at laſt the *ſea* can no longer reach the feet of theſe *cliffs*: theſe, however, continue for ſome time to crumble, from the action of external cauſes; but as all their rubbiſh remains ſtill at their feet, they gradually are reduced to an uniform ſlope, and *vegetation* fixes them in that form.

36. Such is indiſputably the *end* of all theſe pretended *demolitions* of our *continents*. They are nothing more that the action of the *ſea*, aided by external cauſes, operating to ſmooth down its ſhores, and leſſen the *inflexions* of its coaſts, by demoliſhing every thing that at firſt oppoſed the free courſe of its *waves* and *currents*. The continuance of theſe operations depends on local circumſtances; but as ſoon as by the united actions of external cauſes, and of the *ſea*, a *ſtrand* comes to be formed which has only an eaſy ſlope and inſenſible windings, the *ſea* there produces no further effect. I have followed this operation on ſeveral coaſts; I have ſeen it terminated in various places, and in others more or leſs diſtant from its termination, owing to ſome local circumſtances which it was eaſy to find out, and I could always judge from theſe, in what manner how this termination would happen. I have entered into the details of theſe obſervations, as well as of various general circumſtances of this phænomenon, in my *Letters on the Hiſtory of the Earth and of Man*. We find alſo in this claſs of *progreſſive* effects many *chronological monuments*, and they agree with thoſe we have juſt noticed in the *new lands*; a circumſtance that ſhows with what levity theorizers formerly ſtruck out Geological ſyſtems, to contradict the *ſacred chronology*; ſyſtems equally deſtitute of foundation, and contradictory to each other: while the very facts upon which they appeared to reſt, confirm that *chronology* in the moſt evident manner; for theſe ſimultaneous operations of loſſes from the coaſts in ſome places, and acquiſitions in others, ſometimes diſtant, but often adjoining, prove at once, both that the *ſea* in general occupies a *new bed*, and that it has not been there many *centuries*; which we ſhall find to be entirely conformable to the hiſtory of Moses.

37. Every thing that paſſes in the internal parts of our *continents* correſponds with what we find to happen on their coaſts; for *demolitions* alſo take place, and *new lands* are formed, which, in the ſame manner, come to an *end* by fixed cauſes. But before we proceed to theſe operations, which equally agree with the two parts of the above concluſion, I ſhall mention a phænomenon, which, concurring in the ſame conſequence, will point out the *nature* of that revolution by which the *ſea* was made to change its *bed*. I have obſerved, that while the ſea covered our *continents*, the higher parts of our *mountains* were *iſlands* in it; which implies that, previouſly to the birth of theſe *continents*, the *ſea* had a much *higher level* than at preſent; and I have proved it directly in this letter. Now the phænomenon of which I ſpeak will be a new proof of this fact, and one that is very remarkable.

38. The *level* of the *ſea*, at whatever elevation it may be, is the ſenſible *baſe* of the *atmoſphere*, and (all things elſe being equal), it is alſo

alſo the *warmeſt* part of it; for the *heat* diminiſhes from below upwards. At the time when the *ſummits* of our *mountains* formed *iſlands* in the *ſea* (as it was then more elevated) theſe *iſlands* were in the *lower* region of the *atmoſphere*, where they enjoyed a *temperature* favourable to all ſorts of *vegetation*. But when the ſea *ſunk* to its preſent *level*, the *atmoſphere ſinking* with it, it came to paſs that theſe ſame *lands* found themſelves ſituated in a *colder* region of the air, as they became the ſummits of our *mountains*; ſo that on ſome of the higheſt of them, on thoſe for inſtance, which have become the *ſummits* of the *Pyrenees* and the *Alps*, there began to accumulate annual remains of *ſnow*, which, through alternate changes of thaw and froſt, were converted into a *porous ice*.

39. Such is the explication I have given in my *Letters on the Hiſtory of the Earth and of Man*, of the maſſes of ice which we find high up on the *Alps*; and to this cauſe may be added another, of which I ſhall ſpeak hereafter. If theſe maſſes had arrived at a *maximum*, they would inform us of nothing relative to the *paſt*; but if they ſenſibly increaſe, they muſt have *originated* in ſome *revolution* which changed the *temperature* of the air at this level; and we find a revolution of this nature, in a great *ſinking* of the *level* of the *ſea*: beſides, according to the degree of rapidity of the *progreſs* of the *ice*, we ſhall be led to refer its origin to a more or leſs diſtant *time*. Now the *extent* of theſe *ice-fields* ſo ſenſibly increaſes, that the life of a man, a chamois-hunter, for inſtance, is ſufficient for him to obſerve the *progreſs* of it; inſomuch that generations tranſmit from one to the other the *dates* when certain ſpots began to be covered with *permanent ice*, and when certain paſſages, exiſting before, have been ſtopped up by its *progreſs*.—This circumſtance will not permit us to carry its *origin* back to a very remote epoch, and particularly indicates that *revolution* which has been proved before by ſo many other phænomena.

40. M. DE SAUSSURE, to whom theſe elevated regions are ſo familiar, and from whom we have received ſo many important inſtructions concerning them, has proved, that the whole maſs of their *ice* has a tendency to deſcend along the declivities, and that this is the cauſe of the *crevices* that croſs it, and of their change of place or width. Theſe *crevices* open when the inferior maſs ſlides down the declivity, and cloſe as the higher maſs deſcends to follow the former. If it were not for this movement of the *ice*, its increaſe in *extent* would be much more rapid: but owing to this, it diminiſhes conſiderably; either by arriving at certain precipices, where it breaks and falls into ſome valley below, or by reaching theſe vallies through ſome opening in the rocks, where it melts more rapidly, which compenſates for a contrary cauſe of uncertainty in eſtimating the *time* preciſely; namely, that of the *progreſs* of the *ice* having been ſlower at the beginning of its accumulation. Theſe outlets between rocks filled with *ice*, which deſcends ſlowly in the form of *lava*, what are they call *glaciers*. There often fall, on the upper parts of the *ice*, *blocks* of *granite*, detached from the ſurrounding rocks, and theſe *blocks*, being carried down by the *ice*, arrive with it in the valley below, where

they are left as it melts. Here then I infert what M. DE SAUSSURE has remarked on this fubject, applied to the *Glacier des Bois*, in the Valley of *Chamois*, but which may be confidered as general: "The *blocks of ftone* with which the bottom of this *glacier* is loaded, lead (fays he) to an important reflection. When we confider their fmall number, and come to think that they are depofited at this extremity of the *glacier* in proportion as the *ice* melts, we are aftonifhed that there is not a more confiderable heap: and this obfervation, which agrees with many others that I fhall report in fucceffion, leads us to believe, that the *prefent ftate* of our globe is not *fo ancient* as fome philofophers have fuppofed it to be."

41. Before we quit this fubject of the *ice*, I will mention another phænomenon, which, as it furnifhes us with the fame *chronological bafe* will eafily connect at the fame time, with the caufe I have affigned for the bodies of *elephants* and *rhinoceroffes* found in our latitudes. When the *atmofphere* had undergone its revolution, in confequence of that which the earth fuffered at the birth of our continents, the countries without the *Tropics*, in the abfence of the *fun*, retained lefs of the *heat* produced by its prefence; and this change principally operating towards the *polar* regions, an accumulation of *ice* began to take place as well at the furface of the *fea* as on *land*. The following is Sir CHARLES BLAGDEN's remark on this fubject (Phil. Tranf. Vol. LXXIV. p. 231): "Since our navigation *northward*, the *eaftern coaft of Greenland*, and the furrounding *fea*, are *gradually* become more and more inacceffible, owing to the *augmentation of the ice*."—A phænomenon which proceeds fo rapidly, that a few generations can have feen a fenfible *progreft*, and the *whole* of which is not *immenfe*, when compared with thefe *additions*, cannot have commenced fo far back as a great many ages. The *Winters* without the Tropics are become *colder* by a *revolution*, all the effects of which prove that it is not very ancient. With regard to this change of *temperature*, two effects, very different from each other, agree with refpect to time,—the *vifible increafe* of the *ice* in the *north*, and the *preftervation* of the bodies of *elephants* and *rhinoceroffes* in our *fuperficial ftrata*; and that caufe had alfo a fhare in the fenfible accumulation of *ice* on the *Alps*.

42. After having ftated thefe phænomena, which, at the fame time that they ferve as *chronometers*, prove alfo that fudden changes have happened in the *height* and *nature* of the *atmofphere*, I proceed to the connections I alluded to above, between the mechanical operations which have taken place on our coafts, and thofe produced by the fame caufes *within land*. We may eafily repreftent to ourfelves the ftate in which the furface of our *continents* was at the time of their *birth*; for, notwithftanding the operations that tend continually to foften their *afperities*, we either fee, or trace them back every where. Without even going out of towns, or houfes, the *landfcapes* with which fo many apartments are decorated, fuffice to give a very juft idea of the phænomenon I fpeak of; for, fhould the Painter not have worked immediately from nature, his imagination at leaft will have taken her for a model; and a great part of the picturefque

picturesque effect of this kind of paintings, consists in high *mountains* rising in *pinnacles*, in *steep rocks*, the *strata* of which are in disorder, in *streams*, falling from the brow of inferior *rocks* (if the picture has any) and thence down to the lower grounds, or foaming at their feet, among tumbled fragments of rocks. In a word, the most common *landscapes* are true *geological* monuments; and many times without quitting apartments that were ornamented with them, I have demonstrated the whole of my system from these objects only, when the spectators have been capable of attention, and had some knowledge of Natural Philosophy.

43. The *rocks*, and all other *grounds* which, at the *birth* of our *continents*, were left with abrupt *sections*, being exposed to the action of the rains and frosts (those at least on which these causes could have any sensible effect) began to crumble down. I omit those rocks which are so little to be affected by these causes as not to be *worn away* sensibly. Such *rocks* commonly become covered with *lichens* and *mosses*, a proof of their continuance in the same state. I pass, therefore, to those that are susceptible of *degradation*.

44. It is towards the top that the *steep parts* of grounds liable to demolition, lose most of their materials, because the rain water makes its way from the upper surface into the fissures; so that these parts fall down by little and little, and thus what was at first *vertical* acquires a *slope*. Now, wherever the inclination of these *slopes* is no longer such, as that the fragments detached by the action of the rains and of the atmosphere can easily slide down to the bottom, their surface begins to give nourishment to *plants*; and when they come to be quite covered with plants, they are no more liable to degradation, unless the rocks below them be also in a state of demolition, or they are attacked by *torrents* at their lower part; which, however, only retards the same operation. In general, before the *steep side* of any eminence can be entirely covered with plants, a quantity of materials must be detached from it; and these, falling or rolling towards the bottom, become accumulated against it, and cover it more and more in proportion as their heap increases. As long as the fall of these detached pieces is frequent, *vegetation* cannot seize upon the *slope* formed by them; but as soon as this fall becomes less frequent, *plants* begin to grow on these new *grounds*, and at length cover them. Whenever then those parts of a *steep surface* which are not yet covered by the *slopes* formed of their fragments, are, by their demolition, reduced to a *shelving* form, *vegetation* is spread over the whole, and the operation which every where puts a final stop to the *degradation* of rocks, or other grounds, terminates at this point.

45. Here then is what assimilates the operations that take place in the interior of our *continents*, to those I have described in speaking of their *coasts*. All the *asperities* whatever of our *lands*, be their situation what it will, are thus only liable to be softened down by those causes, to which, for want of attention, the power of destroying the *continents* themselves, has been attributed: or these opera-

tions do not continue beyond the period when *vegetation* has covered both these lessened *asperities*, and their *rubbish* around them. *Vegetation* takes place in no soil but what is in a state of rest; and when it is established in any place, it is both a sign of its being *at rest*, and one of the means of keeping it so.—Unless, perhaps, some *torrent of water* should come to sap the *slope* of the *fallen fragments*: and this latter operation has its *end*, whenever the *slopes* are reduced, by that loss of materials, to the point at which they are no longer subject to be attacked. This is what I have explained at large in my *Letters of the History of the Earth and of Man*, and M. RAMOND DE CHARBONNIERE has painted it in the most masterly manner, in his work entitled, *Observations made in the Pyrennees*; having supplied the colouring to the draughts, merely delineated, but more extensive, which I had given. In these I had expressed the different states to which the actions of external causes have hitherto reduced the several parts of our *continents* subject to *demolition*, tracing them from their original state, which every where is easily cognisable. In every part likewise, where these operations are not terminated, we may judge how they will end; for without quitting the same mountains, hills, or any particular range of the *ruins* of our *strata*, we find other places where a state of *repose* has succeeded, or is more or less likely soon to succeed, to the *havock* produced by the too *rapid declivities* of the *grounds*, or by the attacks of *torrents*. Now this is a numerous class of various sorts of processes, to be met with every where, in which, by examining attentively what *has been done*, what is *doing*, and what *remains to be done*, we see clearly the slight *antiquity* of the *æra* when our *continents* were abandoned by the *sea*.

46. The mechanical operations in the *interior* of our *continents* still resemble those I have assigned to our *coasts*, in other circumstances as interesting in themselves, and no less characteristic of a general process which must have commenced not many ages since. The *torrents* formed by the rains in elevated spots, exercised against the *steep grounds*, and the *accumulations* of their *fragments*, the same power that the *waves* of the *sea* exert against the *steep parts* of the *coasts*, and the accumulated materials which tend to form a *strand* at their feet. These torrents again, and the *rivers*, have attacked certain grounds which at first opposed their course, as the *sea* has attacked the *promontories* which obstructed the free course of its *currents* and its *waves*; whence have resulted, *within land*, as well as on the *coasts*, steep *cliffs*, which did not exist before. Lastly, the *rivers*, by carrying down materials in consequence of these demolitions, form here and there in their course, *new lands* similar to those which, together with the *waves* of the *sea*, they produce along the *coasts*. This whole process is as interesting in the history of *mountains*, of their *inhabitants*, and those of the banks of *rivers*, as that of the operations of the *sea* is for the history of our *coasts*, and of the *maritime countries*: but as I have described it with the same care, and much at large in the work cited above, I shall likewise confine myself only to its principal traits.

47. I

47. I have already proved, in my firſt Letter, that whatever havock the *running waters* appear to have made in our *mountains*, all their pretended deſtructive power, from the *birth* of our *continents*, has only ſerved to retard the ſettling of the *ſlopes* of *rubbiſh* at the feet of the *ſteep rocks*, and that the greater part of the *materials* that they have thus ſet in motion, at times of great rains and melting of the ſnow, has only ſerved to raiſe and level the bottom of the *vallies* which exiſted before the retreat of the *ſea*. For we find ſcarcely any thing but *ſand* at the entrance of thoſe *lakes*, into which the *rivers* diſcharge themſelves as they flow from the *mountains*, and in which are depoſited all the materials which theſe collected *waters*, after traverſing the interior parts, have carried down ſo far; the *whole* amount of which is nothing in compariſon with what the imagination of ſome Geologiſts conceived. I have ſhown alſo, that the known progreſs of theſe *ſediments* are among the proofs of the ſlight *antiquity* of our globe. I now, therefore, ſhall quit, though with regret, the abundance of intereſting objects for a Geologiſt, that all parts of a *mountainous* country afford, that I may proceed to the general effects of *running waters* on our *continents*.

48. Wherever the rivers have met with obſtacles in their courſe, they have made an effort to demoliſh them. I paſs over, (as I have done with reſpect to the *mountains*, and the *ſea coaſts*,) the *ſolid rocks*, on which no external cauſe has any ſenſible effect, in order to come immediately to thoſe places where we may viſibly trace, the *whole* of *paſt effects*, their *progreſs* in known *time*, and their *preſent advance*; which ſuppoſes, that with regard to the *rivers*, they have been able to make a ſenſible impreſſion upon the obſtacles they have encountered. Now, here are two general operations, which *began* at the time that ſuch obſtacles occurred to *bend* their courſe. 1. The grounds thus ſtruck by the waters were *excavated*, and *cliffs* were formed, which continued for a greater or leſs time, and in many places, ſtill continue to crumble down into the current. 2. The *materials*, thus detached and fallen into the ſtream, were *carried* down as far as its rapidity would allow, and then *depoſited* whereſoever its force abated; which produced two ſorts of *new lands*; the one form'd in ſome lower part of the river's courſe, that was *larger* or *deeper*; which operation tended to give a regularity to its *bed*: the others oppoſite to the crumbling *cliffs*, when the *river*, in its effort to demoliſh them, ſenſibly gained ſpace on their ſide. Theſe operations have been ſo much the more rapid, as the banks attached had leſs elevation, or oppoſed leſs reſiſtance; and they continue in many places. I ſhall not particularly ſtop to conſider the caſe, where the *rivers* have found natural channels without any great windings, and where thus they have only had to acquire a regular declivity: for though, in forming their *bed* there, they have excavated the ground in ſome parts of their courſe, and thereby form'd abrupt banks at their two ſides, the progreſs of thoſe effects I am about to ſpeak of, will apply to theſe, as well as to their more complicated caſes produced by obſtacles.

49. The *rivers* have produced *cliffs* on one of their ſides, only in the parts where the bent they received was at firſt too *ſhort*; they

then tended to acquire an eaſier curve, by attacking the obſtacles. While thus they occaſioned conſiderable demolitions, they roſe by the reſiſtance of the obſtacles, and the violence of their fall from thence into ſome lower part, or of their recoil, made them carry down, or depoſit on the other ſhore, all the rubbiſh fallen from the *cliffs:* but when, by theſe operations, their *windings* became leſs abrupt, and their *declivity* more uniform, the larger *materials* began to remain at the feet of the *cliffs*; and there gradually raiſed a bank, which ſerved to diminiſh the force of the *current*. When this is once produced, the materials that continue to fall from theſe *ſteep banks*, form, by degrees, at their feet, a *ſtrand*, on which the *river* no longer riſes, except at the times of a flood: the new falls of materials then extend, and elevate this ſtrand; and the *cliff* itſelf, which retreats further and further by its demolition, at length gets beyond the reach of the *current:* it then becomes reduced to a *ſlope* by the action of external cauſes, and *vegetation* fixes it. During theſe operations, the *materials* that the place attacked ſupplies, depoſit themſelves either on the oppoſite ſide, or in ſome further part in the courſe of the *river*, where the waters having more ſpace to flow in, loſe their rapidity. There at firſt all the materials arrived; then ſucceſſively the larger remained behind: by degrees, the extent and height of the *new-lands* thus formed increaſed by mere *ſand*, depoſited over them in times of floods: this alſo gradually decreaſed, and the *rivers* carried down *ſand*, only in great floods: and at length, by the removal of every obſtacle ſuſceptible of giving way in the courſe of a *river*, the time comes, when, by being confined in a regular channel, of which the *new-lands* it has formed make a part, it only riſes and falls, in the greateſt floods, between *ſmooth banks*, covered and fixed by *vegetation*.

50. Such have been, and ſtill are, in many places, the real operations of *running waters*, which ſome Geologiſts, on the ſuppoſition that they have been attacking our continents during an indefinite number of ages, conſidered as having produced all the ſinuoſities at their ſurface. As ſoon as the *rains* began to fall on our *continents*, their waters collected in the channels that the declivity and the ſinuoſities of their ſurface offered them; and when they once had taken thoſe natural and inevitable roads, they could not change them, but by ſinking more and more between thoſe tracts of ground which, from the beginning, were more *elevated* than they; ſo that the rivers could not ſhift their courſe, as thoſe Geologiſts ſuppoſed, except in ſome plains lying very low, and abſolutely *horizontal*, or at the bottom of large vallies, which they had before levelled by carrying rubbiſh thither from the higher grounds. The firſt determined *channels* of the *running waters*, were the bottom of the *chaſms*, and other *ſinuoſities*, of the maſs of *ſtrata* formed by the *ſea*, of which the nature and anterior cataſtrophes are marked by very deciſive characters; in ſuch a manner, that we may always determine, with reſpect to places where the *rivers* have produced real alterations, how they muſt have been at the birth of our *continents*; and what are the alterations produced ſince that time by thoſe *running waters*; which alterations have moſt decided characters.

51. The places where it is eaſieſt to ſtudy the Hiſtory of *rivers*, are in their *windings*, produced by lands which have obliged them to al-

ter

ter their courſe, and have been ſuſceptible of demolition. There we diſcover the point where the attack has begun, and the *excavation* that has been made: we find beſides, either lower down, or oppoſite to the excavated ground, if it was not very high, the *materials* that have fallen from it: theſe *materials* have firſt levelled the bed of the *river*, and then formed *new-lands*, always diſtinct from the *original ſoil*, both in their regular inclination towards the ſtream, and in the nature of their compoſition; they have no coherence, and the materials which compoſe them increaſe in ſize from top to bottom. Theſe oppoſite operations, are in many places terminated: then the lands formerly attacked, as well as the *new-lands* formed of their ruins, undergo no more ſenſible alterations, and the *river* flows quietly by both: but in other places theſe two operations, always coincident, continue in various degrees, and are more or leſs diſtant from their termination. Now, as near the mouths of *rivers*, where they empty themſelves into the *ſea*, and where they depoſit all the *mud* they have brought down with them from their ſource; *monuments* and *traditions* are found, which mark ſeveral *æras* in the progreſs of the *new-lands* they have thus produced; ſo we find, in many parts of the former courſe of *rivers*, *monuments* which agree with theſe in the ſame *chronometrical ſcale*: I ſhall cite but one example, but that a very remarkable one, ſince the *monuments* are of the ſame nature, both at the mouth of a great *river*, and in a particular part of its former courſe.

52. I ſpeak of the *Rhine*, with reſpect to which I have ſaid above, that the *Romans* had built a *cuſtom-houſe* near the mouth of one of its branches, the ruins of which, (as well as a *monument* relating to *Agrippina*) have been found in the *ſand-bank*, which has from that time choaked this arm, and ſo completely, that *ſand-hills* have been raiſed there by the wind, as on the reſt of the coaſt of *Holland*. I now am about to point out another Roman *monument* of the ſame age; in one of the accumulations of materials, formed by the ſame *river*, very far from the *ſea*, attended with circumſtances that will ſerve to confirm the whole proceſs I have hitherto traced in the *mountains*, *vallies*, and *plains*.

53. The *Rhine*, before it joins the *Moſelle*, flows a long way through a *valley*, whoſe ſides were originally very ſteep and ſhattered; but at preſent they are ſoftened by irregular bands, which, in a great part, are covered with *vegetation*. During the operations which have at length brought theſe confuſed cliffs almoſt to an entire ſtate of *repoſe*, their *fragments* have formed, along the preſent courſe of the *river*, a *ſtrand* more or leſs wide, which ſhuts it in, and on which the rubbiſh that ſtill falls from ſome of the ſteep parts, accumulates. The place where the two *rivers* unite, is an open ſpace where ſtands the town of *Coblentz*; and thither, while the ſides of the upper vallies crumble down rapidly, theſe rivers, much agitated thereabouts by the obſtructions in their beds, have brought down very large fragments of ſtones: but by little and little they have become more tranquil; the *materials* they carried down have been ſucceſſively ſmaller; at laſt they have been nothing but *ſand*, and at this day, flowing between the *banks* they have themſelves formed, theſe *rivers* overflow them but very rarely. It is in one of theſe accumulations of materials that the hiſtory of the *Rhine* is particularly to be traced.

54. I paſs'd through *Coblentz*, in 1778, at the time they were laying the foundations of the new Electoral Palace: the late M. La Roche,

ROCHE, chancellor to the elector, presided over these works, and he invited me to accompany him there, that he might show me some very interesting things. A very deep excavation had been made in the mass of accumulated materials, which there form one of the banks of the *Rhine*, and M. LA ROCHE, showed me on one of the sides of this hollow, the section of a kind of *well*, many of which he told me had been found in the space thus excavated; they contained urns with ashes and bones, divers kinds of *sepulchral* attributes, after the manner of the *Romans*, and some *legion stones*: a circumstance which agrees with the remains of *Roman camps*, found in many parts of the valley. Here then is a fixed *epoch*, in the history of this accumulaton of rubbish carried down by the *Rhine*; and now we are to examine the natural *monuments* of its *progress*, connected with that *Epoch*.

55. The bottom of this *excavation*, was composed of *large stones* worn by attrition; to these succeeded (as observed in the lateral sections) *gravel*, diminishing in size from the bottom upwards: it was in this *gravel*, to which sand had begun to succeed, that the *Romans* had dug the *wells* I have been mentioning: since that time the top of these *wells* has been covered by eight feet of pure sand; and at this day, the *Rhine*, having settled its bed, but seldom rises to this height. The time when the *Romans* carried on war with the *Germans*, and pushed their conquests as far as to the *Batavians*, is known; and thus it is, that we have two of their *monuments* of the same *period*; the one buried by the sediments of the *Rhine*, in a part of its inland course, the other in the sediments both of the river and the *sea*, at one of its mouths. Now the place which these *Roman monuments* occupy in this mass of *transported* matters, (whose transportation could only have begun at the *birth* of our *continents*,) transforms these *historical documents* into *geological monuments*, belonging to a particular and very extensive class; it is an example of the *chronometers* to be found in the course of all *rivers*, which agree with each other, and with every other kind, and prevent our referring the origin of our *continents* to an *epoch* more remote than that of the *deluge* in *Sacred History*.

56. The whole that I have brought together in this letter, to prove, in different ways, this great geological fact, is only a sketch of what I have already published on this subject, in my *Letters on the History of the earth and of man*; and the attention of naturalists being at present fixed on this *physical chronology*, it will in the end, obliterate all the *fabulous traditions*, and the *systems* founded on them. I have already cited M. DE SAUSSURE, and M. DE DOLOMIEU, for some recent facts, and I cannot better conclude on this subject, than with the following passage from the latter. (*Journ. de Physique*, Jan. 1752.) "I will defend," says he, "a truth which appears to me incontestable—and of which, I find proofs in every page of history, as well as in what it naturally should be referred to, the *facts* visible *in nature*.—*That the present state of our continents is not ancient—that it is no long time since they have been given to the dominion of man!!*"——

After having proved that we cannot refer the *birth* of our *continents*, to a *period* more distant than that at which the *Mosaic History* fixes the *deluge*, I have now to show, that the *revolution*, by which, according to every fact of geology, our *continents* had their *origin*, must have been this very *event*: this I shall do in my next letter.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS

We are obliged to Cato for the Continuance of his Favour. With reſpect to the preſent Subject on which he addreſſes us, we inform him, that it is contrary to our Rule to notice periodical Works till they obtain the Shape of a Volume; to which, probably, the paltry Publication he mentions will never attain. Should it happen otherwiſe, we ſhall be glad of his further communication: but we muſt beg him to drop the anonymous mode.

A. M. may be aſſured, that we ſhall turn a vigilant eye towards the Publication he mentions. But we ſtill perſiſt in thinking a *Review of Politics* inconſiſtent with the Occupation of literary Men, and in our Caſe, *infra dignitatem*; as wearing the Appearance of catching at an Extenſion of Sale, which we have no occaſion to do, and could not condeſcend to, were it neceſſary.

A. X. may depend upon our Attention to his Requeſt.

We will certainly attend alſo to the Production recommended to our Notice by *A Conſtant Reader.*

We have not yet had an Opportunity of enquiring into the Fact ſtated by P. R.: But we have no doubt that what he tells us concerning the general Merits of the late Dr. Uſsher, of the Univerſity of Dublin, is ſtrictly juſt. If, on due Enquiry, we find Reaſon to believe that P. R. is not miſtaken about the Invention he attributes to that excellent Aſtronomer, we ſhall be very ready to bear our public Teſtimony in his Favour.

Several other Correſpondents muſt be reminded, that we cannot inſert anonymous Communications.

ERRATUM.

In our laſt Number, p. 388, *Acarnanes* is printed erroneouſly for *Achar*nenſes*. The difference between AXAPNA, the Attic Borough, and AKAPNANIA, with their reſpective Derivatives, Αχαρνεὺς, Αχαρνικὸς, &c. was perfectly preſent to our Minds when we wrote that Article, and the Comedy of Ariſtophanes, named from the former, actually open before us, but, by an accidental overſight, the error was made in the Preſs, and ſuffered to continue.

DOMESTIC

DOMESTIC LITERATURE.

Mr. Wraxall's Hiſtory of France, in two Volumes, Quarto, will appear in February.

Mr. White, of Selborne, has left Materials for Two Volumes in Octavo, on Subjects of Natural Hiſtory.

Dr. Gregory's expected Work on the Philoſophy of Natural Hiſtory, is in great forwardneſs.

Mr. Bewicke, of Newcaſtle, who publiſhed a popular Hiſtory of Beaſts, with Engravings on Wood, is employed on a Hiſtory of Birds, to correſpond with his former Work.

Mr. Marſh, the Tranſlator of Michaelis, has intimated his Intention of anſwering ſome poſitions in the laſt Edition of Archdeacon Travis's Book.

We are happy to find that Mr. Andrews, whoſe Hiſtory of England is reviewed in this and the preceding Number, intends to take up the Subject in his ſecond Volume, where Dr. Henry concludes. The intermediate Period will be compriſed in an Appendix to the firſt Volume.

We underſtand that Mr. Tatterſall's, *Improved Pſalmody* will ſoon be ready for the Subſcribers. The Reaſons for delaying it will be ſeen in his Advertiſement on our blue Cover.

Two Volumes of Tracts for the Uſe of Students in Divinity, and the younger Clergy, compiled under the Direction of the *Society for a Reformation of Principles*, will ſoon be publiſhed. Some valuable Productions of the late Biſhop Horne, which have never yet appeared, will form a Part of the Collection.

A Volume of Sermons, by Dr. Huntingford, the learned Warden of Wincheſter, is now in the Preſs.

The Biſhop of London's late Charge to his Clergy, is alſo nearly ready for Publication.

Labruzzi's *Via Appia*, (noticed in our Third Volume, p. 184) proceeds, we underſtand, very rapidly, under the Patronage of Sir Richard Hoare.

Mr. Kirwan's Mineralogy, much enlarged, will ſoon appear in a new Edition.

A very ſuperb Edition of the Poems of Goldſmith is to be expected from the Preſs of Mr. Bulmer.

THE

BRITISH CRITIC,

For DECEMBER, 1794.

"Men's principles, notions, and reliſhes, are ſo different, that it is hard to find a book which pleaſes or diſpleaſes all men."

LOCKE.

ART. I. *The Hiſtory of the Origin, Progreſs, and Termination of the American War. By C. Stedman, who ſerved under Sir W. Howe, Sir H. Clinton, and the Marquis Cornwallis.* 4to. 2 vols. 2l. 2s. Murray. 1794.

LUCIAN complains that the defeat of Severianus in Armenia, and the ſubſequent victories in Parthia, had produced an univerſal rage for writing hiſtory, juſt, ſays he, as the people of Abdera all were ſeized at once with a fever, in the paroxyſms of which they declaimed the tragic verſes of Euripides. But, alas! adds his commentator, of all this ſwarm of hiſtorians not even a name remains, and it is difficult to trace the very wars that ſet their pens to work. The preſent age is alſo a hiſtory-writing age, and war, which, as the ſame ſatiriſt ſays, produces all things, will doubtleſs much increaſe the number of hiſtorians, the greater part of whom, like thoſe alluded to by Lucian, will periſh with their works, unleſs their works ſhould be before-hand with them, and die firſt.—Few are they whoſe labours will ſurvive, for the inſtruction of future ages, but among thoſe few undoubtedly will be numbered

bered the author of the work before us. The hiſtory he now preſents to the world is a well-written and well-digeſted performance, the ſtyle manly and pure, the arrangement clear, the deſcriptions of events ſtriking, without being overcharged, the judgements paſſed upon them temperate, and ſuch as we doubt not will, in moſt inſtances, be confirmed by impartial poſterity.

The American war, though it has now been concluded a ſufficient length of time to enable an hiſtorian to inveſtigate the truth, is ſtill a ſubject which it requires ſome delicacy to handle, in this or that country. Many of the principal actors in thoſe ſcenes are ſtill living, and the author who can equally avoid partial encomium and partial cenſure, has a mind elevated to the real dignity of hiſtory. Such has been apparently the diſpoſition of Mr. Stedman, whoſe hiſtory never degenerates into panegyric, and who, though he heſitates not to cenſure, where palpable miſconduct ſeems to make it neceſſary, does it always with a temperance which proves at once his coolneſs of judgment, and his love of truth. That many parts of his production will, from that very impartiality, be highly offenſive to particular individuals we cannot doubt; but when private feelings and reſentments ſhall be over, this work will undoubtedly remain, to teſtify the boldneſs as well as the integrity of its author, and to direct poſterity to a right judgement on events of high importance. We would not, however, ourſelves be ſuſpected of writing a panegyric, and therefore ſhall haſten to let the work ſpeak for itſelf, firſt explaining its arrangement, and then ſelecting ſuch paſſages as may ſuffice to exemplify the author's ſtyle and hiſtorical talents.

The knowledge previouſly neceſſary to the right underſtanding of the hiſtory, is conveyed in an introduction of 110 pages; which, after giving a rapid ſketch of the geography of North America, and the original ſettlement of the Thirteen Colonies, takes up the hiſtory of the leading tranſactions between the Mother Country and theſe Provinces, from the concluſion of the Peace with France in 1763. This period is well choſen; for the relief of the American Colonies from the apprehenſion of foreign enemies in their neighbourhood, was certainly the firſt circumſtance that put it in their power, even to think of reſiſting or offending the Mother Country. At p. 10 is a remark, which as it holds out a proper warning to all perſons who are violently bigotted to ſpeculative theories of Government, we ſhall inſert, before we proceed to the hiſtory.

"The firſt ſettlements in the provinces of North and South Carolina, originally compriſed in the ſame grant, under the general name of Carolina, were begun a few years after the reſtoration of king Charles the Second*. A grant of them was made to ſeveral noblemen and perſons of rank, who employed the celebrated Mr. Locke to form a ſyſtem of government and code of laws for their new colony. But, however wiſe in theory thoſe inſtitutions might have been, it is nevertheleſs certain, that the ſettlement did not thrive under them, although ſupported by the wealth and influence of its rich and powerful proprietors: Nor did it even begin to proſper until government, many years afterwards, reſumed the grants, took the colony under its own immediate protection, laid aſide the inſtitutions of Mr. Locke, and gave the inhabitants a conſtitution ſimilar to that of Virginia;† and from that period its advances in improvement were as rapid as they had been before ſlow and unpromiſing. So complicated are human affairs, and ſo intricate the chain that unites the cauſe with the effect, that it is very unſafe, in the formation of political ſyſtems, to go far beyond the line of experience. The more exalted and refined our ideas of liberty and government, the wider they are apt to lead us aſtray; if, in oppoſition to facts and circumſtances, we obſtinately perſevere in endeavouring to reduce them to practice." P. 10. Vol. i.

Should any perſon doubt the accuracy of this ſtatement, though a fact well known, he will find it fully confirmed in Morſe's American Geography, p. 549, under South Carolina. It is true Mr. Morſe ſtates that this government was ariſtocratical; but it was doubtleſs ſuch as Mr. Locke thought likely to produce political happineſs and proſperity, in both which points, great as his talents were, he was utterly miſtaken.

The ſummary of tranſactions, contained in this introduction, is ſuch as in general exculpates the Mother Country; and throws the blame of the diſagreement which aroſe, on the republican ſpirit fermenting in the Colonies, and the encouragement which ſuch diſpoſitions met with from this ſide of the Atlantic, yet the author does not heſitate to declare the errors of our Adminiſtration on ſome of the leading points of conteſt. On the repeal of the Stamp-act he thus expreſſes himſelf:

"The principle of the repeal, and the policy of the miniſtry in proceeding thus haſtily upon it, have been much queſtioned, and not without a ſtrong appearance of reaſon. If the objections of the colonial aſſemblies were deemed of no force or validity, it was the duty of the Britiſh parliament, for the preſervation of their own authority, inſtead of repealing, to have taken meaſures for inforcing the execution of the ſtamp act: On the other hand, if theſe objections were unanſwerable and irreſiſtible, it would have been wiſe, it would

* 1669. † 1719.

have been magnanimous, and worthy of the repreſentatives of a great nation, not only to have repealed the ſtamp act, but by an open declaration to have renounced for ever the exerciſe of ſuch an unconſtitutional authority; and at the ſame time to have deviſed ſome other expedient for accompliſhing the end propoſed by the ſtamp act by leſs exceptionable means. Such a declaration would have quieted the minds of the coloniſts, and removed all future apprehenſions. But the Britiſh parliament purſued neither of theſe courſes. It is true they repealed the ſtamp act, but they at the ſame time paſſed the declaratory act, more arbitrary and more alarming than the other; and by this prepoſterous policy kept alive the jealouſy which the ſtamp act had excited, whilſt they abandoned all the benefits which it was deſigned to produce." P. 46. Vol. I.

Thus alſo the revival of the ſtatute of the 35th Henry VIII. for trying Americans in England who had been guilty of treaſon, is ſtrongly reprobated; and on the reſervation of the duty on tea, Mr. Stedman thus judiciouſly expreſſes himſelf:

"By the act of the laſt ſeſſion of parliament for repealing the American duties, introduced by the Britiſh miniſter, and carried through by his influence, it muſt be confeſſed that he went a great way to meet the wiſhes of the colonial inhabitants: But if entire reconciliation was the object, he did not go far enough. The reſervation of the inſignificant duty on tea was ſufficient to give a fair pretence to the patriotic party * in the colonies to urge, that although the Britiſh parliament had now been twice foiled in its attempts to tax the colonies, it ſtill made pretenſions to the right, and only waited for a more convenient opportunity to accompliſh this favourite object, the duty on tea being reſerved for the ſole purpoſe of eſtabliſhing a precedent for the exerciſe of that right." P. 78. Vol. I.

The hiſtory commences in December 1774, with the inſurrections that took place in Rhode Iſland and New Hampſhire, on the arrival of the King's proclamation againſt exporting warlike ſtores. The firſt volume, in twenty chapters, continues the hiſtory to the departure of Sir William Howe, and the appointment of Sir H. Clinton to the command in 1778. This volume concludes with reflections on the effect of party in ſupporting the diſplaced General after his return, which fully prove how ſenſible the writer is of the dignity of his province as an hiſtorian, and how well able to ſupport that dignity.

"In the decline of free governments we ever obſerve the influence of faction to predominate over ideas of patriotiſm, juſtice, and duty, on which alone liberty is founded; and a propenſity in the citizens to range themſelves under the banners of a Marius or a Sylla, a Pompey

* Perhaps by this time it might be called the republican party.

or a Cæſar. Hence the ſervants of the ſtate are apt to become leſs and leſs ſenſible to honour, and the voice of fame, the great incentives to glorious actions; well knowing that their conduct, however meritorious, may ſtill be condemned, or however exceptionable, ſtill be palliated, and even applauded, to advance the views of faction and ambition: while the great body of the people, diſtracted and confounded by the oppoſite opinions and declarations of their ſuperiors, who are ſuppoſed to have the beſt means of information, know not where to place their hopes, their confidence, or their fears.

"It is the province of the hiſtorian to correct theſe errors, and to animate the patriot, the ſage, and the hero, under temporary neglect or detraction, by carrying an appeal in their behalf to a tribunal more candid than their miſguided cotemporaries, and that raiſed on a theatre more extended than their native country." P. 398. Vol. I.

The ſecond volume conſiſts of forty-ſix chapters, and completes the hiſtory of this memorable war. It is but juſt to ſay, that though, in the latter part of the period, the whole world became the theatre of action, and all the principal powers of Europe were actors in it, the hiſtorian maintains his character for diſtinctneſs of narration, and never is betrayed into confuſion by the multiplicity of objects. It is true that ſuch was the variety and magnitude of events in this war, that were they to be told with the degree of detail that is found in ſome hiſtories, ten quartos rather than two, would be neceſſary to contain them. Mr. Stedman's narratives are, therefore frequently rapid, but they are always clear, and ſufficient to give a juſt conception of all characteriſtic circumſtances. His narratives of battles appear to us, in this reſpect, peculiarly happy, and the plans by which they are accompanied remove all poſſibility of doubt. But, being men of peace, we ſhall not ſelect one of theſe deſcriptions as a ſpecimen of our author's ſtyle of narration, we ſhall take one in which the feelings are more intereſted, the fate of the gallant and unfortunate André. When General Arnold determined in diſguſt to ſecede from the American ſide, he required a confidential perſon from the Britiſh General to conclude the negotiation for giving up the poſt where he commanded; for this purpoſe Major André, Aid-du-camp to Sir Henry Clinton, and Adjutant-General of the Britiſh army, was appointed.

"For this purpoſe he repaired on board the Vulture ſloop. At night, in purſuance of a previous arrangement, a boat from the ſhore carried him to the beach, where he met General Arnold; and day-light approaching before the buſineſs on which they met was finally adjuſted, Major André was told that he muſt be conducted to a place of ſafety, and lie concealed untill the following night, when he might return on board the Vulture without the danger of being diſcovered.

diſcovered. The beach, where the firſt conference was held, was without, but the place of ſafety to which Major André was conducted, to lie concealed during the day, was within the American out-poſts, againſt his intention, and without his knowledge. Here, however, he remained with General Arnold during the day; and at night, the boatmen refuſing to carry him on board the Vulture, becauſe ſhe had ſhifted her poſition during the day, in conſequence of a gun being brought to bear upon her from the ſhore, he was reduced to the neceſſity of endeavouring to make his way to New-York by land. Laying aſide his regimentals, which he had hitherto worn, he put on a plain ſuit of cloaths, and receiving a paſs from General Arnold, under the aſſumed name of John Anderſon, as if he had been ſent down the country on public buſineſs, he ſet out on his return to New York. His paſſport ſecured him from interruption at the American out-poſts, and he had already paſſed them all, and thought himſelf out of danger, when three American militia-men, who had been ſent out to patrol near the road along which he travelled, ſuddenly ſpringing from the woods, ſeized the bridle of his horſe and ſtopped him. The ſuddenneſs of the ſurpriſe ſeems to have deprived Major André of his wonted preſence of mind; and, although a man of the greateſt addreſs, he was entrapped by the rude ſimplicity of clowns. Having inquired from whence they were, and being anſwered, "From below;" "And ſo," ſaid he, "am I." It was not long before he diſcovered his miſtake, but too late, it would appear, to remove the impreſſion which his firſt anſwer had made. The men who had made him priſoner ſearched him for papers, and having taken from his boot a packet, in the hand-writing of General Arnold, determined to carry him without delay to their commanding officer. It was in vain that he offered them a purſe of gold and his watch, to ſuffer him to paſs: his promiſes of an ample proviſion, and getting them promotion, if they would accompany him to New York, were equally unavailing. The unfortunate André, after theſe efforts to regain his liberty, ſeems to have been regardleſs of what might be his own fate, and was only anxious to ſave General Arnold. Before the commanding officer of the militia he continued to perſonate the ſuppoſed John Anderſon, and requeſted that a meſſenger might be ſent to General Arnold to acquaint him with his detention. A meſſenger being accordingly diſpatched, and ſufficient time having elapſed for General Arnold to make his eſcape, he no longer diſguiſed his real name, and avowed himſelf to be Major André, Adjutant-General of the Britiſh army: He alſo wrote a letter to Gen. Waſhington, in his real name, acquainting him that he was his priſoner, and accounting for the diſguiſe which neceſſity had obliged him to aſſume.—The meſſage ſent to General Arnold, announcing the detention of John Anderſon, was ſufficient notice to him to provide for his own ſafety: he quitted Weſt Point without delay, got on board the Vulture ſloop, and in her proceeded to New York.

"In the mean time General Waſhington returned from his interview with the French commanders, and being informed of what had paſſed during his abſence, together with Arnold's eſcape, he reinforced

forced the garriſon of Weſt Point with a ſtrong detachment from his army, and appointed a board of general officers, to enquire into and report upon the caſe of Major André. The candid, open, manly, and ingenuous explanation of his conduct, given by Major André, before the board of officers, impreſſed with admiration and eſteem even his enemies who were about to ſhed his blood. Diſmiſſing from his thoughts all perſonal conſiderations of danger, he was only anxious that the tranſaction in which he had been engaged, ſhaded as it was by the intervention of unfortunate circumſtances, might be cleared from obſcurity, and appear in its genuine colours, at leaſt with reſpect to his intention, which was incapable of ſwerving from the paths of honour. But the board of officers, fixing their attention upon the naked fact of his being in diſguiſe within their lines, without, perhaps, duly conſidering the unfortunate train of incidents which unexpectedly, and almoſt unavoidably, led him into that ſituation, were of opinion that he came under the deſcription, and ought to ſuffer the puniſhment, of a ſpy.

"The concern felt at New York, in conſequence of the capture of Major André, was in the mean time inconceivably great. His gallantry as an officer, and amiable demeanour as a man, had gained him not only the admiration, but the affection of the whole army; and the uncertainty of his fate filled them with the deepeſt anxiety. Sir Henry Clinton, whoſe eſteem and regard he enjoyed in an eminent degree, immediately opened a correſpondence with General Waſhington, by means of a flag of truce, and urged every motive which juſtice, policy, or humanity, could ſuggeſt, to induce a remiſſion of the ſentence. Finding his letters ineffectual, he ſent out General Robertſon, with a flag, to confer upon the ſubject with any officer that ſhould be appointed by General Waſhington. An interview took place between General Robertſon and General Green, who had been preſident of the court-martial. But all efforts to ſave the unfortunate André were unavailing: his doom was irrevocably fixed. The greatneſs of the danger which the American army had eſcaped by the diſcovery of Arnold's plot before it was ripe for execution, ſeems to have extinguiſhed in the breaſt of the inexorable Waſhington every ſpark of humanity that remained. Although entreated by a moſt pathetic letter from Major André, written on the day previous to his execution, to change the mode of his death from that of a common malefactor to one more correſpondent to the feelings of a ſoldier, he would not condeſcend to grant even this inconſiderable boon to the ſupplication of his unfortunate priſoner: and on the ſecond day of October this accompliſhed young officer met his fate, in the manner preſcribed by his ſentence, with a compoſure, ſerenity, and fortitude, which aſtoniſhed the beholders, and excited thoſe emotions of ſympathy that would have been more honourably and humanely exerciſed in averting than lamenting his fate.

"Thus fell the unfortunate André. If intention is neceſſary to conſtitute guilt, and if guilt alone merits puniſhment, ſome doubt may be entertained with reſpect to the ſentence of the board of officers. Major André did not, at firſt, knowingly enter within the American lines: he was then alſo in his regimentals: and when he actually

actually found himſelf within thoſe lines, contrarily to his intention, whatever he afterwards did in order to extricate himſelf, by aſſuming a diſguiſe, and uſing a feigned paſſport, ought rather to be aſcribed to the impoſed neceſſity of his ſituation than to choice. But, even if the ſentence pronounced againſt him ſhould be found agreeable to the letter of the law of nations, ſo unſuitable is the exerciſe of extreme juſtice to our imperfect ſtate, that we turn with diſguſt from thoſe tranſactions, in which the finer feelings of humanity have been ſacrificed to its rigour. Bright as the fame of Waſhington ſhall ſhine in the annals of America, as one of the moſt illuſtrious ſupporters of her independence, the ſons of freedom will lament the cold inſenſibility that did not ſuffer him to interpoſe, in order to reſcue from his fate ſo gallant an officer, and even could withhold from him the poor conſolation of meeting death like a ſoldier; whilſt a glance of indignation ſhall dart from the eyes of her fair and compaſſionate daughters, ſoftened only by the tear of pity for the fate of the accompliſhed André." P. 249. Vol. II.

The concluding reflections ſubjoined at the cloſe of the hiſtory are very maſterly, and by no means more favourable to the Britiſh than to the American cauſe; but we have already inſerted ſo much, that we muſt here refrain.

From the conſideration of this hiſtory we have ſufficient proof that the author, whoſe official ſituation muſt have opened to him many ſources of intelligence at the time, has not ſince been remiſs in ſeeking every ſubſequent mode of information, nor has neglected to ſubdue in his mind the effects of temporary prepoſſeſſions, and to raiſe it to an impartiality that is philoſophical as well as hiſtorical. To the ſtyle we have no kind of objection to make, it is uniformly good and clear; here and there a word might be corrected, and doubtleſs will be, when the author undertakes a reviſion, as in page 81, Vol. I. where he ſpeaks of "fanning a torch," which certainly is not the way to make it burn: fire or flame ſhould be ſubſtituted. In the concluſion juſt alluded to, we object to "*adverſity* of fortune," adverſity being rather the ſtate of the perſon who ſuffers from adverſe fortune, than a word applicable to Fortune herſelf. But of theſe and ſimilar blemiſhes which, if we were to inſert all we have obſerved, would not amount to many, and, being collected, would detract but little from the merit of ſo arduous a work, and nothing that the attention of a very few hours might not completely obviate, we ſhall ſay no more: but conclude by recommending to our readers a work which certainly juſtifies the ſentence of the acute author whom we cited at the commencement of this article "that hiſtory is not an eaſy matter, nor a work to be indolently patched together, but one which requires as much care as any thing

thing in the whole compaſs of ſcience, if you would have it what Thucydides pronounces it, an everlaſting treaſure."—Such care this author appears to have taken, and it will doubtleſs be rewarded.

ART II. *The Works of Alexander Pope, Eſq. with Remarks and Illuſtrations, by Gilbert Wakefield, B. A. and late Fellow of Jeſus College, Cambridge.* 8vo. 5s. Warrington; Printed for the Author by W. Eyres, and ſold by Payne, &c. London. 1794.

POPE is a writer of ſuch modern date, and of ſuch general accuracy, that he may be conſidered as among the very few Poets of any magnitude, who require not to be illuſtrated by commentary, or explained by annotation. Warburton, in editing the works of Pope, ſtood rather in the character of a friend, than that of a commentator; and more frequently ſuperadded his own ſenſe than drew out that of his original.—His labours were, however, ſuitably appreciated by the world, who were amuſed with his ingenuity, without being duped by his criticiſms. They ſaw, in his commentary, the ſubtle expoſitor of a perſpicuous text; and, acknowledging the ability which ſolved the difficulty, equally admired the dexterity which had created it.

The editor before us, in taking up a taſk, which in the firſt inſtance was not demanded by any neceſſity, and which had been executed already with ſo much ability, engages in a line from which he has to expect little fame, and the public as little advantage. Of this, however, Mr. Wakefield muſt have been ſufficiently aware; and it is our part to examine the execution, rather than to comment upon the deſign.

The line of criticiſm which this editor purſues, is ſtrictly ſimilar to that which the world has already ſeen, in his edition of Gray, and the object he profeſſes to have in view is, "to recommend Mr. Pope, as an Engliſh claſſic, to men of taſte and elegance." What Warburton performed, ſcarcely reached the full extent of this deſign; and what Warton may yet perform, exiſts only in expectation; on theſe accounts, therefore, we feel compelled to abate ſome portion of that repugnance, with which we viewed at firſt this edition of Mr. Wakefield, while a good one exiſted, and what might prove a better was projected,—and to lay before the public a faint outline of what they are to expect from this work.—

The

The text is given from Warburton's edition, and is fairly, and for the moſt part, accurately printed. Some few errors of the preſs which have occurred to us on the peruſal, we ſhall notice in their places.

Upon the paſtorals Mr. W. has beſtowed conſiderable attention. In addition to thoſe notes which bear the ſignature of Pope, the editor has given variations of the text from the firſt MS. copy of the paſtorals, for which he acknowledges himſelf indebted to Thomas Brand Hollis, Eſq. Theſe variations are copious, and ſhow how cloſely this poet ſtudied, what Dryden ſo completely neglected, "the art to blot." Mr. W's. obſervations upon different parts of the text are generally ingenious. His principal merit however, in his annotations upon the paſtorals, and upon the volume at large, conſiſts in the great variety of parallel paſſages, cited from ancient and modern authors; which the claſſical reader will indeed, for the moſt part, anticipate; but which he will not be offended at finding thus ſupplied.

A favourable ſpecimen of Mr. Wakefield's criticiſm, occurs in a note upon verſe 61 and 62, of Paſtoral 1.

"O'er golden ſands let rich Pactolus flow,
"And trees weep amber on the banks of Po."

"Ver. 62. The expreſſion of this verſe is very happy, not only as amber was fabled to ariſe from the tears of *Phaëton's* ſiſters weeping for his loſs, but becauſe the ancients called the *oozings* of trees and the dew of flowers their tears. *Pliny*, the naturaliſt, has a very elegant paſſage to this effect, xii. 54. Succus è plagâ manat, quem opobalſamum vocant, ſuavitatis eximiæ, ſed tenui gutta ploratu. "A juice flows from the wound, called balſam; of exquiſite ſweetneſs, but dropping in a thin ſtream of *ſorrow*." And it is evident from the mention of the golden ſands of Pactolus, and the amber of the poplars in connection with Thames, that he had in view *Denham's* fine deſcription of this river in *Cooper's Hill*:

Though with thoſe ſtreams he no reſemblance hold,
Whoſe foam is amber, and their gravel gold.

So Chaucer in the Black Knight:

The gravill gold, the watir pure as glaſſe." P. 12.

We find him however, in ſome caſes tracing out, after the example of his great predeceſſor, philoſophical ſubtleties, amidſt the flow of poetry. Of this, among others, an inſtance is to be found in a note upon ver. 7. Paſtoral 1.

"You that too wiſe for pride, too good for pow'r."

"Ver. 7. The expreſſion in this verſe is poetically beautiful, and philoſophically juſt. True wiſdom is the knowledge of ourſelves; which terminates in a conviction of our abſolute inſignificancy with reſpect

reſpect to God and ſuperior intelligences, and our relative inferiority in many inſtances to the accompliſhments of our own ſpecies: and power is encompaſſed with ſuch a multiplicity of dangerous temptations, as to be almoſt incompatible with virtue, if we may believe the teſtimony of a moſt unexceptionable witneſs upon this point: ſee Lord Cheſterfield's twenty-fourth letter to Mr. Dayrolles, and the note at the tenth letter to the Biſhop of Waterford.

"The whole of this exordium is truly admirable, and little inferior to the moſt finiſhed efforts of his maturer years." P. 4.

This is ſurely a ſolemn commentary upon a verſe, half of which, at leaſt, is *poetry*. For if it be true, that *wiſdom* can reſiſt the temptations of *pride*, then it ſhould ſeem extraordinary that *goodneſs* ſhould be overmatched by *power*.

Some of Mr. Wakefield's notes on the Meſſiah, are elegantly illuſtrative, not indeed of the ſentiment, which is for the moſt part perſpicuous, but of the poetical ſtructure, which derives a beauty from the analogies traced out in thoſe ancient models, which Pope had ſtudied with ſo much ſucceſs.

The note in verſe 56, partakes too ſtrongly of Mr. W's. theology not to call forth cenſure. We ſhall give it in the words of the editor.

"The promiſed father of the future age."

"Ver. 56. His native good ſenſe led him to correct with great propriety the monſtrous abſurdity of our common tranſlation at this paſſage of *Iſaiah*, which applies the phraſe *everlaſting father* to *a ſon of man*." P. 58.

Not to animadvert upon the prepoſterous attempts which Mr. W. too frequently makes at introducing his peculiar politics and theology into works profeſſedly claſſical, we ſhall only remark that, if the paſſage in Iſaiah alluded to, were in the mind of the poet at the inſtant in which he wrote this verſe, the correction was in all probability ſuggeſted by his *poetical neceſſity*, rather than his "native good ſenſe."—It is not impoſſible that Virgil ſhould have furniſhed him with the idea in this line.

Pacatumque reget Patriis Virtutibus orbem.

And then, the *Biblical Criticiſm*, which Mr. W. in this inſtance aſcribes to Pope, will be ſunk in what was more particularly his talent, *poetical imitation*.

In verſe 31 of Windſor Foreſt.

"While by our oaks the precious loads are born,
And realms commanded which thoſe trees adorn." P. 67.

The editor has properly ſuggeſted, that *born*, ſhould be written *borne*. This is one among the many corrections in orthography

orthography which Mr. W. has offered, and which the looſe laws of writing in the Engliſh language render particularly neceſſary. It is, however, very generally adopted at preſent, without the aid of this recommendation.

In verſe 193.

"And now his ſhadow reach'd her as ſhe run,
His ſhadow lengthen'd by the ſetting ſun."

The uſe of the participle *run*, for the preterite *ran*, is properly cenſured.

So in verſe 280.

"Who now ſhall charm the ſhades, where Cowley ſtrung
His living harp, and lofty Denham ſung?"

"Here," ſays Mr. W. "he is faulty without neceſſity, as *ſtrang* and *ſang*, would equally have ſatisfied the rhyme in this inſtance." The rhyme would certainly, by this correction acquire a harſhneſs; but *found* ought to give up ſomething to *ſenſe*; and *ſtrang*, is a word which wants authority; it is not Engliſh.

"O'er 'em," in ver. 104.

Is very juſtly cenſured as an uſeleſs conceſſion to vulgarity. A ſimilar inſtance, in verſe 103, of the Eſſay on Criticiſm, has eſcaped the animadverſion of the editor.

"For works may have more wit than does 'em good."

In the note on ver. 151, is a ſtrange miſtake. The editor ſays, "Statius was an author, whom Pope had probably never read," If Mr. W. in editing the firſt volume of his author's works, had only looked through the ſecond, he would have ſeen the firſt book of Statius's Thebaid, tranſlated by him at the age of fourteen: which proves ſufficiently that he knew and admired that Poet. If at fourteen he had tranſlated the firſt book of the Thebaid, it is very natural to ſuppoſe, that at 16, (when he began this poem) he had at leaſt *read* as far as the 6th book, wherein the lines here imitated appear.

Upon verſes 327 and 328,

"At length great Anna ſaid—"Let diſcord ceaſe!"
She ſaid; the world obey'd; and all was peace!"

we cannot forbear remarking, that though they have not wanted their admirers, there is ſomething in theſe, and in the Epitaph on Sir J. Newton, which revolts the religious feelings, the parallel being ſo ſtrictly drawn between theſe perſons, and the Divinity in the act of Creation. Independently of which, the thought is *poetically* ſo extravagant, that

that it ſcarcely comes with a good grace, even from that art whoſe very province is fiction.

Of the Ode on St. Cecilia's day, Mr. Wakefield obſerves, that "it fails in animation, facility, and pathos." He might ſurely have added, in harmony of numbers. Never were the powers of Pope more miſ-applied than when directed to the irregular Ode; a ſpecies of compoſition, which demands a verſatility of poetical talent, capable of uniting *ſtrength* and *beauty*, under every poſſible variety of ſentiment and meaſure.

In a note upon verſe 36, Dr. Johnſon's Dictionary is called "a maſs of lumber." This is an obſervation which might well be expected to come from one, who has not ſcrupled to aſſert, that Hume is "a * wretched Writer." Remarks of this nature may teach the world to ſuſpect the accuracy of Mr. W's. judgment, whatever opinion they may entertain of the extent of his learning.

The Eſſay on Criticiſm, appears to have engaged in a high degree the Editor's labours; and we have found, in the courſe of our enquiries, many remarks and emendatory criticiſms, which partake ſtrongly of good taſte and Grammatical accuracy.

The correction ſuggeſted at verſe 32, of "decide," for "deride," is palpably erroneous: for, inſtead of any danger of tautology exiſting, the former line as it ſtands, is a neceſſary preparation for the latter. Where would be the ſenſe of, "And fain would be upon the *laughing* ſide," if the former verſe had only ſaid that they wiſhed to "*decide?*" what has deciſion to do with laughing? beſides, the rhymes of *cide* and *ſide* are too identical in ſound to be admitted in Engliſh Poetry.

We wonder it ſhould have eſcaped the vigilance of Mr. W. juſtly intent upon noticing the faults of his author, that "quite away" in verſe 117, is extremely inelegant. It is the language of burleſque.

> "The Knave of Hearts
> He ſtole thoſe tarts,
> And took them *quite away*."

Upon verſes 171, and 172,

> "Some figures monſtrous and miſ-ſhap'd appear,
> Conſider'd ſingly, or beheld too near."

Mr. W. has remarked, that for "miſhaped" and "beheld" ſhould be written "miſhapen" and "beholden."

* In his Evidences of Chriſtianity.

A ſimilar

A ſimilar remark is made on verſe 290,

"And glitt'ring thoughts ſtruck out at ev'ry line."

Where "ſtricken" is ſuggeſted inſtead of "ſtruck." Theſe obſervations are certainly well founded; but we doubt much, whether the inconvenient and ungraceful termination of "en" to participles of this deſcription, will ever gain admittance into verſe. The ſtrictneſs of Proſe has certainly no excuſe for violating Grammatical analogy; but the Licentia Poetica, may ſurely allow the rejection of a *harſh* term, though recommended by all the purity of conſtruction. Beſides, *beholden* in this ſenſe wants authority, even in proſe. The Editor, though not ſparing of his cenſures, has omitted to notice verſes 285, &c.

"Thus Critics of leſs judgment than caprice,
Curious not knowing, not exact but nice,
Form ſhort ideas; and offend in arts
(As moſt in manners) by a love to parts."

Theſe are in our judgment among the very worſt in the Eſſay. No man would hazard ſuch a pronunciation of "caprice," as to make it rhyme to nice;" "ſhort ideas" is alſo a phraſe of very little meaning; and "a love to parts" is, if not ungrammatical, at leaſt inelegant, as well as the reſt of the paſſage.

As no doubt can be entertained of the high merit of Pope, an Editor of his works would more effectually ſerve the public, (though he would engage in an invidious taſk,) were he to notice rather the faults than the beauties of his Author. It would certainly abridge the Editor's labours, and prevent the Poetaſter from ſheltering his wretched metre under a great and received authority.

Upon verſe 347,

"And ten low words oft creep in one dull line."

Mr. W. has juſtly remarked, that a collection of monoſyllables, when it correſponds with the ſubject, is highly meritorious; and in ſupport of his obſervation, quotes the following line from Milton.

"Rocks, caves, lakes, fens, bogs, dens, and ſhades of Death."

He might have added, that monoſyllable lines are to be found amongſt the beſt verſes of our firſt-rate Poets.

"Oh could I flow like thee, and make thy ſtream."

DENHAM.

"He

" He gained from heav'n, 'twas all he wiſhed, a friend."

GRAY.

" He left a name, at which the world grew pale."

JOHNSON.

In a note upon verſe 412, Mr. W. has unintentionally paid a real compliment to the virtue and good ſenſe of the nation, to the truth of which Mr. W. is well qualified to ſpeak; and which we hope, for the honour and tranquillity of the country, it will ever continue to deſerve. He complains that orthodox divinity, though ſtale, ſells well, and hereſy very ill. As to the plumpneſs of the Divine, and the ſtarving ſtate of the Heretic, they are nothing to the purpoſe, except for the ſake of colouring; but that ſound divinity ſells well, and new-fangled innovation very ill, is a truth we are glad to learn, from a teſtimony ſo little liable to be ſuſpected. In fact, truth and ſound divinity can never be *ſtale;* and it is the faſtidiouſneſs, fooliſh faſtidiouſneſs we might juſtly call it, which cannot be contented with old truths, that begets the chief part of our ſhallow and fanciful hereſies. The good ſenſe of the Engliſh public perceives this, and accordingly welcomes the one, and rejects the other: not in compliment to authority, but from juſt diſtinction.

At verſe 730, is an error of the preſs; *new is* printed for *knew.*—170 is alſo put erroneouſly at verſe 670.

The Rape of the Lock, is not ſupplied with any notes peculiarly illuſtrative or explanatory. They partake however in general of that eaſe and good ſenſe, which keep attention alive, while their brevity preſents them from being conſidered as cumberſome appendages to the text*.

In verſe 66, Canto V. Mr. W. has ſuggeſted a correction, by which the text would perhaps be improved.

The paragraph as it ſtands in the text, runs as follows:

" A mournful glance Sir Fopling upwards caſt,
Thoſe eyes are made ſo killing—was his laſt.
Thus on Mæander's flow'ry margin lies
Th' expiring ſwan, and as he ſings he dies."

Mr. W. purpoſes for " and as he ſings he dies."

" *and warbles as he dies.*"

This correction would have the advantage of ſmoothing the verſe, while it conſults, as Mr. W. obſerves, " the ſcope of the paſſage and the ſimile."

The note upon verſe 147, of the ſame Canto, may ſerve as a ſpecimen of the Editor's annotations upon the Poem.

* In verſe 129, of Canto I. we obſerve an error of the preſs, where " hear" is improperly written for " here."

" Verſe

"Verſe 147. Theſe parenthetical clauſes, thus introduced as corroborations of the argument, with reſpect to a point not aſcertained before, have an effect of peculiar pathos and emotion. Of this deſcription of beauty is that paſſage of *Virgil, Æneid*, ii. 405.

Ad cœlum tendens ardentia lumina fruſtrà:
Lumina, nam teneras arcebant vincula palmas.

And this of the *apoſtle*, 1 Cor. xv. 52. Εν τη εσχατη σαλπιγγι· σαλπισει γαρ. To which the reader of taſte will recollect many ſimilar inſtances in good authors.

Carew has an elegant ſtanza, which may be aptly compared with this paſſage.

Or if that golden fleece muſt grow
For ever, free from aged ſnow;
If *thoſe* bright *ſuns* muſt know no ſhade,
Nor your freſh beauties ever fade;
Then fear not, Celia, to beſtow,
What ſtill being gather'd, ſtill muſt grow."

The Elegy to the memory of an unfortunate Lady, is accompanied with a variety of parallel paſſages, for the moſt part happily brought forward. The Editor, however conceives, that none but readers of the Romiſh Church can reliſh theſe *inſipid* lines.

"While angels with their ſilver wings o'er-ſhade
The ground now ſacred by thy relics made."

Without having any improper degree of reſpect for the Church of Rome, we cannot but think that theſe verſes are of a character far above inſipidity. Mr. W. might, in our opinion, have obſerved of this Elegy, that the cloſe diſcovers a great falling off. Nothing can be more ſublimely conceived than the opening of the Poem; it unites all that is exquiſite in language, ſentiment, and imagery: while the cloſe preſents but a ſimple moral, expreſſed with little energy, and ill ſupporting the dignity of the exordium.

The Epiſtle to Abelard, offers the moſt delightful effuſion of amorous ſentiment that our language contains; and is, in general, highly correct. The libertine turn of many of the ſentiments, and the abſolutely indecent images raiſed by ſome of the lines, are however much to be lamented. Perhaps no ſingle poem can be produced which has contributed to the corruption of ſo many female minds as this epiſtle. A fault which the Poet might with eaſe have avoided, had he been ſo diſpoſed. We feel alſo, that much is detracted from the excellence of this poem, as well as the former, by the flatneſs and inſipidity of its cloſe—Like the Elegy, it opens in the nobleſt ſtrain of poetry; like that alſo, it terminates

nates in a ſpiritleſs moral. Verſe 358, would have finiſhed it to advantage. It would then have left upon the reader's mind the impreſſion all along excited: as it now concludes, it carries him from glowing enthuſiaſm to patient ſentiment; and leaves him with a moral, which expreſſes no part of the paſſion intended to be raiſed.

The reſt of the volume is made up of miſcellanies; among which we are happy to coincide with the judgment of the Editor, in conſidering the Epiſtle to Earl Mortimer, as holding the firſt rank. Mr. W. has enlarged the bulk of theſe miſcellanies, by the introduction of ſome fugitive pieces of various reputation. Little will in our opinion be added to the poetical, and ſtill leſs to the moral character of Pope, by theſe unfiniſhed bagatelles. The "Farewell to London," might have been ſuffered to repoſe in "* the Foundling Hoſpital for Wit." It reſembles rather the looſe effuſion of the witty profligate, than the pleaſant jeu d'eſprit of a moral Bard. Of the Epitaphs which cloſe the volume, as much is ſaid as the merits of the pieces claim,—they oftener *want* than *deſerve* explication. Merely to unravel what is complicate, and to ſolve what is ambiguous, will neither repay the pains of a commentator, or the attention of a reader: if no beauties reſult from the purſuit, criticiſm palls, and induſtrious reſearch leaves no impreſſion. Indeed, the judgment paſſed by Johnſon, upon the Epitaphs of Pope, includes nearly all that can or need be ſaid; and, by a good fortune, which the criticiſms of this great man have not uniformly met with, his meaſure of cenſure and applauſe, has ſerved for a rule to the greater number of readers. Pope needed an apologiſt on the ſcore of his Epitaphs; and he found one in Warburton; who urges the neceſſity impoſed upon the poet by his importunate friends, in extenuation of that inſipidity and dearth of genius, which marks theſe productions.

Upon the whole, though we cannot paſs upon this edition of Pope the higheſt encomiums; we are glad to remark, that it has a conſiderable claim upon the attention of the public, for the general faithfulneſs of the text, and the pleaſant vein which runs through the notes. The materials of the Editor appear to have been confined; and the undertaking diſcovers, under ſuch circumſtances, a portion of hardineſs, approaching in our judgment to indiſcretion. But, to the public lies the laſt appeal.—Into that court Mr. W. will carry with

* The name which the Miſcellany bears from which this is ſelected.

him our wiſhes for that ſucceſs, which he has appeared at leaſt induſtrious to deſerve. Rarely does it fall to our lot, to offer an unmixed tribute of approbation; nor can we expect ſuch ſatisfaction in the productions of this author. That political bias, which he is ſo forward to diſcover on all occaſions, infuſes a mixture of ill-timed animadverſion and acrimony, into works moſt remote from political ſcience. As an Editor, in which it is here our province now to conſider him, he has talents which are not eaſily characterized; and which it would be equally unjuſt, wholly to praiſe, or wholly to condemn. If he ſometimes diſguſts by his ſpleen, he as often delights by his ingenuity: His pages are checquered with the ſarcaſms of diſcontent, and the effuſions of learning: His remarks are more frequently deficient in juſtneſs, than animation; and, partaking rather of the enthuſiaſm of the poet, than the ſtrictneſs of the critic, are more to be eſteemed by the intereſt they excite, than the conviction they produce.

ART. III. *Experiments on the Generation of Water; to which are prefixed Experiments relating to the Compoſition of Dephlogiſticated and Inflammable Air, from the Philoſophical Tranſactions*, vol. lxxxi. p. 213. *By Joſeph Prieſtley, LL. D. F. R. S. &c.* 8vo. 1s. Johnſon, 1793.

IT has been frequently remarked with ſome ſeverity, but certainly with much apparent juſtice, that Chemiſtry is ſtill a ſpeculative ſcience, abounding more in hypotheſis than demonſtration. This reflection is founded, not only on the great variety of doctrines that have at different times prevailed in that ſcience, but alſo on what is doubtleſs much more remarkable, the diſſentions of Chemiſts in regard to the reſult of experiments, which, as far as they are ſtated, appear to have been conducted in a ſimilar manner. In ſupport of the juſtice of ſuch reflections, the preſent conteſt between Dr. Prieſtley on the one hand, and Cavendiſh, Lavoiſier, and their adherents, on the other, concerning the chemical properties of water, nitrous acid, dephlogiſticated and inflammable air, may be added to the multitude of illuſtrious proofs. Cavendiſh and Lavoiſier contend, that by exploding, or burning oxygen and hydrogen gas (dephlogiſticated and inflammable air) pure water is produced, in exact proportion to the quantity of the airs employed; whereas Dr. Prieſtley contends that the produce of the ſame proceſs is nitrous

nitrous acid. Nothing ſurely can be imagined more perplexing to the amateurs and ſtudents of the ſcience than ſuch a difference as this, eſpecially as the abilities of the experimenters, and their accuracy and adroitneſs in conducting the niceſt proceſſes have been frequently proved, and generally acknowledged.

In the papers before us, extracted from the Philoſophical Tranſactions, Dr. P. at the ſame time that he attempts to corroborate his former opinion concerning the production of nitrous acid, endeavours alſo to reconcile it with the new doctrines concerning the formation of water.

By employing the airs already mentioned, in different proportions, this learned and ingenious Chemiſt aſſures us he can procure nitrous acid, or pure water, at pleaſure.

" I conſtantly obſerve, that if there be a ſurplus of dephlogiſticated air, the reſult of the exploſion is always the acid liquor; but that if there be a ſurplus of inflammable air, the reſult is ſimply water." P. 17.

Is it not probable, from the very ſtatement of facts, that the acid aroſe in ſuch caſes from the combination of the ſurplus of dephlogiſticated air (oxygen gas) with phlogiſticated air (azotic gas), which may have been accidentally preſent? Theſe two airs we know form nitrous acid; and we further know, by the experiments of Cavendiſh, that dephlogiſticated air has a much greater attraction for inflammable than it has for azotic gas; ſo that in the experiments in which there was a ſurplus of inflammable air, pure water muſt certainly have been produced, as any quantity of phlogiſticated air preſent could not, under ſuch circumſtances, combine with the dephlogiſticated air to form the acid. Dr. P. indeed aſſures us that the dephlogiſticated air he employed " was ſo pure as to contain no ſenſible quantity of phlogiſticated air," but the trial of its purity by the eudiometer, which he relates, certainly does not ſupport his aſſertion.

" That the dephlogiſticated air which I now made uſe of was ſufficiently pure for my purpoſe, appeared from mixing one meaſure of it with two of nitrous air, when the whole quantity was reduced to leſs than four hundredth parts of one meaſure; ſo that it is probable that, by a more accurate proportion of the two kinds of air, and greater addreſs in mixing them, they might have almoſt intirely diſappeared." P. 15.

What the quantity of acid liquor was which Dr. Prieſtley obtained he does not inform us, and this is a circumſtance we cannot ſufficiently lament, ſince if it was ſmall, which we ſuſpect it to have been, it juſtifies the conjecture that it was

produced in the manner we have already mentioned; if, on the other hand, it was conſiderable, it would certainly be much in favour of the Doctor's own opinion.

The other part of this pamphlet, which is new, and relates to the Generation of Air from Water, is very intereſting and curious. From the experiments related in it, Dr. P. is led to conclude that pure air may be produced from water by the mere addition of heat. The experiments adduced in ſupport of this opinion are various: the following is the moſt ſingular, as being the moſt unobjectionable.

Long glaſs tubes, cloſed at one end, were filled partly with mercury, partly with water, and the open ends were immerſed in troughs of mercury. Heat was then applied to the upper end of the tube, ſo as to convert the water into ſteam, the water having previouſly been made as free from air as poſſible. The ſteam always collected into a bubble of air, which was let out under the mercury, ſo that the water in the tubes never came into contact with the atmoſphere. By repeatedly applying the heat, in the ſame manner, to the remaining water, more air was always obtained, and the Doctor deſiſted, only from being perſuaded that the repetition was unneceſſary.

Upon what principle this converſion of ſteam into pure air depends, we will not pretend to explain. The Doctor found it to be independent of the influence of light. We hope the experiments will be repeated ſeveral times, and with attention to the moſt minute circumſtances; for we have again to lament, in theſe experiments, as in the former, that the exact quantities of the reſults of each of them are not noted.

From theſe experiments Dr. Prieſtley concludes that the whole of the atmoſphere was formed from the waters; and he further concludes, with much juſtneſs, that the further we proceed in the analyſis of natural ſubſtances, the more ſimplicity ſhall we find in what may be called the *Elements of Bodies.*

As the ſubjects treated in this pamphlet are fundamental points, in either the old or new doctrines of Chemiſtry, we have no doubt that a copious and careful analyſis of it will be acceptable to our readers.

ART. IV. *Political Eſſays relative to the Affairs of Ireland, in* 1791, 1792, *and* 1793. *With Remarks on the preſent State of that Country. By Theobald M'Kenna, Eſq.* 8vo. pp. 289. 5s. Debrett. 1794.

THESE eſſays (one excepted) relate to the emancipation of the Roman Catholics of Ireland, from the reſtraints under

der which they had long been placed by law, and particularly their diſqualification from voting for Members of Parliament. They have had a fortune which has ſeldom attended political publications; they called forth the moſt vigorous exertions of the party in whoſe favour they were written, which terminated in their obtaining the elective franchiſe; and thus they accelerated, and almoſt completed, the adoption of three millions of men into the conſtitution of Ireland; an effect which probably, in its turn, will become the cauſe of other great events. Theſe important conſequences, and the ability of the author of this collection, will engage to the book a great ſhare of our attention. We ſhall begin with the author's remarks on the paſt and preſent ſtate of Ireland, which are contained in the introduction, and in his Addreſs to the General Meeting of the Roman Catholics, on the queſtion for its diſſolution; the laſt piece in this publication.

After the Iriſh chiefs had nominally recogniſed the ſupremacy of Henry II. the Engliſh formed only partial eſtabliſhments on the iſland, but made no attempt to introduce a regular government. Their ſyſtem ſeems to have been much like that purſued by modern adventurers, ſettling on the coaſts of new-diſcovered and uncivilized countries. A kind of perpetual war was maintained upon the borders, favourable to the ſettlers upon the whole, as giving an apparent title of conqueſt, or of juſtice, to all the incroachments they were able to make upon their nominal fellow ſubjects. It might have been expected that the vicinity of the Engliſh, and ſome degree of mixture with them, might have tended to civilize and improve the native Iriſh, but the direct contrary took place. Many of the new colony ſhowed a greater tendency themſelves to fall into barbariſm: ſome of their leaders relinquiſhing their native uſages, and taking the ſtyle of independent Chieftains. This degeneracy, ſeconded by other events, had weakened the ſtrength of the Engliſh in the iſland; and in the reign of Elizabeth, the Spaniards were encouraged by theſe circumſtances to make a conſiderable effort to become maſters of it. This at laſt called forth exertions from that Princeſs, duly proportioned to the magnitude and vicinity of the danger; and the reduction of the iſland was completed. But before there was time to reconcile the minds of the vanquiſhed to the reſtraints of regular government, then new, and conſequently galling to them, James I. attempted to introduce the Reformation. The method that was choſen was that of violence. Converſions were not the only object of the zeal of the day; the eſtates of the native Iriſh, and old Engliſh ſettlers of the Romiſh religion, occupied their ſhare of it. Theſe crimes

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provoked thoſe of the Popiſh inſurrection of 1641; which in atrocity infinitely ſurpaſſed them. After the Iriſh were ſubdued, the vaſt tracts of land declared forfeited, were granted to the adventurers who had advanced money for the war, or the army of the now Republican Parliament; and their fanaticiſm induced them to diſturb the remaining Roman Catholics, in their poſſeſſions, and in their religion. The ferment thus generated was at its height when the Revolution took place. No political principle kindled the war of Ireland; it was a conteſt of private intereſt and religious antipathy; and the party aſſiſted by England vanquiſhed that aided by France.

The ſyſtem then eſtabliſhed, with the addition of ſome new reſtrictions on Roman Catholics, contrary to the articles of Limerick, by which the war had been terminated, remained entire till the acceſſion of his preſent Majeſty: ſincewhich time a plan more dignified has been purſued. Something was done in 1778, in favour of the Roman Catholic monied intereſt; increaſe of wealth, gave them increaſe of conſequence, and prepared the fall of the exiſting monopoly of power. The propenſity of the Proteſtants for agitating political topics with vehemence, probably tended to mature the public ſpirit of their fellow citizens. The Proteſtant aſcendancy, as it has been called, which ſeverely depreſſed three quarters of the people, to elevate the remainder, was originally ſecured by the weight of Great Britain: but this party retained not a little of the republican ſentiments which had been tranſmitted to them by the ſettlers in the laſt century; they attacked and deſtroyed the legiſlative ſupremacy of Great Britain, and her commercial reſtrictions: with their own hands they thus broke aſunder the ties, which bound the latter kingdom to the ſupport of their aſcendancy; and ſhe beheld, therefore, with indifference, if not with favour, the perpetual advances of the members of the Roman Church, to a civil equality with a minority, comparatively ſmall, but aſſuming to be the nation.

The Roman Catholics, however, ſtill continued deprived of the power to vote for Members of Parliament; and in 1791, Mr. M'Kenna wrote the firſt tract in this collection, "The Conſtitutional Intereſts of Ireland with reſpect to the Roman Catholics," to excite them to apply for the reſtoration of that franchiſe. It appears that his attempts did not receive the countenance of thoſe leading men who had been ſuppoſed to ſpeak the ſentiments of that party. The plan of proceeding marked out by him was, that the inhabitants of the counties and cities, ſhould ſeverally addreſs themſelves to the Throne, or the Parliament. This temperate mode of application was overborne by the ferment this publication ſeems to have

excited, which mingling, perhaps, with ſomething elſe leſs juſtifiable, became the ſource of thoſe errors of conduct, into which he ſtates the agents of the Catholic party to have run: of his account of which, what follows is an analyſis. A general meeting of the Roman Catholics, was held at Dublin; they appointed a Committee, the object of which was underſtood to have been limited to the obtaining for the general body, the reſtoration to the right of voting at elections.—This mode of acting ſolely by a Convention eſtabliſhed in that city, ſeemed a contrivance for governing the nation through the metropolis: and the Committee appointed negociating agents, and aſſumed juriſdiction over the people of their own communion. Their embodying in this offenſive form excited much alarm: intemperate reſolutions of oppoſition to their original object, were emitted by the Grand Juries of ſome counties: their proceedings diſguſted many who might have been their friends; and inflamed many who would have been neutral, into active oppoſition. They then publiſhed a declaration of their attachment to a government by King, Lords, and Commons; too looſe and general a profeſſion; ſince it may as well be made by thoſe who would reduce the power of the two firſt almoſt to inefficacy; as by thoſe who would preſerve the preſent effective conſtitution, which is only to be done by retaining the preſent proportion of effective power to each. In the mean while, this very aſſembly, as we have ſaid before, aſſumed juriſdiction, and formed in fact a ſeparate repreſentation; which might ultimately have riſen into ſuch oppoſition to that eſtabliſhed by the conſtitution, that one body muſt have voted the other a nuiſance.—This appearance of a political ſchiſm, was attended by bad conſequences to the empire in general, and to Ireland in particular. For theſe tranſactions got abroad with ſuch exaggeration, as to open a proſpect to France, that the arms of England would find employment in Ireland; which probably emboldened her to undertake the invaſion of Holland; while the timid monied men in Ireland, dreading an imitation of the crimes of France in their own country, began to ſecure their ſpecie beyond the reach of general plunder.

After the committee had run into a variety of errors at home, they had recourſe to the uſeleſs expedient of ſending negociators into England. Hence they were returned, "to the knees of that identical adminiſtration whom they had inſulted." The deputation was badly ſelected as a body: it conſiſted of mere country gentlemen; and mere merchants: and although the aſſembly from which they were choſen abounded with ability of every kind, ſuch men as were diſtinguiſhed for general political knowledge, or that of the laws of their country, were intentionally

tentionally paſſed by; even the proceedings of the negociation were ſtudiouſly concealed from them. "Hence," ſays Mr. M'K. "the entire weight of reſtriction falls upon the liberal and lettered walks of life;" though conceſſion on theſe points would have been eaſily made, as coſting the ſtate nothing. The reſult of the whole was this; the impolicy of the Roman Catholic party, enabled government to dictate the conditions on which the treaty was concluded, with every mark of ſuperiority. Yet the terms conceded were highly beneficial, and their effect muſt be ſuch, as to have a ſtrong tendency, ultimately to equalize the civil privileges of the two religions in Ireland.

The conceſſions preſſed for by the committee and their deputies, were the reſtoration of the elective and repreſentative franchiſes: but the former alone having been the avowed object of the firſt general meeting, the end of their delegation was obtained by its being granted to them; and they ought to have diſſolved themſelves. The great body of their party, had obtained all they were intereſted in, the right of *voting* at elections, with that they were ſatisfied: and the foundation of their power was withdrawn from the general meeting and the committee. Theſe bodies, however, ſeemed deſirous, in order to protract their powers by their own authority, to obtain ſeats for the Roman Catholics in the two houſes. This, Mr. M'Kenna thinks, would have been unattainable, without an inſurrection of the indigent members of their church: and that under whatever pretence it was ſet on foot, their object would have been the indiſcriminate pillage of the merchant, the trader, and the manufacturer, which muſt have proved more fatal to the Roman Catholics themſelves, than to any other body of men; as being poſſeſſed of the greateſt quantity of floating property. On theſe grounds, he ſtrongly urged the neceſſity of an immediate diſſolution of theſe meetings, when the elective franchiſe was reſtored to them.

To the firſt tract in this collection, which is on the conſtitutional intereſt of Ireland with reſpect to the Roman Catholics, an introduction is prefixed. It containsſome cenſures on the diſſenters, whom the author ſuppoſes in general the great defenders of the doctrines of toleration, for ſuggeſting that it ought not to be extended to the members of the Roman church. With reſpect to the events which have taken place in France, he maintains, that there is no analogy between the ſtate of the two kingdoms, and that no fears of a repetition of theſe tragedies ſhould be entertained, from an attempt to emancipate the Roman catholics of Ireland. But one obvious objection to this ſtatement deſerved his conſideration, and ought to

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have received it. The delirium of the populace of France, has excited no ſmall degree of ferment, in that of every other kingdom: and it is certain that the danger of agitating ſuch meaſures, at this time, is thereby not a little augmented. We ſhall ſay here once for all, that, though it is with general and great approbation, that we have gone through theſe tracts, it has not been conſtant; they appear to us to contain ſome errors, which require particular notice; and the more ſo, as the goodneſs of the matter in which they are interſperſed, together with the complexion of the times, make them more dangerous. The obſervations we have to make on ſome other parts of the introduction, will be interwoven with thoſe on theſe diviſions of the work, in which we think they might have been placed.

In his firſt chapter, Mr. M'K. undertakes to examine the popery laws, by the principles on which penal laws ought to be formed; but neither the principles, nor the laws to be examined by them, are there particularly laid down.

We therefore paſs on to the ſecond chapter; on the hardſhip of theſe laws, to thoſe who are ſubject to them. They are excluded from the elective franchiſe; from advancement through the medium of the active profeſſions; from holding places under government; and are reſtrained from carrying arms. There exiſts alſo no ſecurity, that popiſh property ſhall not be partially taxed.* Beſides this, their excluſion from the active profeſſions, renders the providing for a large family, peculiarly burthenſome to a Catholic gentleman of ſmall fortune. Theſe are the evils, under which ſo large a majority of the people of Ireland labour in their individual capacity, that they may be called national. Mr. M'Kenna, in this chapter, ſtates the members of the Roman church at two thirds† of the inhabitants: we confeſs, we wonder to find him at variance with himſelf, on ſo material a point; for he afterwards takes them at three fourths,‡ in a paper drawn up by him, as the public declaration of the Catholics of Cork: and in his letter to R. Simms, eſq. he reverts to the firſt of theſe proportions, where he ſuppoſes the Roman Catholics to amount to three millions;‖ making the popu-

* To his inſtances in proof of this, the author might have added, that in the reign of Charles I. the Roman Catholics were obliged to agree to a levy of 40,000l. a year, for three years, for the maintenance of the Iriſh army.

† P. 14. ‡ P. 150. ‖ P. 158.

lation of Ireland to amount to four millions and a half. This matter evidently has not had an attention from him, proportioned to its importance in his argument. Mr. Young, whoſe political data we hold in eſtimation, ſtates the whole population of Ireland at ſomething leſs than three millions: and the members of the Roman church, to be about four fifths of the whole. It is evident that if we adopt the proportion laid down by Mr. Young, the ſtrength of Mr. M'Kenna's arguments is increaſed.

He proceeds, in the third chapter, to the conſideration of the reaſons by which the popery laws are vindicated; and under this head, many particulars of the preceding parts of this eſſay, would have been perhaps more properly placed, than where they now ſtand. Such of them therefore, as ſeem to require any remarks will be here conſidered. The charges of criminal principles and conduct brought againſt the Roman church in Ireland, Mr. M'K. profeſſes to paſs by as ſuperficial invective: and, when brought againſt its preſent members, we believe them ſo to be. There were opinions generally adhered to on both ſides as moral principles, almoſt to the cloſe of the laſt century, which were the errors of the age, not the folly of the men of that age; who in the road of truth went before their fathers, at leaſt as far as we go before them: and the criminality of the actions reſulting from thoſe principles, was that of ignorance, not abſolutely invincible, and no more. It is to be hoped, that thoſe errors are rooted out from the minds both of Proteſtants and Roman Catholics, and if that be the caſe, an accuſation againſt the latter, for what was done in thoſe times of common error and univerſal intolerance, is indeed ſuperficial invective. But the merit of the cauſe of toleration, and that of an argument brought to defend it, may be very different: the latter may be ſometimes of no more weight, than thoſe arguments which are brought againſt it. Of this deſcription is the following reaſoning of Mr. M'K. "No religion, he ſays, ever ſanctioned that which the law of nature reprobates:" and the concluſion he endeavours to deduce is, that no reſtraint ought to be impoſed by law upon the profeſſors of any religion. But ſuppoſe a religion like that of Mahomet, offering Paradiſe as the reward of thoſe who propagated it by the ſword; is not this a tenet reprobated by the law of nature? When ſuch propoſitions therefore, are taught and received among the profeſſors of a religion, as eſſential parts of their ſyſtem, ſo long as they adhere to theſe dangerous errors, reſtrictions ought ſurely to be impoſed upon them; on the ſame ground, as offenſive arms, are taken away from a

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man who has loſt his reaſon, or his perſon is confined by the law. Mr. M'Kenna himſelf, in another place, goes further than this. Mr. Locke has aſcribed certain dangerous principles to the Members of the Roman Church, Mr. M'Kenna denies the charge; and it is enough for his purpoſe if we admit that the charge may be rightly denied with reſpect to its preſent members; yet he there allows that the utmoſt rigour of the Popery laws is far too little againſt a ſect actually holding ſuch practical tenets.

The attachment of the Roman Catholics to the Houſe of Stuart has been alledged as an objection to admitting its members into a participation in civil rights; but this, our author aſſerts, is at length utterly extinct: their perſevering loyalty is transferred to the Houſe of Hanover, not annihilated. Their arming in defence of James is urged as a proof of their holding principles favourable to arbitrary power. The fact Mr. M'Kenna declares to be, that under James the Iriſh contended for their liberties; that if he had ſucceeded, a free conſtitution was guaranteed to them; and that never did any age or nation boaſt a more honourable band of patriots than the men who, at that period, took the lead in their affairs. While the victors in this conteſt, who ſhortly after aſſumed the name of the Friends of Freedom, were guilty of a ſhameful dereliction of thoſe rights of their country, which, after ſo much ſtruggle, it is but now at the point of regaining. We have ſome objections to advance againſt this panegyric on the Roman Catholic Parliament, which ſat in Dublin when James the Second reſided in that kingdom.—At his recommendation they voted a repeal of the Teſt Laws, and liberty of conſcience. In civil affairs they demanded the following conceſſions from that monarch: The abrogation of the power of the Engliſh Parliament to make laws, in any caſe, to bind Ireland; that of Poyning's act; and freedom of trade; that no appeal ſhould be allowed from the ſentences of the Courts of Ireland to thoſe of England; and that inns of court ſhould be erected in Ireland to promote the ſtudy of the laws there *. In a word, they ſketched out the original of the late acquiſitions of Ireland, and if there were nothing to be added to this account, many would concur in the praiſes

* We now find that theſe articles are, with one ſlight exception, the ſame as thoſe offered to Charles I. at Oxford; by the agents of the Roman Catholic Meeting at Kilkenny.—Univ. Hiſtory, Vol. XLII. p. 272, et alibi.—The original plan of the famous Roger Moore, ib. 248.

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given to this aſſembly by their zealous panegyriſt. But it is to be remarked that the merits of a law may be one thing, and that of the legiſlator another; eſpecially if its foreſeen operation affect himſelf, or thoſe nearly connected with him. Good laws may be made for bad purpoſes: James the Second has informed us, that the Habeas Corpus was an invention of Shafteſbury's, to ſcreen himſelf when he was meditating treaſonable practices. The barbarian who firſt invented a bow and arrow, if he did it to protect his tribe from hoſtile violence, was a patriot; if to provide food for himſelf and family, a good father; if to lie in ambuſh in the woods to kill his private enemy, an aſſaſſin: yet in each of theſe caſes his invention was ultimately of great conſequence to ſociety. The character of the Parliament held by James muſt, therefore, be determined from the uſe they attempted to make of the independence of Ireland. The poſterity of the former proprietors of the forfeited lands there, brought in a bill to repeal the act of ſettlement, under which they were then held: the motion was received with an huzza *, and paſſed in an inſtant. By a ſecond act, the lands of all the adherents of King William were forfeited; and by both "almoſt the whole land-property of the Proteſtants was ſwept off." By the money obtained by the ſale of the latter forfeitures, that advanced for the purchaſe of former was to have been paid off. Theſe two acts, as Sir J. Dalrymple obſerves, ſeemed to have been framed by madmen, "and muſt have entailed diſcord and diviſion upon Ireland for ever." When James oppoſed theſe violences, they entered into a plot to transfer their allegiance to Louis XIV. ſuch appears to have been their patriotiſm: and notwithſtanding the act for liberty of conſcience, a proclamation was iſſued forbidding the Proteſtants to aſſemble in churches or elſewhere, under pain of death; extorted, we doubt not, from that degraded King by the violence of theſe ſubjects. To thoſe who embraced theſe meaſures, we cannot give the title of an "honourable band of patriots †." Nor can we ſubſcribe to the cenſure levelled by our author at the Proteſtants of that age; who, as they were not able to make head againſt the Roman Catholics, were oblig-

* As by acclamation in France.

† The hiſtories of Sir J. Dalrymple and Mr. Macpherſon are here followed, againſt whom we never heard any charge brought of malignant prejudices againſt the partizans of the unhappy family of Stuart.

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ed to ſubmit to the ſupremacy of another nation for the ſecurity of their property. The price of protection on certain occaſions is ſubjection, which is paid as well by nation to nation, as by individual to individual: and when that protection is wanted, the payment is not "a ſhameful dereliction of right," in either caſe.

Another argument which has been ſet up againſt the emancipation of the Roman Catholics, is a ſuppoſed attachment to the intereſts of thoſe nations, which have been always hoſtile to Britain; this Mr. M'Kenna refutes by their conduct, and that of thoſe powers, in the laſt war. They meditated a deſcent upon Ireland, at a time when aſſiſtance, though applied for, could not be afforded from Great Britain; the Roman Catholics were called upon to defend a country in which they were not cheriſhed. Without heſitation or reluctance they came forward; to them, in that day of terror, Ireland was indebted for its preſervation. France ſaw the vanity of her expectations of internal aſſiſtance, and abandoned her long concerted deſign. The ſecurity of the ſtate was reſtored, and with it the danger of Popery was thought to return: the members of the Roman Church were diſarmed, and they were diſcarded from moſt of the volunteer corps.

Great alarms had likewiſe been excited for the tenures of the forfeited eſtates in Ireland, if the Roman Catholics, by being reſtored to their right of voting for Members of Parliament, ſhould ever acquire a weight in that aſſembly; but Mr. M'Kenna ſeems to have done away every trace of their foundation. At the reſtoration, when the claimants were alive, their merit in that event great, their power great, it was found impoſſible to diſpoſſeſs the new proprietors. From the ſecond of his arguments, indeed, we muſt withhold our aſſent: he informs us, that in the plenitude of the authority of the Roman Catholics in the Parliament held by James, the matter was agitated with delicacy and caution. If he had ſaid that the unfortunate Prince in queſtion recommended the matter ſo to be taken up by them, we ſhould have admitted it: but hiſtorians give a very different account of their conduct, which we have ſtated above: and to that we muſt adhere, until we find it ſet aſide by ſuperior authorities. The landed income of the abſentees reſiding in Great Britain, our author conſiders as a ſtake which will engage her military force in the defence of the preſent ſettlement of landed property: this, we add, forms a balance of payment in favour of Great Britain, amounting to 732,000l. a year, being about one ſeventh of the

the national rent of Ireland*. But he continues, a reſumption would meet with no more determined opponents, than in the landed intereſt of the Catholics of Ireland: they hold five-ſixths of their eſtates under the act of ſettlement, which the objection ſuppoſes them to be deſirous of repealing, and now, after the lapſe of a century and a half, not five hundred of the deſcendants of thoſe who were originally ejected, can prove their titles.

Another conſideration had been urged againſt conceding votes to the freeholders of the Romiſh Church, drawn from the incapacity of bodies of men to enjoy perfect freedom, who had not made certain advances in civilization. The principle that nations of improved knowledge, and manners, are capable of higher degrees of liberty than others, of which the former is the converſe and the legitimate conſequence, was, we believe, laid down by Monteſquieu, and certainly does not merit to be treated as "ſilly ſpecious cant, and unphiloſophical jargon." Mr. M'Kenna ſhould have endeavoured to prove it falſe, in which, we preſume, he would not have ſucceeded; or that it did not affect the preſent cauſe of the Roman Catholics of Ireland, which it is to be ſuppoſed he would have found the eaſier taſk.

It had been alledged likewiſe, that the repeal of the popery laws would endanger the church eſtabliſhed; to the examination of this objection, the author has allotted a chapter by itſelf. It had been contended, as he informs us, that the precedency of the church of England, will be no longer ſubmitted to by the Roman Catholics, if they be reſtored to the entire privileges of the free citizens. To this he replies by obſerving, that when four fifths of the landed property were poſſeſſed by the members of the latter communion, their clergy were ejected, and the reformation eſtabliſhed. The weight there may be in this anſwer is much diminiſhed, by a compariſon of the ſtate of Ireland, then and at preſent. At the firſt period, that country was in effective ſubjection to England; by whoſe force the change was impoſed: but now that kingdom is admitted to poſſeſs an honorary pre-eminence only; without any interpoſition in the internal arrangements of Ireland. Apprehenſions likewiſe are ſtated by him to have been entertained, of future attempts to reſtore the poſſeſſions of the eſtabliſhed church, to the Romiſh eccleſiaſtics: and to his anſwer to theſe we ſubſcribe without heſitation, that the weight

* Young's Tour in Ireland, Vol. II, pp. 91,—193.

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of the whole Proteſtant party in Ireland, aided by the influence which Great Britain muſt ſtill retain there; would form an obſtacle to ſuch an attempt not to be overcome. The uncommon importance of theſe tracts which has led us to dwell ſo far upon them, will oblige us to reſume the conſideration of them in our next number.

[*To be continued.*]

ART. V. *Diſcourſes, preached before the Honourable Society of Lincoln's Inn, by the Aſſiſtant Preacher Robert Nares, A. M. Chaplain to his Royal Highneſs the Duke of York, &c.* 8vo. pp. 350. Price 6s. Rivington, 1794.

THESE Diſcourſes, as the title page relates, were preached before the ſociety of Lincoln's Inn, and the circumſtance of their being favorably received by ſo intelligent and reſpectable an auditory, induced the author to publiſh them in a volume. They are twenty in number, and with the exception of two or three, are upon popular and familiar ſubjects, and may be reckoned among that ſpecies of ſermons, which has generally been ſecure of extenſive circulation, from uniting perſpicuity with forceable and ſerious argument.

There can be very little doubt, that the ſtyle of ſermon writing is conſiderably improved in the progreſs of the laſt fifty years. To be ſatisfied of this, we have only to examine the productions of this kind, which were the moſt popular before that period; we ſhall find them perplexed with numerous quotations, and protracted ſentences; ſometimes obſcured by pedantry, and generally extended to a length beyond the common reach of attention. Whereas, the great diſtinction of thoſe ſermons which are beſt received at the preſent day, is, as it ought to be, ſimplicity. We mean that ſimplicity which reſults from a clear comprehenſion of the ſubject, and the conſcious ability to explain it. How far Mr. Nares has ſucceeded in this branch of compoſition, we ſhall enable the reader to decide from a few ſpecimens.

The ſubjects of the diſcourſes in this volume, are theſe. 1. The Means of reviving the true Spirit of Piety. 2. The Sublimity of Devotion. 3. The Mercy of God. 4. Rational Chriſtianity. 5. Agency of Spirits. 6. Importance of Religion, 7. Hiſtory of the ſeduced Prophet. 8. Proving all Things. 9. God's Regard for Man's Temporal Welfare. 10. Concealing

10. Concealing our Religion. 11. Letter and Spirit. 12. Holding faſt the Faith. 13, 14, 15. Love of God and our Brethren, how they ariſe. 16. &c. On the Five great Days of Chriſtian celebration.

The ſecond diſcourſe, on the ſublimity of devotion, is upon this text, "Let us lift up our heart with our hands unto God in the heavens," Sam. Jer. iii. 41. A ſplendid but perilous ſubject, becauſe the middle courſe between the extravagance of enthuſiaſm, and religious apathy, confined to the good ſenſe of ſober piety, requires ſome ſagacity to diſcover, and no ſmall firmneſs to purſue. Mr. N. treats this ſubject as if perfectly aware of the truth of our remark, and ſatisfies himſelf with enforcing temperately, yet with a ſuitable fervour, the important and ſalutary doctrine that the moſt ſublime ſenſations of which the ſoul is ſuſceptible, are connected with the principle of devotion. He thus illuſtrates his poſition.

"To be convinced of this, let us, inſtead of purſuing the devout man to his cloſet, attend him to the field. There, when he beholds the beauteous order of creation, the ſplendor and magnificence of the ſky above him, the richneſs and variety of the earth beneath, the vigour of life and health that glows around him, and the materials of abundant enjoyment, conſiſtent, if rightly uſed, with nature, with reaſon and religion, and poured out on every ſide with unbounded profuſion; then, when his heart exulting in the proſpect and participation of ſo much collected good, yearns towards the Divine Beſtower, and exclaims with fervour, "Theſe are thy glorious works, Almighty Father, and theſe thy bounties!" who ſhall deny that his ſenſations are ſublime, or perſuade him that the ſame objects, without this reference to heaven, without this aſſiſtance from the feelings of devotion, can poſſibly excite an equal tranſport. Another may enjoy the contemplation of magnificence, may be pleaſed with the proſpect of beauty, order, and variety, and feel the warmth of admiration; but on the devout man alone will theſe conſiderations operate with their fulleſt influence. He only will proceed, by a rapid tranſition, from the creatures to the Creator, and regard the perfections of his works as a repreſentation, and, as it were a foretaſte, of the infinitely higher excellencies of their holy Author. To him moſt truly it is that "the heavens declare the glory of God!"

Or, if from great and general views of expanded nature, he deſcend to a more minute examination of its parts, ſenſations of the ſame exalted kind will ſtill continue to be excited. He will never, in the minuteſt of his reſearches, loſe ſight of the great and admirable contriver; but tracing the unerring wiſdom and unbounded power of the deity in the ſmalleſt ſubdiviſions of his works, will find a dignity in objects uſually deſpiſed, and will perceive the trueſt magnificence, the marks of the moſt ſublime intelligence, united with apparent meanneſs.—Such are the ſenſations raiſed by the view of nature, whether general

tal or particular, in the mind of the pious Chriſtian; who, though he love not the world, when under that name are comprehended the follies, the paſſions, and the vices, of thoſe who are too truly its children: yet when he ſurveys it as the theatre of Almighty Providence, as a ſpecimen of unbounded power, the reſult and the diſplay of unerring wiſdom, cannot fail to have produced within him the tranſports of rational wonder, and the exalted fervour of grateful admiration." P. 25.

One more ſpecimen will be ſufficient, and this we ſelect from the 15th diſcourſe, on the love of our neighbour. This, ſome perhaps may be induced to conſider as an exhauſted ſubject: but it is not ſo, nor can it ever be exhauſted while our happineſs muſt depend upon the due performance of the ſocial duties. The author, however, does not expatiate on the practical utility of the precept, love thy neighbour as thyſelf, but immediately enters into the leſs obvious conſideration; "how deep an inſight into the whole nature of man is diſcoverable in this injunction." We think that he has no where ſhown better powers of reaſoning than in his management of this diſcourſe, of which the following is an example.

"The moſt enlightened of the ancient philoſophers talked much of living according to nature, as a general rule of moral virtue. Modern enquirers have ſuppoſed a moral ſenſe, by which we are enabled inſtinctively to diſtinguiſh between right and wrong; and at the ſame time are inclined to approve the one, and to abhor the other. The truth is, I believe, that both theſe ſyſtems are contained within the more comprehenſive view of our divine inſtructor. I am perſuaded that to live according to nature, is to be guided by that natural affection for our ſpecies, which is undoubtedly inſtinctive in us; and that the moral ſenſe itſelf is derived from, and totally dependent on, theſe natural feelings.

"Man is a ſocial animal, not by his own choice, nor by accident, but by the neceſſity of his nature. Solitude is in itſelf painful to him; he cannot live in total ſeparation from his fellow-creatures, or at leaſt he cannot live happily; not only becauſe he is in want of their aſſiſtance, but alſo becauſe he has a natural want of their affection, and feels an urgent neceſſity to interchange his own with them. Paradiſe itſelf could not be a place of bliſs for him, without a partner in it; and had he continued in it, the further increaſe of numbers, in a ſtate of innocence, would conſtantly have augmented his felicity.

"We may divide our natural affections into two great branches; love for ourſelves, and love for our ſpecies. The former, natural, as we cannot but ſuppoſe, to all living creatures; the latter, certainly natural to us, as human creatures: both, in us, equally original, equally implanted by the hand of the Creator. They ought alſo, as

my text declares, to be maintained equal in degree; "Thou shalt love thy neighbour as thyself."—Nor is it, undoubtedly, contrary to nature that these affections should be thus equally divided. A powerful instinct leads us to associate with our fellow-creatures; the habit of living in strict union constantly increases the instinctive affection, till we become necessary to each other. By such progression we not only arrive at the point of loving others as ourselves, but we even go beyond it; and the enthusiasm of regard which makes us more anxious for those others than even for ourselves, more provident of their good, and more apprehensive of their suffering than of our own, is among the most natural movements of the uncorrupted heart. It is by depravity of heart only that we learn to love ourselves too much, and others too little; and hence arises the necessity of the precept.

"The great increase of attachment above stated, though not to be expected in every case, is at least a proof what nature will admit. In a more general way, a certain interchange of feelings, called Sympathy, is natural to us. We participate in the joys and sufferings of others, even involuntarily, and we expect the same return of sympathy from them. Our joy is not perfect joy, unless there be some one to partake it, and our sorrow almost ceases to be sorrow, when others manifest a lively interest in it. These natural sympathies are the general bond of affection among human creatures; we love those who feel them strongly, we disapprove and dislike those in whom we find them less or more deficient. But they are found almost in all, because they are an original part of our nature, and consequently our affection is naturally united to all, by this common bond of interest.

Here then, methinks, we find our *moral sense*, or natural love of virtue and abhorrence of vice. Our feelings concerning them are not general at first; we learn to love and hate them from specific instances: we see or feel them in their consequences upon ourselves and others; and they raise in us affection or abhorrence, as proofs of the perfection or the deficience of the social sympathy. If another do evil to us, we consider it as a demonstration that he wants that kind feeling towards us, which nature teaches us to expect from all. The general bond of sympathy appears to be broken between us; we are disunited; but the separation is unnatural, and it is painful. Dwelling with abhorrence upon what we feel to be an offence against nature, we applaud our own hearts for having expected different treatment, and exclaim, though with bitterness, yet with internal exultation, "I could not have dealt so by him!" Thus it is true that we abhor the evil, but the reason is also evident. We abhor it as a proof that Social Sympathy and the natural affections of humanity have been contemned and violated. Thus also if we hear of evil done to another, our feelings are of the same kind. It is sympathy that speaks. We put ourselves in the place of the injured person, we feel for him, we represent to our imaginations his distress and sufferings, and exclaim, "How cruel! how unnatural!" and we consider both the fact and the perpetrator of it as odious, on account of this notorious disregard of natural feelings. In the same manner are we affected concerning good. Instances of it exhibited towards ourselves produce regard directly: they act in the same tendency with nature, and rapidly assist the original disposition

diſpoſition towards affection. Inſtances of good conferred on others intereſt us by ſympathy. In good done to others, we rejoice as naturally, as in good done to ourſelves; and our approbation of it originates in the inſtinctive benevolence of our nature.—When we have ourſelves done good or evil to others, and reflect upon it, conſcience informs us, that, by thoſe actions, we have deſerved the love or hatred of thoſe perſons, and we feel ſatisfaction or uneaſineſs accordingly. All moral conſiderations recal us to our natural union with our fellow-creatures; nor could we, as it ſeems, be otherwiſe than indifferent to whatever by any means promoted their happineſs, or occaſioned their miſery, were it poſſible that we ſhould totally diveſt ourſelves of all affection for them, of all ſympathy in their feelings, of all deſire for their regard, or good opinion. From all which, it appears to be extremely evident that the chief, if not the only ſource of moral feelings, or that which has been called the *moral ſenſe*, is the natural attachment of human beings to each other: that principle of ſocial union, which is gratified and delighted naturally with all that tends to general good, hurt and wounded by every thing that tends to general evil. And thus alſo it appears that *living according to nature*, ſo far as morality is concerned in it, is living according to the impulſes of natural and ſocial feelings." P. 250.

We forbear, for obvious reaſons, to enter more at length into the contents of this volume; to expatiate on what we conceive to be its merits, or to animadvert on thoſe defects, from which, perhaps, no literary production is wholly exempt. We diſmiſs it with wiſhes for its ſucceſs, before a tribunal more awful than our own; avowing at the ſame time our opinion that it is calculated generally to promote the intereſts of virtue and religion.

ART. VI. *A Diſſertation on ſimple Fever, or on Fever conſiſting of one Paroxyſm only. By George Fordyce, M. D. F. R. S. Senior Phyſician, to St. Thomas's Hoſpital, and Reader on the Practice of Phyſic in London.* 8vo. pp. 238. 3s. 6d. Johnſon, 1794.

"FEVER is a diſeaſe (the author ſays) the exiſtence of which no man could have the leaſt ſuſpicion of, ſuppoſing him acquainted with the ſtructure of the body, the properties of the ſolids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as theſe are known at this day by Phyſiologiſts, Anatomiſts, or thoſe who have ſtudied medicine itſelf, or any of the branches of knowledge conducive to it. It is, therefore only to be known by obſerving it in the diſeaſed bodies of men afflicted with the diſtemper."

Notwithſtanding that fever is one of the moſt frequent diſeaſes that occur, and has been treated of by almoſt an infinity of writers, no juſt definition has yet been given, nor any certain method of treating it diſcovered. This the author proves by ſhowing the diſcordant opinions, on theſe heads, of ſome of the lateſt and moſt celebrated profeſſors of Phyſic. Much, therefore, remains to be done. Dr. G. Fordyce does not pretend to have explored this vaſt field of ſcience, he has only begun his journey; but having taken a new and more direct road, he ſeems to think he ſhall make advances beyond what former travellers have done; or, to adopt his own metaphor,

"He can meaſure a few baſes, carry on a few triangles, examine, perhaps, the ſoil of a few fields, cultivate ſome yards on the ſurface, or bring out ſome of thoſe treaſures which lie deeper. But many and many new obſervers, and many and many new labourers muſt be employed, to bring the whole knowledge and cultivation of it to perfection."

Fever has, in moſt languages, derived its name from a word ſignifying heat. In Greek, from πυρ, fire, and from fervere, to be hot, in Latin; and, in common ſpeech in this country, when a perſon is very hot, he ſays he is in a fever. Hence it might be imagined, that heat, diſcoverable by the thermometer, would be always preſent or might be accounted a pathognomic ſymptom of fever. But this, our author ſhows, from a variety of inſtances, is not the caſe. He next examines if there are any other ſymptoms that are always preſent in fever. Frequency of the pulſe has, by many writers, been conſidered as pathognomic of fever: but this frequently occurs in hyſteric and other affections not connected with fever;—on the other hand, Dr. F. has ſeen perſons in fever, with the pulſe beating only 60, 50, or 45 ſtrokes in a minute.

"If we examine, (he adds) the reſtleſsneſs, anxiety, ſtate of the tongue, head-ach, or any other of the ſymptoms which often take place in fever, we ſhall find that they alſo may be preſent when there is no fever, and abſent in a patient afflicted with this diſeaſe, and therefore, we cannot allow that there is any pathognomic ſymptom of fever."

In giving a definition of fever, Dr. Fordyce begins by enumerating a large claſs of diſeaſes ariſing from inflammation, or ſpaſmodic affection of particular parts of the body, attended with heat, quick pulſe, parched ſkin, dry, furred tongue, head-ach, &c. which have been commonly denominated fever; as pleuriſy, inflammation of the bowels, eryſipelatous affections, &c. but as the ſymptoms denominated febrile, diſappear upon the

the affection of the parts being removed and cured, theſe are not included in his idea of fevers. By theſe remarks he prepares his readers for his definition of fever, which he calls a diſeaſe affecting the whole ſyſtem, the head, the trunk, the extremities, the circulation, abſorption, ſecretion, the nervous ſyſtem, the mind as well as the body. Fevers are of ſhorter or longer duration. Sometimes they run their courſe in eight, ten, or twelve hours, and ſometimes they take as many or more days before they are completely terminated, In the latter caſe, they appear at ſtated or irregular periods to renew their courſe; but, although they remit their violence, they are never entirely abſent until the complete termination.

The firſt attack of fever is frequently ſudden and inſtantaneous, and uſually happens in the day.time. Ten fevers come on, the author ſays, between eight in the morning and eight in the evening, to one that comes on between eight in the evening and eight in the morning. This has been obſerved, he ſays, by other practitioners or authors, and has been attempted to be accounted for, but he declines aſſigning any reaſon for it: the fact, he is certain, he has frequently obſerved.

The firſt appearance of fever is manifeſted by a general uneaſineſs and reſtleſsneſs, affecting the mind as well as the body; —the author thinks the mind may be affected firſt.— This is attended with a ſenſe of weakneſs or inability to change the poſture or object of thought, for this weakneſs, alſo affects the mind as well as the body; ſo that, although the ſenſe of uneaſineſs or reſtleſsneſs would prompt the patient to change his poſition, or alter his train of thinking, his weakneſs or depreſſion of ſtrength, as the author chooſes to call it, renders him incapable of doing the one or the other. Soon after the patient complains of being cold, and moves nearer the fire, or puts on warmer clothing. During this time, the real temperature of the ſkin does not always accord with the feelings of the patient, as, on moving a thermometer to thoſe parts of the body where the ſenſe of cold is greateſt, they are found to be hotter than in a healthy ſtate. This is, however, not always the caſe, as the ſurface of the body is ſometimes found to be colder than is natural. With theſe ſymptoms, a diminution of ſenſation takes place. This, the author ſeems to think, is dependent on the weakneſs or depreſſion of ſtrength, in body and mind, which he had noticed before. A pain in the ſmall of the back, ſeeming to occupy the lumbar vertebræ, is alſo a frequent and early ſymptom of fever. With theſe appearances, a diminution of all the ſecretions takes place; this, the author thinks, may be occaſioned by a contraction of the ſmall veſſels entering the glands, preventing them

them from carrying a ſufficient quantity of blood to ſupply the uſual ſecretions. In a little time, and ſometimes at the beginning of fever, the tongue is covered with a cruſt, of a particular kind; ſometimes white, ſometimes verging towards brown. This is confined to the upper part of the tongue, and uſually to the middle and back part, leaving the edge and the tip free. There is frequently a ſenſation as if ſome light body, as ſome inſect, was moving over the hairs which riſe from the ſkin; this, for which we have no appropriate term in our language, is called in Latin horripilatio.—The ſkin looks ſallow and dirty; it ſeems wrinkled or contracted, embracing the muſcles and other parts under it, cloſer than uſual; it becomes alſo benumbed, and leſs ſenſible to external ſtimuli. The eyes appear dull, heavy, and ſtupid, and the white is leſs clear and brilliant than in health.

Dr. F. had obſerved that the ſecretions are diminiſhed in quantity; they are alſo found to be changed or altered in their qualities. In health the urine is tranſparent when voided, but on cooling it becomes thick and depoſits a ſediment, but in fever, the mucilage which occaſions the ſediment is not ſecreted, ſo that the urine remains tranſparent when it has ſtood to cool. Coſtiveneſs is a general attendant on fever. This is occaſioned by the deficiency in the ſecretions, whence a ſmaller portion of the uſual and neceſſary juices are poured into the bowels, and by the liſtleſsneſs and weakneſs of the whole frame, whence a more feeble periſtaltic motion of the bowels. The contractions of the heart, and the conſequent pulſations of the arteries, become more frequent, increaſing from 73, the natural ſtandard in adults, to 74, 75, 76, and ſo on to 80, 90, 100, 120, 130, or 140 ſtrokes in a minute. There is alſo another change takes place in the pulſation of the artery, which, from the manner of its ſtriking the finger, gives the idea of being obſtructed. This always happens in the beginning of fever, and is often taken for hardneſs of the pulſe, but is different, and clearly to be diſtinguiſhed, the author thinks, from hardneſs, which does not occur until another and later ſtage of the fever. Sometimes the pulſe intermits on the firſt attack of fever; this, if not uſual to the perſon when in health, always portends great danger.

Pain in the head, accompanied with a ſenſe of weight, affecting more generally the forehead, but ſometimes every part of the head, attends alſo the early ſtage of fever.—This has been thought to be an affection of the brain, but the author thinks the ſeat is in the external parts or teguments. It is of the ſame nature as the pain in the limbs which is complained

plained of at the ſame time. Theſe affections are accompanied or followed by great thirſt, delirium, and various affections of the ſtomach, as loſs of appetite, nauſea, vomiting. Theſe ſymptoms are conſidered ſeparately and explained.—From the whole, the author concludes,

"That fever is a diſeaſe, the eſſence of which is not underſtood, manifeſting itſelf by a depreſſion of the powers of ſenſation, irritability, and action in the body, and of the power of memory, imagination, and judgment in the mind, with contraction of the ſmall veſſels throughout the body, an accumulation of fluids in the large veſſels, and ſome peculiar affection of the ſtomach."

The author next conſiders the cauſe of fever; and rejecting all thoſe that will not bear the teſt of experience, he confines his obſervations to thoſe that are ſtrongly marked. The firſt he notices is infection. That there is a ſubſtance generated in the body of perſons affected with fever, which mixing with the atmoſphere, and coming in contact with other perſons, is capable of communicating the infection, or of occaſioning a ſimilar fever in them, is too well known to admit of a doubt, although the vapour is too ſubtle and minute to make itſelf ſenſible to any of our organs. This infectious matter, the author thinks, is produced by all fevers whatſoever, although in different quantities, or, perhaps, of different degrees of ſtrength or malignity, as he never knew a perſon infected by it from coming near a patient who had a fever of one paroxyſm only. Intermittent fevers he has known to be ſometimes, although rarely, infectious; but continued fevers produce the infectious matter in the greateſt quantity, and in proportion to the violence of the ſymptoms.

But infectious matter, capable of producing fever, is known to be ſometimes generated where a number of perſons live crowded together, even although attention is paid to cleanlineſs, but ſooner, and in greater quantity, if they are ſordid and dirty. It is alſo produced from dead animal or vegetable ſubſtances, lying long heaped together and becoming putrid; at the ſame time it does not appear that putrefaction is neceſſary to its production, as perſons affected with fever communicate the infection, although there are no appearances of putrefaction, either in the ſolids, the blood, or the ſecreted fluids in them; but the preſence of putrefaction ſeems to give additional vigour to the poiſon, and to make it more infectious.

Dr. F. next conſiders the power of ſudden expoſure to cold, of moiſture, of particular ſorts of food, and of the paſſions of the mind, in producing fever, and explains the modes by which he thinks they may ſometimes produce that

effect.

effect. These are all the causes the author has found exciting fever. But fevers, he acknowledges, sometimes come on where none of these causes are known to exist.

It is but very lately that the blood has been subjected to experiments, or that its component parts have been known.—What the ancients wrote of bile, black bile, phlegm, &c. and of the share they had in producing fever, was merely imaginary. The author has not been able to discover that any particular change or alteration in the constituent parts of the blood, renders the person more or less subject to the attack of fever. He enquires also, whether fever, being once produced by any of the causes specified, may not continue, although the cause be removed, as a body put in motion will continue to move if it meet no resistance, although the impulse be not renewed. This question he decides in the affirmative. The crisis, or termination, of fever, has been supposed to be brought about by the power of the constitution, at length subduing the febrile virus, and expelling it by the several emunctories; and to this the evacuations by perspiration, stool, urine, &c. which usually take place at that period, have been generally attributed. But our author considers these evacuations as the consequence of the abatement of the stricture on the small vessels, which is one of the symptoms of fever, and the matter discharged, as having no peculiar quality.

We shall here conclude our analysis, from which the reader will see that this is a work of deep research and profound meditation, and that there is great ingenuity and originality in the conception of the plan; but for the application, and the advantages to be derived from it in practice, we must wait until the system is further developed, which we may expect to be performed in the prosecution of the work. In the mean while, it is proper for us to say, that although we have endeavoured to give as clear and comprehensive a view of the doctrines contained as we are able, yet many apt allusions, by which it is explained and illustrated, have been necessarily, in this abridgment, omitted, by which much of the force of the author's arguments is lost. These can only be seen properly by having recourse to the work, which we recommend to the perusal of medical practitioners, and from which, we will venture to prognosticate, the fame which the author has so deservedly acquired will be considerably augmented.

Art.

ART. VII. *The Baniſhed Man, a Novel, by Charlotte Smith. In four Volumes.* 12mo. 12s. Cadell and Davies, 1794.

WHEN we reflect on the aſtoniſhing fertility of this fair author's imagination, and recollect that the four volumes now before us complete the number of twenty-five, all publiſhed ſince the year 1788, we can ſcarcely help expreſſing our wonder that—

" One that writes ſo much, can write ſo well!"

The hero of this piece, the chevalier, D'Alonville, is a young and noble foreigner; an emigrant from his country in the royal cauſe. He is introduced to us in the becoming attitude of ſupporting a wounded and dying parent. The firſt ſcene is laid abroad, but his fate leads him to England, to France, to Germany, and to England again. His character, as a man of honour and humanity, is conſiſtently drawn. He is tried by the bittereſt adverſity and ſhines the brighter. In *moderate* proſperity (for Mrs. Charlotte Smith, never loads her favourites with riches) he is ſtill the ſame; and perhaps a more finiſhed character of a gentleman cannot be found in any volume which the circulating ſtores afford, not excepting thoſe of Richardſon. Mrs. S. pays not the ſame attention to the graces of her own ſex, at leaſt ſuch as are acquired. Her Angelina, the beloved of the elegant d'Alonville, like the Monimia of her " Old Manor Houſe," has few attractions except perſonal beauty and a tender heart.

Intereſting ſcenes are not ſparingly diſperſed about " the baniſhed man," and in the third volume, the whole account of d'Alonville's expedition to France in diſguiſe, the tale which he hears from the old ſeaman and his moſt ghaſtly adventures, at the deſtroyed caſtle of a royaliſt, carry the affecting and the horrible as far as they can well proceed.

Capable as ſhe is, of entertaining her readers in the higheſt degree, by deſcription of romantic ſcenery, caſtles, &c. Mrs. Smith, has ſedulouſly avoided every opportunity of the kind, apparently from an opinion, not very ill-founded, that ſome books, publiſhed not long ago, have been affectedly crowded with ſuch imagery. It is well that ſhe did not, by extending this prohibition to poetry, deprive us of the following moſt beautiful elegy on a lady;* whom ſhe thus tenderly

* The Honourable Mrs. O'Neil, a lady, formerly known to the reviewer of this article, and meriting every poſſible praiſe for beauty, accompliſhments, and elegance of manners.

deſcribes!

deſcribes! "A dear, dear friend, whoſe heart was as excellent as her talents were brilliant. She ſeemed like a benignant ſtar, to

"Gild the horrors of the deep."

But that friendly light is ſet for ever. She was loſt in the meridian of life, when her eminent beauty, the leaſt of her perfections, had ſuffered only from ſickneſs; for time had not diminiſhed it."

Like a poor ghoſt, the night I ſeek;
It's hollow winds repeat my ſighs,
The cold dews mingle on my cheek,
With tears that wander from mine eyes.

The thorns that ſtill my couch moleſt
Have robb'd thoſe heavy eyes of ſleep:
But long deprived of tranquil reſt;
I here at leaſt am free to weep.

Twelve times the moon that riſes red,
O'er yon tall wood of ſhadowy pine,
Has fill'd her orb, ſince low was laid,
My Harriet, that ſweet form of thine.

While each ſad month, as ſlow it paſs'd,
Brought ſome new ſorrow to deplore,
Some grief more poignant than the laſt,
But thou canſt calm thoſe griefs no more.

No more thy friendſhip ſoothes to reſt
This wearied ſpirit, tempeſt-toſt,
The cares, that weigh upon my breaſt,
Are doubly felt, ſince thou art loſt.

Bright viſions of ideal grace,
That the young poet's dreams inflame,
Were not more lovely than thy face,
Were not more perfect than thy frame.

Wit, that no ſufferings could impair,
Was thine, and thine thoſe mental powers,
Of force to chaſe the fiends, that tear
From fancy's hand her budding flowers.

O'er what, my angel friend, thou wert,
Dejected memory loves to mourn;
Regretting ſtill thy tender heart,
Now withering in a diſtant urn!

But ere that wood of ſhadowy pine,
Twelve times ſhall yon full orb behold,
The ſickening heart that bleeds for thine,
My Harriet! may like thine be cold!

The

The only reprehenſible part of the work before us, is the extreme eagerneſs with which our irritated and perhaps injured noveliſt introduces her own ſtory, and paints, with pencils dipped in corroſive ſublimate, thoſe perſons (reſpectable ones, and her own relations) who have been concerned in her affairs. Private hiſtory ſhould not be introduced for public peruſal, and it is only her ſingular talent of producing entertainment from ſubjects the moſt unpromiſing, which can at all mollify this general cenſure.

We muſt not cloſe this article without congratulating the lovers of their king and the conſtitution, in the acquiſition of an aſſociate like Mrs. Charlotte Smith. Convinced by obſervation, that the changes in France have only produced rapine and murder, and that the moſt worthy among the French have been forced to quit their country to avoid inevitable ſlaughter, ſhe makes full atonement by the virtues of the Baniſhed Man, for the errors of Deſmond. Such a convert, gained by fair conviction, is a valuable prize to the commonwealth.

ART. VIII. *The Hiſtory of Devonſhire, in Three Volumes, by the Rev. Richard Polwhele, of Polwhele in Cornwall, and late of Chriſt-Church, Oxford. Vol. IId.* Folio. pp. 428. 2l. 2s. to Non-Subſcribers. Exeter, Printed by Trewman and Son; for Cadell, Dilly, and Murray, London, 1793.

AFTER many attempts and many failures in others, the public is at laſt gratified with a Hiſtory of Devonſhire, from Mr. Polwhele. The cloud of fate, which Mr. Polwhele, himſelf, in a gloomy moment, ſuſpected to hang over the execution of ſuch a work, is happily diſpelled; and he ſurvives to finiſh, what a Mills, a Chapple, and a Badcock, died in proſecuting. One volume, is now publiſhed, not indeed the firſt, but the ſecond. From ſuch a fate having befallen the former venturers upon the hiſtory, perhaps from the reputation of the author, the general impatience of ſubſcribers, was ſo great upon this occaſion, we believe, as to put Mr. Polwhele upon publiſhing that volume which was moſt ready for publication, without attending to the regular order.

"The materials for a Provincial Hiſtory," ſays the author in his preface to this volume, "are a vaſt and heterogeneous maſs, the diſcordant parts of which are with difficulty ſeparated and regularly diſpoſed. But, to exhibit clear views of his ſubjects, ſeems to be as indiſpenſably required from the hiſtorian as from the painter: this, indeed, ſhould be more peculiarly the aim of the provincial hiſtorian. Yet few writers of county-hiſtories, have ſufficiently

ently attended to perſpicuity, in the arrangement of their materials. The Natural Hiſtory, the Antiquities, the Civil Hiſtory, and the Chorography of a county (including a great variety of ſubordinate topics) have generally been treated promiſcuouſly. The writer, after a curſory ſurvey of his county, divides it into pariſhes. And, in each pariſh, we are furniſhed with all the particulars of its natural hiſtory and antiquities, political tranſactions, civil and religious conſtitution, architecture, agriculture, mining, manufactures, commerce, language, literature, and biography; to which are ſubjoined notices of the inhabitants, as to their bodily ſtrength and longevity, their uſages and their manners. Uncongenial as theſe ſubjects, for the moſt part, are, with chorographical deſcription, or genealogical detail, the author attempts to bring them altogether, within the narrow parochial boundaries that he ſees preſcribed to him: and, as often as he enters a new pariſh, he hath the ſame ground to go over again—the ſame taſk to perform, afreſh. In this manner each pariſh embraces its own hiſtory; independent on its neighbour: and the book contains as many hiſtories as pariſhes. The compiler, however, who purſues this plan, hath one obvious advantage over the more regular hiſtorian. In his account of every pariſh, he has ſome chance of engaging the attention of his readers. Where natural hiſtory is defective, antiquities may ſupply the want of it: where the ſearch for antiquities hath been fruitleſs, biography may come to the writer's aid. The ſame obſervation may be extended to the other various topics, that preſs for a place within the little circle I have mentioned. Thus, wherever we open the volume, we find ſomething to amuſe the mind: and the tediouſneſs of genealogies, in particular, is every where relieved. But ſuch a compilation is very unſatisfactory on the whole: it is mechanical, without connexion: it is artificial, without elegance: and it becomes tireſome, if read for any length of time, from the unvaried repetition of the ſame ſeries of topics. In theſe ſentiments I am ſupported by many, whoſe judgment I revere."

And in theſe ſentiments we cordially unite.

"That part of this work, before the reader," as our author goes on, "conſiſts of nothing more than a chorographical deſcription or parochial ſurvey of the county of Devon; including the moſt authentic memorials that could be collected from various authors, or from unpubliſhed MSS. from deeds, records, regiſters, &c. &c. or from my own obſervations, or thoſe of my correſpondents; relating to the ſituation, extent, boundaries, &c. of pariſhes, rivers, bridges, roads, villages, hamlets, manors, their ancient and preſent owners; churches, chapels, rectories, vicarages, &c."

We thus ſee the bill of fare before us. There can be little for our ſelection as reviewers, becauſe there muſt be little for general readers. To provincial inhabitants, to perſons connected with the places, the local accounts will afford a rich treat; to extra-provincial readers, theſe accounts can have but little reliſh.

Nor

Nor can a provincial hiſtory be conducted otherwiſe. From the very encouragement which it finds in the affections of the inhabitants, it meets with a contrary diſcouragement in the coldneſs of all others; as an almanack is more generally read than any other work for its year, and then is read no more.

Mr. Polwhele, appears very ſenſible of theſe *innate* circumſtances in a county hiſtory, this advantage, and diſadvantage that fairly balance each other. The advantage he enjoyed in the encouragement, which he received from the gentlemen of Devonſhire; though this encouragement, if report ſay true, has not been nearly adequate to what he had reaſon to expect. The diſadvantage he could not hope to remove. But he has judiciouſly attempted to ſoften it. Upon every occaſion that preſents itſelf, he relieves the general dryneſs of a parochial hiſtory of property, by a current of eloquent deſcriptions. He ſingles out ſome particular ſpots, that had been ornamented by the hand of elegance, or improved in their native ſublimity, by a ſevere taſte of grandeur; to view them with a poet's eye, to delineate them with a painter's pencil, and to lay them out with the taſte of a deſigner. He has thus raiſed a little Palmyra at times, amidſt the ſpreading waſte of ſands around it. But he does this at other times in ſhorter touches of deſcription, concerning ſpots ſtill remaining in their original wildneſs; and thus enamels his wilderneſs, with a ſingle roſe occaſionally. Of this happy exertion of judgment, we wiſh to give a few ſpecimens, and a few are all which our plan will admit.

"But the banks of the romantic river Teign are more peculiarly attractive. The wildneſs of the wood and rock, now waſhed by the Teign, now ſtarting from the ſides of the hills, ſeems, in a word, the diſcriminating feature. To inſtance one of the wildeſt ſpots. Where the Teign runs at the baſe of the "Moving rock," we deſcend into the valley amidſt vaſt maſſes of granite: and looking back, when we have reached the river, we ſee them, as it were, burſting aſunder, and only prevented from falling by their chains of ivy. In other places, enormous ledges overſhaded by oaken foliage, appear like the ruins of a caſtle. This is, particularly, the caſe in the vicinity of the Cromlech—where the berry of the mountain aſh, here remarkably luxuriant, has a beautiful appearance from chaſms of rock encruſted with pale moſs. The views from this ſpot are delightful. The eye repoſes with pleaſure on the richneſs of the woods of Whiddon, after contemplating precipices that ſeem ribbed with iron, and follows the receding hills, wave after wave, till they are loſt in azure. Here ſhould we love to linger, and call up the ſhades of the Druids—but let us diſmiſs the idea, leſt fancy ſhould occupy the place of truth." P. 67.

"I have

"I have already noticed the rock and caſcade at Canonteign. This waterfall, ſupplied by ſprings from the downs above, was peculiarly magnificent in the September of 1789, as it had been ſwelled by the extraordinary rains in the beginning of that month. Daſhing down the perpendicular rock and foaming along the valley, amidſt huge maſſes of moorſtone, it ruſhed towards the Teign with a wildneſs that could only be rendered more romantic by the chaſmy precipice from which it fell, the profuſion of ivy on one ſide of the rock, and the branches of oaks and other foreſt trees acroſs the torrent." P. 74.

Mr. Polwhele, thus deſcribes Mamhead, the ſeat of Lord Liſburne.

"Thomas Balle, eſq. whom I have mentioned as the laſt of the family—having paſſed his youth abroad in the profeſſion of a merchant, returned about the year 1718, to his paternal ſeat; which he adorned with beautiful and extenſive plantations—inſomuch, that he was among the firſt, who attempted any improvement in the ſtyle which now prevails. At the ſame time in many of his works he fell into the old error of torturing nature, and deforming the face of it, by raiſing gardens with terraces, and making ponds and fountains on the ſides of hills—all which remained in this ſtate, when the preſent owner engaged in the arduous and expenſive taſk of reſtoring the ground to what he preſumed it was before. This has been effectually done: and Mamhead now appears as one natural and extenſive incloſure, with various proſpects of ſea, river, and country. Towards Haldon the moſt beautiful plantations of firs and foreſt trees in Devonſhire, are crowned at the top of the hill, by a noble obeliſk which was built by the laſt Mr. Balle. This obeliſk ſtands on Mamhead-point: it conſiſts of Portland-ſtone; about 100 feet in height. In front of the houſe we cannot but admire the eaſy ſwell of the lawn, whoſe ſmooth verdure is relieved by groupes of trees and ſhrubs moſt judiciouſly diſpoſed; whilſt at one extremity the eye is attracted by Gen. Vaughan's picturesque cottage, and a little beyond theſe grounds by a landſcape which no ſcenery in this county exceeds in richneſs. On this ſide of the Exe are to be ſeen the ancient caſtle and poſſeſſions of Courtenay, and Kenton, and the village of Starcroſs; on the other ſide, Exmouth, Lympſtone, Nutwell, and the Retreat, with the country ſtretching away to the Dorſetſhire and Somerſetſhire hills. In the mean time, the river itſelf, and the ſea in full proſpect, give an additional beauty to the ſcenes I have deſcribed." P. 156.

Thus alſo, and more at large, he deſcribes the pleaſure-grounds of Lord Courtenay at Powderham Caſtle.

"To enjoy a full and uninterrupted view of this beautiful ſcene, and of the diverſified country around it, ſome building was neceſſary to be erected on one of the moſt commanding heights. And the late Lord Courtenay, whoſe taſte deſerves every commendation, made choice of a hill that is, indeed, happily calculated to anſwer this purpoſe. Here, under his inſpection, the Belvidere was built; the form of which is triangular, with an hexagonal tower at each corner. From

Lawrence-caſtle at Haldon, and from the obeliſk at Mamhead, we have a greater extent of proſpect: but for a command of objects, the Belvidere is, perhaps, the firſt ſpot in the weſtern counties. The views from the Belvidere are a complete garden—its parts diſcriminated with the moſt brilliant diſtinctneſs, yet flowing into one beautiful whole. To conceive an accurate idea of theſe fine peculiarities, we aſcend the ſtaircaſe of the Belvidere, and ſeparately ſurvey the three different parts from the three windows of its elegant room. If we begin with the ſouth-weſt view from the ſouth-weſt window, we are preſented with a rich morning landſkape. In the foreground we are at firſt ſtruck with the plantation of fir, birch, aſpin and other kinds of trees, that ſlope away from the ſteep verdant hill on which the Belvidere ſtands. To the right, a ſmall piece of water breaks out above the wooded valley; which ſeems, by an agreeable deception, to looſe itſelf amidſt the trees; when, carrying the eye along the ſkirtings of the plantation, we meet a canal apparently a continuation of this water. Above the marſh, on the ſides of the hill directly oppoſite, we ſee a variety of encloſed ground ſtretching away to a great extent—paſtures, cornfields, and orchards. Still farther and bounding the proſpect, the flinty mountain of Haldon ſeems to ſupport the clouds, in one long line above theſe variegated encloſures. This unbroken line is terminated, to the right, by Lawrence-caſtle; to the left, by the obeliſk of Mamhead. Removing to the ſouth-eaſt window, we have, immediately below the eye, the fir-plantations ſtill continued and ſweeping down the hill; whilſt their deep and dark foliage receives an additional richneſs from the gleaming of the caſtle-turrets. Large groups of trees riſe in the park, and overſhadow the caſtle. If we look to the green marſhy level under this woody headland, the canal again attracts the eye; from the midſt of which an iſlet emerges, beautifully planted with ſhrubs. Winding round this ſpot of verdure and fragrance, the artificial ſtream purſues its courſe through the marſh, till it reaches the river Exe, into which its waters deſcend. The village of Kenton, interſperſed with orchards, and Warborough hill gradually riſing above South-town and Starcroſs, its brow crowned with firs, are near and ſtriking objects on the other ſide of the canal. At the mouth of the Exe, there is a long bank of ſand which is called the Warren, and beyond it, the ſea. On the other ſide of the Exe, at the extreme point of land, we have Exmouth in proſpect; and on the ſame ſide, further up the river, we catch a glimpſe of the village of Lympſtone—above which are extenſive hills, apparently not in a ſtate of high cultivation. At the north-eaſt window, the Exe appears in full view; ſpreading its waters in a wider expanſe, as it directs its courſe through a ſtraight and ſpacious valley. On this ſide of the river, the land is rich, but not planted, except (in the centre) with ſome clumps of fir, and here and there with a few ſcattered trees. At a little diſtance up the river, on the other ſide of it, the town of Topſham ſhews various irregular buildings: and, ſtill looking up the river until we loſe it among the hills, we ſee the cathedral towers, and a part of the city of Exeter (through a bright atmoſphere) in beautiful perſpective." P. 170.

Mr.

Mr. Polwhele unites both theſe deſcriptions in a third.

"The ſcenery of Ugbrook," he remarks concerning Lord Clifford's ſeat, "is very different from that of Mamhead and Powderham. The romantic wildneſs of the former may be contraſted with the comparatively tame beauties of the latter. Ugbrook hath all within itſelf. Powderham and Mamhead, particularly the latter, derive half their charms from diſtant proſpect. Here, the woods ſweep widely round, purſuing the courſe of the valley. Here, the park preſents to us the fineſt features of extenſive lawn, ſmooth and verdant, noble eminences, and magnificent maſſes of ſhadow. Here, the gigantic oaks and other foreſt trees, ſome throwing "their extravagant arms" acroſs the ſtream, others "wreathing high their old fantaſtic roots"—and the various windings of the brook, at one time almoſt hid within its rugged banks; at another, whitening as it ſtruggles amidſt fragments of rock; at another, gliding over its marble-bed—are points which cannot but attract admiration." P. 120.

Theſe extracts will ſufficiently diſplay Mr. Polwhele's taſte and genius. We muſt therefore leave the ſubject; yet, we cannot refrain from ſubjoining one ſhort extract more, that does honour to a much ſuperiour quality of the ſoul, its amiably affectionate diſpoſition.

"On viſiting Bovey a few years ſince, I was pleaſed with a venerable appearance of the houſe and every object around it. It was then the reſidence of Mrs. Walrond, relict of Mr. Walrond, whom I have juſt mentioned. There was ſomething unuſually ſtriking in the antique manſion, the old rookery behind it, the moſſy pavement of the court, the raven in the porch, grey with years; and even the domeſtics hoary in ſervice—they were all grown old together: this coincidence was peculiarly intereſting." P. 304.

The ſtyle of this work, we cannot heſitate to pronounce, is pure, elegant, and happy. The work too is ornamented with ſix plates, all engraved, and ſome of them drawn, by Mr. Bonner, of Glouceſter; all finely executed: and we hope and truſt, for the honour of Devonſhire, that Mr. Polwhele, will meet with all the encouragement and patronage, that a writer of ſo lively a genius, united with ſuch a ſober ſpirit of induſtry, and judgement, richly merits at their hands. We are happy to ſee, that the Biſhop has ſet an example, ſo honourable to himſelf, and ſo animating to them. Every encouragement is certainly requiſite to ſupport a poet, labouring under the load of a provincial hiſtory, like one of the ancient giants under the weight of Mount Ætna; only able therefore to ſhow his ſtrength and ſpirit, by moving occaſionally from ſide to ſide, and relieving himſelf now and then by ſending forth flaſhes of fire.

ART.

ART. IX. *Indian-Antiquities. Vol. IV. and V.*

(*Continued from P. 374.*)

THE ingenious author of this extenſive inveſtigation of the Indian, or rather the Aſiatic Theology, continuing to combat the grand argument brought by the Unitarian againſt the doctrine of the Trinity, namely its not being apparent to his view in the pages of the Old Teſtament, thus proceeds:

"If it ſhould be denied that Moſes compoſed his hiſtory under the immediate influence of divine inſpiration, it ſurely will be allowed that he underſtood the language in which he wrote, and that he could not poſſibly be ignorant of the purport of thoſe laws which he promulgated. It muſt, therefore, to every reader of reflection, appear exceedingly ſingular, that, when he was endeavouring to eſtabliſh a theological ſyſtem, of which the Unity of the Godhead was the leading principle, and in which it differed from all other ſyſtems, he ſhould make uſe of terms directly implicative of a plurality in it.—Yet in his account of the creation, inſtead of diſtinguiſhing the Deity by the appellative Jehovah, the awful appellative by which that Deity made himſelf known to Moſes, and by him to his people, and writing JEHOVAH BARA, *Jehovah created*, he uſes theſe remarkable expreſſions, BARA ELOHIM, *the* GODS *created*, and in the conciſe hiſtory of the creation only, uſes it above thirty times. The combining this plural noun with a verb in the ſingular would not appear ſo remarkable if he had uniformly adhered to that mode of expreſſion, for then it would be evident he adopted the mode uſed by the Gentiles in ſpeaking of their falſe gods in the plural number; but, by joining with it a ſingular verb or adjective, rectified a phraſe that might appear to give a direct ſanction to the error of polytheiſm. But, in reality, the reverſe is the fact; for in Deuteronomy xxxii. 15, 17, and other places, he uſes the ſingular number of this very noun to expreſs the Deity, though not employed in the auguſt work of creation: *dereliquit Eloah; ſacrificaverunt dæmoniis, non Eloah.* He likewiſe diſtinguiſhes the Deity in various other paſſages by other names, in the ſingular number, and conſequently, "any of theſe names would have been with more propriety and effect applied to root out polytheiſm." But, farther, Moſes himſelf uſes this very word Elohim with verbs and adjectives in the plural. Of this uſage Dr. Allix enumerates two among many other glaring inſtances that might be brought from the Pentateuch; the former in Geneſis xx. 13. *Quando errare* fecerunt *me Elohim*; the latter in Geneſis xxxv. 7. *Quia ibi* revelati ſunt *ad eum Elohim*; and by other inſpired writers in various parts of the Old Teſtament, but particularly he brings in evidence the following texts, which the reader will excuſe my citing at length, viz. Job xxxv. 10. Joſ. xxiv. 19. Pſalm cxix. 1. Eccleſ. xii. 3. 1 Sam. vii. 23. all which, he obſerves, "ſhews the *impudence* of Abarbanel on the

Pentateuch (fol. 6, col. 3), who, to elude the force of this argument, maintains that the word Elohim is ſingular." P. 467.

That the word Elohim was, in fact, conſidered in a myſterious light by the ancient Jews, Mr. Maurice adduces this ſtrong evidence from the famous book of Zohar—" Veni, et vide myſterium verbi ELOHIM! Sunt TRES GRADUS, et quilibet gradus per ſe diſtinctus, veruntamen ſunt UNUS, etiu unum conjuguntur, nec unus ab altero dividitur *. And he is of opinion, that the author of that book muſt have been convinced of this diſtinction in the Divine Nature, ſince he brings the Hebrew letter Schin as an expreſs ſymbol of that diſtinction; comparing the Godhead to the *root*, and the three *branches* of that letter ש to the three hypoſtaſes emaning from it. With reſpect to the age and authenticity of the Zohar, and of another celebrated repoſitory of the doctrines of the ancient Rabbi, called the Sephir Jetzirah, we have the following information; and the high antiquity of theſe books, written in the earlieſt ages of Chriſtianity, before the diſputes on this ſubject aroſe, which afterwards agitated the Chriſtian Church, undoubtedly entitles them to a conſiderable degree of credit.

" The myſteries of the CABBALA were, according to the Jews, originally taught by the Almighty himſelf to Adam in the garden of Paradiſe. In them, they aſſert, are wrapt up the profoundeſt truths of religion, which, to be fully comprehended by finite beings, are obliged to be revealed through the medium of allegory and ſimilitude; in the ſame manner, as angels can only render themſelves viſible upon earth, and palpable to the ſenſes of men, by aſſuming a ſubtle body of refined matter. All the patriarchs of the ancient world had their ſeparate angels to inſtruct them in theſe myſterious arcana; and Moſes himſelf was initiated into them by the illuſtrious ſpirit, Metatron. This cabbaliſtic knowledge, or *knowledge traditionally received* (for that is the import of the original word KABBAL), was, during a long revolution of ages, tranſmitted verbally down to all the great characters celebrated in Jewiſh antiquity; among whom, both David and Solomon were deeply converſant in its moſt hidden myſteries.—Nobody, however, had ventured to commit any thing of this kind to paper, before Simeon Jochaides, a famous rabbi and martyr, of the ſecond century, by divine aſſiſtance, as the Jews affirm, compoſed the ZOHAR. I have not room to inſert, from M. Baſnage, any more particular account of the contents of this famous book, than that it abounds with myſtical emblems, and a ſpecies of profound ſpeculative divinity, unfathomable, for the moſt part, by thoſe who are unacquainted with the peculiar cuſtoms, manners, and cabbaliſtical theo-

* R. Simeon Ben. Jochai, in Zohar, ad 6 Levitici ſectionem.

logy, of the Hebrews *. Amidſt, however, a vaſt maſs of matter, and a confuſed jargon of ideas, to be expected from a compoſition which combines the notions of ſo many various people and of ſuch different periods, much ſolid information may be gleaned; and, though both the age and credit of the book have been attempted to be ſhaken by ſome Chriſtians of Unitarian principles; yet, as Dr. Allix obſerves, its authenticity was never doubted by the Jews themſelves. It is a treaſure of the moſt ancient rabbinical opinions in theology; and, of its fidelity in detailing thoſe opinions, the ſame author has advanced this remarkable proof, that the very ſame notions which prevail in the Zohar are to be found in the beginning of the RABBOTH, which books the Jews aſſert to be more ancient than even the Talmud †. Thus were the Zohar annihilated, ſufficient evidence would not be wanting to eſtabliſh the facts for which we contend.

"The SEPHIR JETZIRAH, or Book of the Creation, is the compoſition next in cabbaliſtic fame to the Zohar; and though, without any foundation, aſcribed to the patriarch Abraham, yet it undoubtedly contains ſtrong internal evidence of very remote antiquity. Rabbi AKIBA, one of the moſt renowned for learning among all the Jewiſh doctors, who flouriſhed in the beginning of the ſecond century, is ſuppoſed to have been the real author. Abraham Poſtellus firſt preſented this famous book to the Chriſtian world, with a Latin tranſlation and a commentary printed at Paris in 1552; Rittangeius, a converted Jew, publiſhed another Latin verſion of it at Amſterdam, 1642, with large explanatory notes, both by himſelf and other learned men of that period. The rage and hatred of AKIBA againſt the Chriſtians were ſo intenſe, that he is aſſerted by Father Pezron ‡ to have altered the Hebrew text to anſwer a particular objection urged by them againſt the Jews. If, therefore, any arguments in favour of the Trinity ſhould be diſcovered in the Sephir Jetzirah, they cannot fail of having additional effect upon the mind of the reader, when coming from ſo hoſtile a quarter. But there *are* ſuch arguments in that book, and Rittangel has principally founded upon them a moſt elaborate defence of the Trinity. The reader will not be ſurprized at this apparent inconſiſtency in Akiba, when I inform him, that though this furious zealot could act thus treacherouſly and malignantly againſt the adherents of Jeſus Chriſt, yet there was a *Meſſiah* who appeared in his own time, *i. e.* about the year 136 after Chriſt, in whom he believed the ancient prophecies to be fulfilled. This was that famous impoſtor, named BAR-COCHEBAS, whoſe rapid ſucceſs and ſanguinary devaſtations through all Paleſtine and Syria, filled Rome itſelf with alarm and aſtoniſhment. In this barbarian, ſo well calculated

* See Baſnage's Hiſtory of the Jews, p. 185.

† Allix's Judgment of the Ancient Jewiſh Church, p. 177.

‡ See the paſſage extracted from this father in the article Akiba in the General Dictionary, which article confirms the particulars here mentioned relative to that famous rabbi. It was written by SALE, who publiſhed the KORAN.

by his cruelty, to be the Meſſiah, according to the perverted conceptions of the Jews, Akiba declared that prophecy of Balaam—*a ſtar ſhall riſe out of Jacob*, was accompliſhed. Hence the impoſtor took his title of BAR-COCHEBAS, or *Son of the Star*; and Akiba not only publicly anointed him KING OF THE JEWS, and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thouſand of his diſciples, and acted in the capacity of maſter of his horſe. To cruſh this dangerous inſurrection, which happened in the reign of the Emperor Adrian, Julius Severus, Prefect of Britain, one of the greateſt commanders of the age, was recalled and diſpatched from Rome, who retook Jeruſalem, burnt that metropolis to the ground, and ſowed the ruins with ſalt. A deſtiny more terrible than even that to which the mad enthuſiaſm of Akiba had been the occaſion of dooming ſo many thouſand Chriſtians, now awaited the patron of the pretended Meſſiah; for Adrian ordered his fleſh to be torn off with iron combs, and the remains of his lacerated body to be afterwards conſumed by a ſlow fire. Bar-Cochebas himſelf periſhed in the attack upon Bether, a ſtrong city not far from Jeruſalem, whither he had retired with an innumerable multitude of his followers, and the Jewiſh Hiſtory, ſufficiently bloody as it is in every page, records no fact more horrible than the promiſcuous and undiſtinguiſhed ſlaughter of thoſe Jews *." P. 548.

Among many other evident teſtimonies of this doctrine to be found in the Zohar, our author produces one for which he confeſſes himſelf obliged to the prior ſcrutiny of the authors of the Univerſal Hiſtory. He is diſcuſſing the merits of that conſtant reply which the Jews make when interrogated upon this ſubject, " that the daily prayer of the SHEMA, which every Jew offers at ſun-riſing and ſun-ſet, commencing with the words, *Heur, O Iſrael, the Lord our God is* ONE *Lord*, annihilates every idea of a Trinity in the Divine Nature." The anſwer is certainly deſerving of attention, and will be found at p. 555, and thoſe that follow.

Our author next proceeds to prove the point, which with judicious zeal he labours to eſtabliſh, by quotations from a higher ſource, the Talmud, and contends, that the writers of the Talmud believed in a plurality, on account of the following anſwer given in that book to the queſtion, why *the throne of God, in* Daniel's viſion, is in the plural number. *I beheld the* THRONES *exalted on which the ancient of days did ſit, whoſe garment was white as ſnow.*—After ſeveral trifling anſwers, which are there given as the ſolution of various learned rab-

* Conſult, for what relates to the rabbinical accounts, Baſnage's Hiſt. of the Jews, p. 518, and the various authors cited by that hiſtorian; and, for what concerns the Romans, Taciti Annal. Lib. iv. p. 126. Edit. Variorum, 1673.

bies,

bies, one of whom contends that the plural implies the throne of God and David, the laſt and concluding anſwer is to the following purpoſe: "That it is blaſphemy to ſet the creature on the throne of the Creator, bleſſed for ever!" and the extract concludes with theſe notable words: "*If any one can ſolve this difficulty, let him do it: if not, let him go his way, and not attempt it.* *." But for full and final proof of his aſſertions, he appeals to the higheſt of all the Hebrew authorities extant, next to the bible itſelf, the two Targums; that of Onkelos, and that of Jonathan. The former written thirty years before the coming of Chriſt, the latter not much later, and therefore likely to contain the genuine ſentiments of the ancient Synagogue. In the Targums the Meſſiah is generally particularized under the term of MIMRA DA JEHOVAH, or WORD OF JEHOVAH: and the Holy Spirit by the name of RUACH HAKKODESH; and a progreſſive view being now taken of all the texts in the Old Teſtament more immediately alluſive to either, the words of the Targums are added at the bottom of the page from Walton's *Polyglot*, with the additional remarks of PHILO, and the older Jewiſh commentators. We ſelect as a ſpecimen of the manner in which Mr. M. has treated this intricate ſubject, his animated account of the appearance of the Logos at three different periods; and ſurely the circumſtances of pomp and authority which attended his deſcent, are ſuch as plainly mark the Saviour of the world. With this argument we conclude the ſubject for the preſent month.

"The diſtinction between the words *mimra* and *dabar* has been already noticed, to which it may be added, that there are ſo many ACTIVE PERSONAL properties, ſuch as thoſe of commanding, anſwering, giving laws, iſſuing forth of decrees, receiving of prayers, &c. &c. aſſigned to the Mimra, that to conceive of the WORD alluded to in any other light than as a *perſon*, would be the height of abſurdity. The queſtion is, whether THE WORD, that thus appears, is the Divine Being whom we aſſert him to be. One of the moſt early and remarkable of theſe divine appearances is that of the ANGEL OF THE LORD, as it is there called, in a flame of fire out of the midſt of a buſh to Moſes, as he was tending the flocks of Jethro, his father-in-law. An unknown voice thus addreſſed the aſtoniſhed ſhepherd: *I am the* GOD *of thy fathers, the* GOD *of Abraham, the* GOD *of Iſaac, and the* GOD *of Jacob*; and Moſes, we are told, *hid his face, for* HE WAS AFRAID TO LOOK UPON GOD †. This paſſage, thus far cited, is ſurely as deciſive on the ſubject as language can make it; but what follows ſeems to be unanſwerable. In conſequence of the

* Talmud in tract. Sanhedrim. † Exod. iii. 6, et ſeq.

ground

ground being made holy by the awful preſence of Jehovah, Moſes is deſired to put off his ſhoes from off his feet, and not to approach too near the conſuming SHECHINAH of flame in which ſat enthroned the majeſty of God. Through all the Eaſt this cuſtom has immemorially prevailed, of entering the temple of God diveſted of their ſandals, leſt any pollution adhering ſhould defile the pure abode of Deity: and it is practiſed by the Mohammedans at this very day. The ſpot, therefore, was to Moſes as the temple of God, and thence derived a peculiar ſanctity, which it could not have in conſequence of the preſence of any created being whomſoever. The Deity now proceeds to reveal himſelf by the auguſt appellative of EHIEH, or I AM, which is of the ſame import with the incommunicable name of Jehovah. As we have before noticed the derivation of Jove from Jehovah, ſo we may here remark, that the word EI, inſcribed, according to Plutarch, on the front of the Delphic temple, and ſignifying *thou art*, or poſſibly only the contraction of EIMI, I AM, was moſt probably derived from this Hebrew title of God. By this appellative, Moſes was commanded to announce, to the deſponding Hebrew race, their eternal Deliverer from the bondage of Egypt; and when he himſelf ſeemed doubtful as to the real dignity of the perſon with whom he converſed, the Supreme Being manifeſted his power by two awful miracles, the turning of his paſtoral ſtaff into a ſerpent, and the ſmiting of his withered hand with leproſy. That the divine appearance in this place is called the Angel of the Lord, is an objection of no validity, ſince the Logos was frequently thus denominated by the Jews, eſpecially upon the ſolemn occaſion of their exodus from Egypt, when the Angel of the Lord went before their camp, attended during the day by a column of obſcuring clouds, and during the night, by a pillar of illuminating fire. The ancient Jews applied that term not to the *perſon* but to the *office*, which, according to the œconomy of the three perſons of the bleſſed Trinity, he condeſcended to aſſume; and that they thought he did condeſcend, occaſionally, to aſſume the form of an angel, is evident from a paſſage in Philo de Somniis, where he expreſsly aſſerts, that the ſupreme ENS, ὁ ὤν, whom he had juſt before termed Λογος, ſometimes put on the appearance of an angel to mankind, but that his divine nature remained ever unchangeable *. Philo, in various other places, expreſsly calls the Λογος, God, Θεος; and, it may be obſerved, in one inſtance, uſes that remarkable expreſſions, which he could never have written under other impreſſions than thoſe of the plurality contended for, δευτερος Θεος, *the* SECOND *God* †. The Targum of Jonathan is expreſs, in affirming that it was the Logos who ſpake to Moſes; and he adds, the very ſame LOGOS WHO SPAKE AND THE

* Rev. xxii. 8, 9.

† Philonis Judæi, apud Euſeb. p. 190. I forbear to crowd theſe pages by citing the original text at length, as I am already, I fear, tranſgreſſing all bounds on this ſubject, and my object is not to diſplay erudition, but to enforce truth.

WORLD

WORLD WAS MADE * But there is leſs occaſion, on this ſubject, to go for evidence to Hebrew theologiſts and paraphraſts, ſince it is notorious that the whole Jewiſh nation unanimouſly affirm that God revealed himſelf to Moſes *face to face*, which could not be true of a mere angel; and ſince the Deity, when he promulged the decalogue, with his own voice declared, I AM THE LORD THY GOD, *who brought thee out of the land of Egypt, and out of the houſe of bondage.*

"The next divine appearance univerſally aſcribed to the Logos, or, as he is ſometimes called, the Shechinah, both by the paraphraſts and by Philo, is that moſt awful one, when the law was delivered to Moſes on Mount Sinai, that is to ſay, on the ſame conſecrated mountain firſt called HOREB, from its dryneſs and barrenneſs, and afterwards Sinai, from the miracle of the *burning buſh* †. Stupendous as was the divine code of legal inſtitutions there delivered to Moſes, not leſs ſtupendous and aſtoniſhing were the circumſtances under which it was unfolded. Alluſive to this ſolemn occaſion, that remarkable expreſſion is uſed by Moſes, that Jehovah there *talked with Iſrael face to face*, προσωπον κατα προσωπον, that is, perſon to perſon, as it is tranſlated by the Septuagint ‡, and as the Hebrew term, ſignifying *face*, is always tranſlated by them. This is a very ſufficient anſwer to thoſe, who, for themſelves and for the Jews, deny that the Logos is mentioned as a perſon, notwithſtanding he is repreſented in our own Scriptures to be the expreſs image of his *Father's perſon*, and that St. Paul to the Corinthians ſays, God forgave offences in the *perſon* of Chriſt. The majeſty and grandeur of the Logos in this appearance are beyond deſcription, and evidently announce the deſcent of Deity

* It is evident, from this paſſage in Jonathan, that the Targumiſts conſidered the Λογος and the WISDOM as the ſame ſacred perſonage.—The Jeruſalem Targum had ſaid, In SAPIENTIA creavit Deus; or, God by his WISDOM created all things. Jonathan refers this act to the MEMRA DA JEHOVAH: but both mean the MESSIAH.—There is in the paſſage cited in the text, between the Targums of Jeruſalem and Jonathan, ſo great a coincidence of ſentiment and expreſſion as muſt excite ſtrong ſuſpicions in the mind of the reader, that either the one has copied from the other, or, what is more probable, that both are, in a great meaſure, copies from ſome ſtill more ancient paraphraſe. Jonathan ſays, Et dixit Dominus Moſi, Is QUI DIXIT ET FUIT MUNDUS; DIXIT ET EXTITERUNT OMNIA; ſic dices filiis Iſrael. In the Jeruſalem Targum we find: Et dixit SERMO Domini Moſi; Is QUI DIXIT MUNDO, ESTO, ET FUIT, ET QUI DICTURUS EST ILLI, ESTO ET ERIT; ſic dices filiis Iſrael. Here we ſee plainly that the MIMRA, or SERMO ſpeaks, and therefore the WORD muſt mean a perſon, even Is QUI DIXIT ET FUIT. Vide Targ. Jonathan et Hieroſol. apud Waltoni Polyglotta, tom. iv. p. 107.

† From the Arabic SINE, a buſh or thorn. See Patrick on the paſſage.

‡ Conſult the text of Grabe's Septuagint, Deut. v. 4. tom. i. edit. fol. Oxonii, 1707.

itſelf.

itſelf. Indeed it is equally expreſsly and ſublimely ſaid, that JEHOVAH *deſcended in fire upon Sinai*; *and, while the voice of the trumpet ſounded long and waxed louder and louder*, that HE anſwered Moſes by an audible voice which ſtruck terror through all the camp of the aſtounded Iſraelites. It was on Sinai, that the future MESSIAH manifeſted himſelf in all the radiance of his proper unapproachable glory. The mountain tottering on its baſe, and convulſed to the very centre; the tremendous and inceſſant thunders that rent the air in peals louder than ever before or ſince that day have vibrated on the human ear; and the glare of thoſe impetuous lightnings, at once magnificent and terrible, that darted every way from the cumbent Shechinah; all evinced the preſence of the ſecond perſon of the glorious Trinity. The Jews *felt*, and through all their generations have, with one voice, *acknowledged*, the awful truth. The commentators are decided that this was the Logos. Onkelos, on Exod. xix. 3, expreſsly ſays, that Moſes "went up to meet the WORD OF THE LORD *;" and again, on Exod. xix. 17, "Moſes brought the people out of the camp to meet the WORD OF THE LORD †." Jonathan is equally expreſs; for, on Deut. v. 5, he ſays, "Moſes ſtood between them and the WORD OF THE LORD ‡;" but, on the 23d verſe of this chapter, he is glorioufly elucidatory of the national opinion as to this point. "After ye had heard the VOICE OF THE WORD § out of the midſt of the darkneſs on the mount burning with fire, all the chiefs of you came to me and ſaid, Behold the WORD OF THE LORD our God has ſhewed us the DIVINE MAJESTY OF HIS GLORY, AND THE EXCELLENCE OF HIS MAGNIFICENCE; AND WE HAVE HEARD THE VOICE OF HIS WORD OUT OF THE MIDST OF THE FIRE ‖" What other evidence is neceſſary to eſtabliſh this as an appearance of the Logos? Yet very ample additional atteſtation of it may be found in almoſt every page of Philo; but particularly in his treatiſe de Vita Moſis." P. 483.

Mr. M. then conſiders the appearance of the CAPTAIN OF THE HOST OF THE LORD to Joſhua, and his acceptance of direct worſhip from that leader, as a proof that the divine Logos was the perſon who appeared. It being, as he juſtly ſays, a ſolemn truth in theology, acknowledged by the whole nation of the Jews, and a leading principle of Chriſtianity, that God alone can be the object of adoration. He concludes the paſſage thus:

* See the Targum of Onkelos in Walton's Polyglotta, tom. i. p. 307.

† Ibid. p. 309, IN OCCURSUM VERBI DEI.

‡ Ego ſtabam inter VERBUM Domini et vos. Targum of Jonathan, ibid. tom. iv. p. 327.

§ Vocem SERMONIS Dei. This plainly evinces that the WORD muſt here alſo be underſtood in a perſonal ſenſe.

‖ Joſh. v. 13, 14.

"There is another moſt ſtupendous manifeſtation of the glory both of the FATHER and of the LOGOS in the Old Teſtament, which remarkably claims our attention. It is that vouchſafed to Daniel, in a viſion, in which are diſplayed the awful myſteries of that day, when the great Judge of quick and dead ſhall decide the eternal doom of mankind. In the whole extent of human language there is no deſcription ſo ſublime and magnificent. *I beheld till the thrones were fixed, and the* ANCIENT OF DAYS *did ſit, whoſe garment was white as ſnow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels like burning fire. A fiery ſtream iſſued and came forth from before him: thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him: the judgement was ſet, and the books were opened.* As in the preceding paſſage the FIRST perſon in the holy Trinity is ſo expreſsly pointed out, ſo is the SECOND not leſs plainly deſcribed in that which follows. Indeed, it is deſerving of notice, that he is particulariſed by that very name, the SON of MAN, which our Saviour ſo often aſſumed during his incarnation, and which the Jews ſo univerſally applied to the Meſſiah.—*And, behold, one like the* SON OF MAN *came with the* CLOUDS OF HEAVEN, *and came to the* ANCIENT OF DAYS: *and there was given him dominion, and glory, and a kingdom; that all people, nations, and languages ſhould ſerve him. His dominion is an everlaſting dominion, which ſhall not paſs away, and his kingdom that which ſhall not be deſtroyed!* Dan. viii. 9, 13, 14. Upon this paſſage it is obſerved, by Dr. Lowth, that ANANI, or the CLOUDS, was a known name of the Meſſiah among the Jewiſh writers, and there cannot be brought a more decided atteſtation that the SON OF MAN, thus deſcribed as coming *in the clouds of heaven*, was intended as a deſcription of the LOGOS, than that which his own lips afterwards gave, when, in anſwer to the Jewiſh high-prieſt, who had interrogated him, *Art thou the* CHRIST, THE SON OF GOD? he not only directly applied this paſſage to himſelf, but adopted the very language of the prophet. *Hereafter ſhall ye ſee the* SON OF MAN *ſitting on the right hand of power, and coming* IN THE CLOUDS OF HEAVEN. The high prieſt was perfectly acquainted with theſe ancient notions of his ſynagogue concerning the ANANI and the SON OF MAN; for, we are told, he immediately *rent his clothes, ſaying, he hath ſpoken blaſphemy*; and the aſſembled elders, being aſked their opinion, immediately declared, *He is guilty of death.* Matth. xxvi. 66, and preceding verſes." P. 494.

To the Pagan Triads of Deity, and the Indian penances, the ſubject of Mr. Maurice's fifth volume, the importance, and in the laſt inſtance the novelty of the ſubject, will induce us to devote a final article in the enſuing month.

(To be concluded in our next.)

ART.

Art. X. *Sulivan's View of Nature.*

[*Concluded from p.* 487.]

MR. S. having concluded his View of Nature, as far as relates to the inanimate or unorganized parts of the creation, in his ſecond volume, paſſes in his third to the conſideration of plants and animals; beginning with a compliment to the preſent age, for its liberal purſuit of philoſophical enquiries, in which we are glad to find him allowing that, "No *Ipſe dixit*, now fetters us in the ſhackles of prejudice," p. 74. Having paid an attention to the two preceding volumes, rather beyond what our limits admit, we ſhall be compelled to be more brief with regard to what remains.* Indeed, of the four volumes ſtill to be examined, much, as we ſtated before, ſeems to be ſo irrelevant to what may ſtrictly be called "a View of Nature," that we ſhould hold it to be as wide a deviation from our plan to conſider it at length, as we judge it to be in the author, with reſpect to the *profeſſed* object of his work, to introduce it. As we have proceeded alſo more minutely to examine theſe laſt volumes, we feel it our duty to ſay, we have been ſtruck with ſuch inconſiſtencies as have tended very much to lower our general opinion of the work; and have found, at every ſtep, leſs reaſon to conſider it as, in any degree original. For though the references are almoſt continual, yet even for ſome of the unmarked paſſages, we have been able to find other owners†.

But to proceed with our account—In the third volume, animals and vegetables are treated of, or life in general. The proviſion in nature for the continuance of it, and the reſolution of all animated or organized bodies by death. On theſe ſubjects, it would be difficult not to blend entertainment with inſtruction, ſo wonderful is the diſplay of God's wiſdom and power in theſe two kingdoms of nature. Yet a more copious account might well have been given, and with propriety have taken the place of the antiquarian reſearches, and

* From the three laſt letters of the 2d vol. had we had room, ſome entertaining extracts relative to the immenſity of the univerſe, might certainly have been given. But as they contain nothing new on the ſubject of aſtronomy, we forbear to notice them particularly.

† Mr. S. makes, however, a very ample general confeſſion of his obligations to other writers in the concluſion of his work.

even

even the metaphyſical diſcuſſions, that occupy ſo much of the two following volumes. The hiſtory of quadrupeds, as well as the account of birds, Let. 58, is abundantly too ſhort: many moſt curious circumſtances are omitted, which are ſtrictly entitled to notice in "a View of Nature," both as inſtructive facts and objects of entertainment. Mr. S's. excuſe for not being more full on the ſubject (of quadrupeds particularly) is more unphiloſophical and trifling than becomes the compiler of ſuch a work, vol. 3. p. 259. Entomology, or the hiſtory of inſects is treated of ſomewhat more at large, yet here alſo many things ſeem to be paſſed over, which have particularly attracted the notice of the naturaliſts of the day: ſuch for inſtance, as that wonderful circumſtance in the hiſtory of ſnails, the repoſitory or quiver of little darts within their necks, by means of which they are ſuppoſed to conduct their amours. In the account of the zimb, Izalſalya, or Abyſſinian fly, we are glad to ſee Mr. Bruce's references to the inſpired writings of Iſaiah and Moſes, adopted without reſerve, vol. 3, p. 287. At the concluſion of the 58th letter, Mr. S. is diſpoſed to defend the honeſt fame of Pontoppidan, and not to diſpute the exiſtence of the kraken, any more than of other doubtful beings ſuch as the merman and mermaid, merely on account of its bulk, or becauſe we are not perſonally acquainted with them. Had Dr. Shaw's entertaining publication, (the Naturaliſts Miſcellany,) been known to Mr. S. he would probably have been glad to have availed himſelf of the Dr's. account of the Boa conſtrictor, pl. 51, of that ingenious work, which the Dr. is inclined to think the ſpecies to which the ſerpent belonged that ſo diſmayed the Roman army under Regulus. In ſome parts of his account of animals, Mr. S. does not ſpeak like a phyſiologiſt; in letter 51, reſpiration is ſaid "to be uſed in propelling the blood from the right to the left ventricle of the heart, thereby to effect circulation;" whereas the object of reſpiration is now almoſt indiſputably proved to be "to change the quality of the blood paſſing through the pulmonary veſſels, and to fit it to excite the contraction of the left ventricle of the heart." See Dr. Goodwyn's Treatiſe on this ſubject, London, 1788. In letter 53, tears are ſaid "to be never expreſſed until the glands begin to relax after contraction." But the ſubſtance of tears, or that ſaline pellucid liquor which protects the globe of the eye from the attrition of the eye lids is conſtantly poured over the anterior ſurface of the eye. They do not *flow* indeed, but from ſome cauſe occaſioning a more frequent contraction than ordinary. Blended with, or rather preceding the hiſtory of animals, we have much relating to materialiſm, the union of the ſoul and the body, and the inſtinctive

inſtinctive faculties of brutes. On the ſubject of materialiſm, we have little of new argument adduced; the borrowed weapons with which Mr. S. combats on this occaſion, are chiefly thoſe ſo ably handled heretofore by Baxter, Burnet, Sherlock, Clarke, Biſhop Watſon, and Reid. We were ſurpriſed not to find among theſe, the name of Dr. Beattie, that able advocate and combatant for truth in this particular line. Letter 55. The doctrine of innate ideas is maintained againſt Locke; Mr. S. ſtill fighting in borrowed armour. Letter 56 and 57, Lord Monboddo's opinion, relative to the ſavage being the natural ſtate of man, is combated and expoſed. The following ſeems a juſt obſervation.

"Man, in the ſavage and uncultivated ſtate, is, I acknowledge, in the loweſt and leaſt improved condition of human nature; and in that which approaches neareſt to the brute creation. But, I ſee no reaſon thence to conclude, that this is the natural ſtate of man. The very reverſe is evident. It is, I allow, the general point at which philoſophers chuſe to commence the hiſtory of their ſpecies. But, to ſuppoſe men to be out of their natural ſtate, as ſoon as they begin to form plans of government, and to invent the uſeful and ornamental arts of life, is as irrational, as to ſuppoſe ants out of their natural ſtate, when they ſtore up their hoards for winter; or bees, when they conſtruct combs for their honey." P. 173.

In the laſt letter also, language is maintained, (in oppoſition to Lord Monboddo,) to be a gift from heaven.—As Mr. S. is a profeſſed enemy to all *ipſe dixit* tenets, we think he ſhould have avoided an aſſertion ſo palpably incapable of proof as the following, "Philologers lived before the periods of which we have either record or tradition," p. 203. Throughout this letter, Mr. S. is particularly ſevere on the various advocates for ſavage life, and on the ſceptics of modern days, particularly the fataliſts. As to the immaterial ſpirit of brutes, Mr. S. ſpeaks like a philoſopher, wiſe enough to know, and not too proud to acknowledge the limited faculties of man.

"We even daily ſee, that the reaſon of animals is to be improved, and their ideas to be multiplied, like thoſe of men, by means of education. Does not this prove a certain, though, perhaps a diſtant analogy, between the intelligence of the ſcholar and the intelligence of the maſter? But what ſhall become, it is aſked, of the immaterial ſpirit of theſe animals at their final diſſolution? Are we to give it immortality? I have already ſaid, No. Shall we annihilate it? There is no ſuch thing as annihilation. What then ſhall we do with it? I know not; nor am I aſhamed to own my ignorance." P. 322.

Before

Before we quit this ſubject, it may be fit to mention that Mr. S. (from a conſideration of the extraordinary agreement between the anatomy and phyſiology of plants and animals, and the analogous circumſtances that take place in the vegetation of the one, and the growth and life of the other, is induced to look upon theſe two kingdoms, hitherto kept diſtinct, as nearly one and the ſame; and though cautious of allowing plants, perception yet, (with Spallanzani, Watſon, and Dr. Percival) he does not ſcruple to ſay it is difficult to deny it them, p. 391. &c. He does not however, go ſo far as the Biſhop of Landaff, who even ſeems diſpoſed to give to *minerals* a degree of *vegetation*, and conſequently, (according to his ſyſtem,) of *animality*—See Chemical Eſſays, vol. 5. At the cloſe of the 60th letter, Mr. S. returns to the ſubject of Phlogiſton, the compoſition of water, and other chemical diſputes of that day; expreſſing himſelf ſtill confident of the exiſtence of the former, and anxious, and full of hope that we may *recover* the aqueous element. In the 61ſt letter, the ſubject of generation, or rather, (as Mr. S. chuſes to explode that term, p. 428) propagation, is taken up, in which all the various hypotheſes antient and modern, relative to organic particles, ſeminal animalcula, the egg ſyſtem of the Lyncean Academy, as he calls it, and even the whimſical idea of ſeminal cryſtallization are conſidered. We cannot enter into any examination of theſe opinions conſiſtently with the plan and limits of our work, but as all new experiments are of importance, whether corroborative of old opinions, or contradictory, we would mention, that by ſome very well conducted experiments recorded in the Annales de Chymie, for January, 1792. M. Lacepede's idea of the tadpole being an egg, ſeems to be clearly confirmed, in oppoſition to the Abbi Spallanzani's opinion alluded to by Mr. Sulivan.

In the former part of the 4th vol. Mr. S. recurs again to the ſubject of materialiſm, and from the immateriality of the ſoul, paſſes on to its immortality, which he conſiders both metaphyſically and theologically: again oppoſing with much weight, Baxter, Butler, Sherlock, Clarke, Ferguſon, &c. to the whole tribe of Epicurean Philoſophers, both ancient and modern.

In the 67th letter, we arrive at that part of the work which we have before ſtated to be little connected with the profeſſed deſign of the whole. From letter 67, as far at leaſt as letter 88. vol. v. the ſtudent of nature will find himſelf decoy'd into a wilderneſs of hiſtorical and philological diſcuſſions. If we can trace the object of Mr. S. in introducing ſo much of antiquities

quities* in his "View of Nature," we conceive it to reſt in his endeavour to carry back the hiſtory of various ancient people to periods more remote than the æra aſſigned by Moſes for the creation of this habitable earth; referring chiefly to the Scythians the origin of all other nations. As we propoſed from the firſt to paſs as rapidly as we could over this part of the work, we ſhall not ſtop to reply to any arguments adduced here in corroboration of Mr. S's. former opinion, but having endeavoured to ſhow how inconſiſtent, nay how incompetent a reaſoner Mr. S. is on this ſubject in our review for laſt month, we muſt repeat that we have found in this part of the work only more abundant reaſons to withold our applauſe. We truſt the following extraordinary extracts may ſerve fully to excuſe us from employing any further time on this matter. P. 175. "*Nothing but darkneſs*, Mr. S. obſerves, dwells beyond the epoch given us by Moſes. *I yet hold it certain*, that generations have exiſted anterior to the very earlieſt periods of the Moſaic hiſtory." Page 177. "The great epochs of nature are indeed unknown to us and we are utterly unable to penetrate the obſcurity under which they are concealed; but an anterior people MOST EVIDENTLY lived in a flouriſhing ſtate, cultivated the arts, invented ſciences, &c. &c. In vol. v. we have alſo ſome curious ſpecimens of Mr. S's. conſiſtent mode of judging, p. 190. He witholds his aſſent, he tells us, from the Old Teſtament, "becauſe where evidently fabulous ſtories and unſound philoſophy are to be diſcovered, he cannot implicitly give credence." Yet, no further than p. 193. the Bible is pronounced the moſt venerable monument of antiquity extant, becauſe "in *every part of it*, there reigns a character of ſimplicity, and an *impartial regard to truth*." In page 198, all Moſes's miracles, prodigies, prophecies, *revelations*, ſtrong impreſſions, and myſterious powers, are declared to be *readily deducible* from the accidents of his life, and the peculiarity of his *acquired knowledge*; yet in the very next page the Iſraelites are allowed to have been led by God, with a *viſible* hand, through the wilderneſs, to have been eye and ear witneſſes of his deſcent on Sinai, and to have received laws dictated to Moſes by God himſelf, p. 193. The Holy Bible, Mr. S. tells us, is not to be believed, where contrary to nature and reaſon, and the general laws and harmony of the world. Yet ſurely for the purpoſes of revelation, the eſtabliſhed laws of nature might as well be broken through in the Old Teſtament as in the New. Now we find Mr. S. not only a firm

* We do not enumerate the ſubjects diſcuſſed in theſe letters in this place, having in ſome degree alluded to them in our Review of the 1ſt. vol.

believer

believer in the miracles of Chriſt, vol. 6, but an able defender of them, on this very ground, againſt Hume. One more contradiction we muſt point out, and then we ſhall proceed to ſuch further obſervations as the work ſuggeſts. In the 2d vol. we know the *inſpiration* of Moſes is denied, and p. 261. the prophets are repreſented as merely men of great minds &c. yet in vol. 6, p. 23, ſpeaking of the propheciès relating to the Jews, Mr. S. expreſsly ſays, "Could this then have been foreſeen or foretold by any but SUPERNATURAL means? now of the Jews, this was foretold by Jeremiah, Ezekiel, Hoſea, and MOSES."

Thus then with reſpect to all arguments, relating to the divine authority of Moſes, ſcattered through this work of Mr. Sulivan's, we may ſurely reſt ſatisfied. As a reaſoner in general, all we object to in particular parts of the work, he himſelf is kind enough to anſwer, in other places. As a naturaliſt and mineralogiſt he alarms us not, while we have a De Luc, a Bonnet, a Dolomieu, a Sauſſure, a Trembley on our ſide. In the early parts of ſacred hiſtory, ſurely we may feel more ſecurity in the defence of a Bryant, a Jones, and a Maurice, than alarm from the attacks of ſo inconſiſtent, ſo careleſs an antagoniſt as Mr. S. For it is remarkable, but it cannot be paſſed over, that there are ſome odd blunders to be detected even in regard to the authors quoted, and in the paſſages tranſcribed. *

We ſhall now proceed to notice ſuch particular paſſages as have ſtruck us in the peruſal of the remainder of the work, and

* In one ſhort ſentence from Juſtin, p. 331, vol. 5. we have no leſs than three errors; and one in a line quoted from Propertius, vol. 6. p. 252. But as theſe (though not noticed in the errata) may be blunders of the preſs, we ſhall not dwell on them. We wondered more to find, in a very material part of the work, Biſhop Sherlock quoted, for paſſages evidently taken from *Dean* Sherlock's Diſcourſe concerning the Happineſs of Good Men and Puniſhment of the Wicked in the next World. The work alſo attributed to M. Mirabaud, vol. III. 146. and elſewhere, (la Syſteme de la Nature) and often ſpoken of moſt harſhly, as it deſerves, has long been known to be ſpurious, and moſt unjuſtly attributed to that good old man. [See the Dictionnaire Hiſtorique, printed at Caen, 1786, Art. Mirabaud.] We alſo conceive there is a great miſtake in the ſpelling of M. *D'Hankerville's* name, vol. 4, &c. *Niebuter*, for Niebuhr, vol. 4. 287. The *Mahabarat Writer*, p. 291, is alſo an odd expreſſion for the author or tranſlator of the Mahabarat. Homer, and Pope, Virgil, and Dryden, might as well be called the Iliad and Æneid writers, which ſurely was never the mode of reference with reſpect to theſe authors.

then

then conclude our review with ſomewhat of a general opinion of the book at large. In various parts of vol. v, we meet with obſervations to which we think Mr. Sulivan would have done well to have attended, before he attacked what certainly the generality, and, we truſt, by far the wiſeſt part of the nation conſider as moſt ſacred and venerable; as at p. 354, and 355, and the danger of publiſhing ſuch hoſtile ſentiments, is equally well ſet forth, at p. 378, 379, 380. Theſe, with other paſſages, on the neceſſity of Revelation, the inconſiſtency of the champions of general liberty, p. 399, the intolerance of Paganiſm, and the tolerant ſpirit of Chriſtianity, p. 417, do honour to the author's pen.

In the 6th vol. we find Mr. S. a defender of Chriſtianity. We would hope a very earneſt and ſincere one; but yet we could wiſh, even in this part of the work, that as he blames Lord Bolingbroke, in many places, for treating the holy ſcriptures indecently, he had not himſelf brought forward many paſſages from licentious writers, which had certainly been better ſuppreſſed; not only as of evil tendency, but (as it may be fairly ſaid with reſpect to ſome) as abſolutely abſurd, and contemptible. We were exceedingly ſurpriſed to meet with that very fooliſh paſſage (for nothing leſs can be ſaid of it) from Lord Shafteſbury, letter 96, relative to the jocularity and witticiſms of the ſacred writings; but much more to find that noble author immediately afterwards called "that elegant and ſubtle writer." It ſhould have been remembered, that whatever Lord Shaftſbury might be in general, this character would on this occaſion, be referred to the opinions juſt cited; and undoubtedly thoſe opinions are ſtamped neither with the marks of elegance or ſubtlety.

In Letters 97, 98, 99, we find ſome entertaining and juſt obſervations on monaſtic inſtitutions, which, however, we muſt ſtill conſider as little connected with the title of the work, but yet more ſo than the remainder of theſe Letters, which, beſides containing a moſt incoherent farrago from a hundred different authors, has certainly as little to do with a "View of Nature" as any equal portions of Archbiſhop Potter's Grecian, or Mr. Kennet's book of Roman Antiquities, or (for there is much too of Eccleſiaſtical matter) of the Concilia of Hardouin.

In Letter 100 we have the following obſervation, which, if we had ever been diſpoſed to doubt about it, we have lately, on too many occaſions, ſeen completely verified.

"The paſſion for independence, and the love of dominion, generally ariſe from the ſame common ſource. There is in both an

averſion to controul. And he, who in one ſituation cannot brook a ſuperior, is certain in another to diſlike being joined with an equal.—Hence, what the prince, under a pure or a limited monarchy, is, by the conſtitution of his country, the leader of a faction would willingly become in a republican government. For can you believe a popular reformer, or rather I ſhould ſay, a downright intemperate leveller, to be actuated by principles leſs arbitrary than a Cromwell or a Mirabeau?" P. 326.

In Letter 104 we have ſome good remarks on luxury, and, in the ſame, we have a hint given of the quality at leaſt of Mr. S.'s correſpondent, if any ſuch really exiſted, p. 427.

In the 105th Letter Mr. S. is warm in expreſſing his diſapprobation of every kind of religious intolerance, as a ſpecies of which he conſiders our ſacramental teſt. That Mr. S. is as inconſiſtent in this part of his work as in others, it would be eaſy to prove at large, and we might reſt our proof briefly on the compariſon of two paſſages at pp. 389 and 463, eſpecially as Mr. S. is ſtill, in this inſtance alſo, very wide of the avowed object of his work. But, as the ſubject is important we ſhall ſubjoin a few remarks.

Page 458, Mr. S. allows that "the rulers of a people have a right to chooſe a religion, and to endow it. "But ſurely then they have a right to guard and protect their choſen and endowed religion.—"But they have no right to *impoſe* creeds."—Suppoſe ſo: But if they have a right to chooſe a religion, and endow it, ſurely they have a right to *enquire* into the creeds of individuals, if this *be found* neceſſary for the preſervation of what they have choſen and endowed.

At p. 460 we are reminded that the Americans have decreed, "that no religious teſt ſhall ever be required as a qualification to any office or public truſt under the United States," and that many other great nations have granted toleration, and "left the *puniſhment of hereſy and ſchiſm* to the care of Heaven alone." But, to ſtate this matter fairly, how is the Teſt Act properly to be called a *puniſhment?* The "rulers of the people" *here* (that is the Legiſlature of England), have judged it to be an indiſpenſable guard to the Church they have thought fit to endow and eſtabliſh, and to the religion which (according to their right, admitted p. 458) they have choſen, to exclude thoſe diſaffected to it from power and truſt, and this not on conjecture only, let it be remembered, but in conſequence of woeful experience. But is this any puniſhment of thoſe who differ from us? Is it *ſo meant* by the Legiſlature? "It would indeed be very unreaſonable," ſays Biſhop Sherlock, "to beat a man be-

cauſe he has an infectious diſtemper, yet it is very reaſonable to deny him a place in the family upon this account! in one caſe I ſhould injure him—in the other I only take care of myſelf." And, again, "if there be no difference between perſecuting a man for his opinions, and ſecuring myſelf againſt being perſecuted for my own, then, indeed, it is a perſecution to exclude men, for the ſake of their diſſaffection to the eſtabliſhed Church, from civil power.—Perſecution, the Biſhop adds, is an hard word, but when it comes from words to blows, it is an harder thing. The *Church of England has felt it*, and ſhe has a ſhort memory if ſhe has already forgot what it is."

With reſpect to the Sacramental Teſt, the receiving of that rite, according to the form of the Church of England, is not required or taken to be a teſt to qualify a man, in conſequence of the law, but his *having* received it *within one year* before election to an office (and this clauſe of the act ſhould be particularly remembered) is allowed to be a teſt of his being a ſincere conformiſt, becauſe in its own nature it ought to be ſuch a teſt. It is not the qualification, but the proof of the qualification. If this operates as a reſtraint on individuals who diſſent from us, ſurely it is alſo a reſtraint on the very head of the Church itſelf, in whom is lodged the power of diſpoſing of offices. See Biſhop Sherlock's admirable treatiſe on this ſubject *, which, extenſive as Mr. S.'s reading has been, we conceive, never fell in his way; otherwiſe, we are inclined to think, many parts, for their matchleſs force, might have found their way into his common-place book, and thence, poſſibly, into the work before us; for, in order to make the moſt of his extenſive collection, we think Mr. S. ſometimes capable (like the ſatyr in the fable, to which he has alluded), of blowing hot and cold.

Much of the laſt Letter is a confuſed, and, in ſome places, almoſt an unintelligible medley of things. It ſeems, we muſt confeſs, to be the remainder of ſome literary repoſitory which had not been found applicable enough to introduce elſewhere: thus, at page 508, we have a ſtory from Pagan hiſtory given us, which appears to be inſerted merely that it might not be loſt.

Having now attended Mr. S. through the whole of his voluminous publication, we feel in ſome degree competent to give a general opinion of it, which we muſt conſider as the

* This Treatiſe was re-publiſhed in 1790, and ſold by Meſſrs. Rivingtons, Elmſly, &c. London; and Cooke, Oxford.

more

more neceſſary, from our having had frequent occaſion to vary our opinion of it, as we proceeded through the ſeveral volumes. In the 1ſt, and part of the 2d, where Mr. S. confined himſelf to a detail of ſuch diſcoveries as had been made in natural knowledge, we were diſpoſed to conſider the work as a valuable preſent to the public. When in the latter part of the 2d vol. we found Mr. S. diſputing the authority of Moſes as an inſpired writer, we held it fit to examine with care into his pretenſions to be a judge in this important matter, and we confeſs we were glad to find (as we think the eſtabliſhment of this point to be of the moſt weighty conſequence) that our faith in this article was in no danger whatever of being ſhaken by the arguments of Mr. S. either as a Naturaliſt or a Theologian. As it has been our endeavour through the work to anſwer Mr. S. as much as we could from his own writings, we hope this may be received as at leaſt a *fair* proof of his inconſiſtency as a reaſoner:—of the extent of his knowledge as a Naturaliſt we have had other grounds to doubt *. The metaphyſical diſcuſſions in the 3d vol. &c. we have paſſed haſtily over, as containing nothing new, and the antiquities of the 4th and 5th as being very little connected with a "View of Nature." The 6th vol. though containing many valuable extracts from ſome of the ableſt defenders of Chriſtianity, ſeemed to us, more than any of the reſt, to be copied from a common-place book, and to have many things crowded into it, merely, as we obſerved before, that they might not be loſt.

* Several things in the courſe of the work have led us to ſuſpect that Mr. S. is no profound Naturaliſt, though he has meddled ſo much with the works of thoſe that are. Some of his obſervations which have occaſioned our doubts, we have noticed in their place; others we have paſſed over; but we cannot avoid ſaying, that in his reference to the works of M. St. Pierre, Vol. II. and particularly in his adoption of his ſtrange ſyſtem of the tides, he proves himſelf, to have no very ſound judgement in ſuch ſubjects. The works of M. St. Pierre referred to (Les Etudes de la Nature) are in very little repute among Naturaliſts, and, in our opinion, deſervedly ſo, however they may have been received in the world as elegant writings. Such, in many reſpects, they moſt certainly are, and though no Naturaliſt, M. St. Pierre may deſerve our regard as a ſtrenuous (we wiſh he may have been a ſincere) defender of Revelation, both as recorded in the Old and in the New Teſtament. We cannot forbear expreſſing our earneſt hope that his reverence for theſe ſacred and ineſtimable books may have ſome good effect in France, where he has *very recently* been appointed to the ſuperintendance of the public ſchools.

Whatever credit then may be due to Mr. S. for his labour and his intentions in preſenting the public with the fruits of his extenſive reading; whatever ingenuity he may have ſhown in bringing into a methodical form, this heap of detached materials; whatever there may be of entertainment and amuſement ſcattered through the work, and however much of real value he may have introduced from the very excellent writings to which he has had recourſe; yet we feel it incumbent on us to ſay, there is ſtill much to be found to which it would have become a wiſe and a conſiderate man to have paid no attention; and much ſaid which ſuch a perſon ought not to have ſaid. The epiſtolary form in which theſe materials appear we apprehend to be only an adopted one. We cannot ſuppoſe that any perſon would be at the pains of copying ſo much from other authors (eſpecially during a foreign tour), merely to entertain, or even to inſtruct a diſtant correſpondent. The variety of books referred to, and the very recent publication of ſome of them, confirm us in this opinion.

ART. XI. *Corrections of Various Paſſages in the Engliſh Verſion of the Old Teſtament; upon the Authority of Ancient MSS. and Ancient Verſions. By the late W. H. Roberts, D. D. Provoſt of Eton College. Publiſhed by his Son, W. Roberts, M. A. Fellow of Eton College.* 8vo. pp. 254. 5s. Cadell, 1794.

THE Biblical Scholar will infallibly receive with pleaſure theſe remarks from a man of undoubted learning and ingenuity. The chief intention of Dr. Roberts, ſeems to have been that of leſſening the number of words ſupplied in Italic, in our public verſion, as not anſwering literally to any words in the Hebrew, by ſhowing that in ſome caſes they are neceſſary, and that in ſome the ſenſe may be filled up from the Hebrew by other means. There are alſo, many remarks of a more general kind. It is curious to ſee the different ſpirit with which various men undertake the ſame taſk. Some, from premiſes of much leſs ſtrength, contend fiercely for the neceſſity of a new verſion. Dr. Roberts, modeſt and candid, ſays, "whether it would be adviſeable to produce a new tranſlation of the Old Teſtament for general uſe, I will not preſume to determine." To us it appears that, unleſs it could be thought deſirable to have the ſame taſk frequently repeated, to which there are the moſt obvious and urgent objections, it will be neceſſary

neceſſary to wait till the obſervations of learned men to this intent, ſhall not only have accumulated much more than at preſent, but till there ſhall have been full time for them to be completely digeſted and diſcuſſed. Dr. Roberts has here contributed his aid to the work, and his contribution will always be entitled to reſpect. He confeſſes that ſince he made his obſervations and corrections, he has found that ſome of them had alſo occurred to Houbigant and others: but he did not therefore determine to ſuppreſs them, wiſhing that they ſhould become known to Engliſh readers, and conſidering them as ſtrengthened by ſuch coincidence. We ſhall lay before our readers a few ſpecimens of Dr. Roberts's obſervations.

"Exodus, vi. 8. "I *am* the Lord." The word *am* is neither in the Hebrew nor in any ancient verſion. God confirms the promiſe, and ſigns it, as it were, with his name; "* I Jehovah;" the ſublimity is loſt by the inſertion of *am*." P. 15.

The following note on the errors and miſrepreſentations of Voltaire, deſerves attention.

"M. de Voltaire, ſpeaking of the Jews, ſays, "Cette nation n'étoit compoſée que d'une ſeule famille, qui en deux cens cinque années produiſit un peuple de deux millions de perſonnes: car pour fournir ſix cent mille combattans, que le Geneſe compte au ſortir de l'Egypte, il faut au moins deux millions de têtes. Cette multiplication contre l'ordre de la nature eſt un des miracles que Dieu daigna faire en faveur des Juifs." (Vol. viii. p. 16, 4to.) What opinion M. de Voltaire had of miracles is well known. But in this paſſage there are two miſtakes; the former of which I believe to be accidental, and the latter wilful. Inſtead of Geneſis he ſhould have ſaid Exodus; that I conceive to be the accidental miſtake: but when he ſays, that there were ſix hundred thouſand combatants, and thence computes that there muſt have been two millions of people, in order to enhance the improbability, that I think was a wilful miſtake. The account is this: "and the children of Iſrael journied from Rameſes to Succoth, about ſix hundred thouſand on foot, that were men, beſides women and children." Does it follow, that theſe ſix hundred thouſand were all warriors? Does Moſes ſay they were? But even ſuppoſing that they were, the increaſe is not ſo much againſt the order of nature, as M. de Voltaire is willing to make it. The Iſraelites were in Egypt about 210 years; M. de Voltaire acknowledges 205 years; now the perſons who came up into Egypt from Canaan, including Joſeph and his family, were ſeventy; beſides the wives of Jacob's ſons, and probably of his grandſons; for he was a hundred and thirty years old, when he came into Egypt. And whoever conſults Blackſtone's Table of Collateral Conſanguinity, in the ſecond volume of his Commentaries, will find this increaſe not ſo contrary to the order of nature.

* In the Arabic, "I Jehovah will perform this."

I will

I will embrace this opportunity of mentioning a moſt daring miſrepreſentation of Mr. de Voltaire, which, as far as I remember, is omitted by the ingenious author of "Lettres de quelques Juifs." Speaking, as he frequently does, with the greateſt contempt of the Jews, he derides the opinion of thoſe who maintain, that the unity of God was known to the Jews only; and ſays that the Heathen worſhipped one God, namely, Jupiter. "This doctrine, ſays he, concerning the unity of God, was taught in the Eleuſinian myſteries; which myſteries Virgil has admirably deſcribed; and introduced one Phlegyas crying out in the infernal manſions,

"Soyez juſtes, mortels, et ne craignez qu'un Dieu."

Such is M. de Voltaire's tranſlation of a line, which is familiar to every ſchool-boy;

Diſcite juſtitiam moniti, et non temnere *Divos*:

He quotes a line, which aſſerts a plurality of Gods, and tranſlates it in ſuch a manner, as from that very aſſertion to maintain the unity." P. 18.

The following conjecture is ingenious and probable.

"Chronicles, iv. 16. "The pots alſo, and the ſhovels, and the fleſh-hooks, and all their inſtruments, did Huram his father make to king Solomon." But whoſe father was Huram? not Solomon's; and yet there is no one elſe to whom his father can refer. But here the ſeventy come in aid; where we read, Ἐποίησε Χιράμ, καὶ ἀπήνεγκε τῷ βασιλεῖ Σαλωμών. "Hiram made, and brought to king Solomon." Whence we may pronounce certainly, that what is now אבי, his father, was originally, ויבא, and brought." P. 84.

This alſo ſeems remarkably happy.

"Iſaiah xv. 2. "He is gone up to Baith, and to Dibon, the high places, to weep." Biſhop Lowth, "to Beth-dibon." But there is no ſuch place as Beth-dibon mentioned in Scripture. And where is Baith? Dibon lay in the plain, as appears from chap. xlviii. The Chaldee and Syriac rightly omit ו before Dibon; therefore I believe that Iſaiah wrote עלי הבית דיבן "Go up, O daughter of Dibon, to the high places to weep." While the enemy was waſting the plain, the Prophet directs the women to aſcend the hills, and weep. What particularly induces me to believe that it was written originally "O daughter of Dibon," is, that in Jeremiah xlviii. 22. we read בת דיבן, daughter, of Dibon." P. 182.

There ſeems to be little room for doubt, that this muſt be right. The following remark on Proverbs may perhaps excite a ſmile, yet is probable.

"Prov. xviii. 22. "Whoſo findeth a wife, findeth a good thing."

thing."—Generally ſo, but not always. Add therefore, upon the authority of the ancient verſions, "a *good*† wife." P. 161.

In the famous verſe of Job, ſo often quoted, "Man is born unto trouble as the ſparks fly upwards," chap. v. 6. Dr. Roberts contends that the reaſoning of Eliphaz, who ſpeaks, requires it to be, "Man is *not* born," &c. but here we think the learned obſerver altogether miſtaken. The ſenſe ſeems plainly to be "though affliction does not ſpring up ſpontaneouſly, without a cauſe, yet ſtill it is a thing perfectly natural to man." In ſuch a variety of obſervations, it is probable that ſome may be liable to objection; nor can we undertake the full diſcuſſion of a work ſo multifarious. What we have produced will convince the reader that Mr. Roberts performed a wiſe as well as a filial act, when he gave theſe papers of his father for publication.

ART. XII. *Rapport fait par Saint-Juſt, au Comité du Salut Public, &c.—Report made by Saint-Juſt to the Committee of Public Safety at Paris, in the Month of May, 1794, relative to the Expences incurred by the Neutral Powers.* 8vo. pp. 45. Imported by De Boffe, Gerard-ſtreet.

WE find, from an advertiſement prefixed to this publication, that it originally appeared, in detached parts, in the Courier du Bas-Rhin, whence it was extracted by the anonymous editor, who juſtly conceiving it to be highly intereſting to the public, reduced it to its preſent form.

Saint-Juſt, the author of this Report, who, before the abolition of titles in France, was diſtinguiſhed by the appellation of *Marquis de Fontvielle*, was the friend and coadjutor of *Roberſpierre*, with whom he ſuffered at the commencement of the laſt Summer; and we underſtand, that the publication of the Report in queſtion, previouſly to any communication of it to the Convention, greatly contributed to accelerate his deſtruction. The Convention, indeed, might well be enraged at an expoſure of their conduct, which proves, beyond the reach of confutation, that their principles and profeſſions were at direct variance, and that the ſyſtem of corruption which they openly reprobated, they privately purſued.

† In MS. 172. three or four letters have been eraſed after the word אשה; no doubt the word טובה ſtood there originally.

It

It proves alſo, what many have hitherto affected to diſbelieve, that the French Republicans have been invariably ſtudious to extend the influence of their principles, and to *overthrow every exiſting Government in Europe.* This laſt point it is material to eſtabliſh, inaſmuch as it affords a complete juſtification of the meaſures adopted by the different powers who have taken up arms againſt France, for checking the deſtructive progreſs of Gallic anarchy.

After obſerving that the preſent is a general war—*Une guerre coſmopolite*—that the whole world is intereſted in its ſucceſs, and in its diſaſters, Saint-Juſt proceeds thus:

"We have rendered our cauſe a general cauſe; we have enlightened the principles of nations; the eyes of all men are fixed upon us. Nothing now remains for the events of the war to decide, but the extent of its conſequences. Thus, *in this ſtruggle between the freedom of mankind and the tyranny of Sovereigns, the event will either emancipate the world, or rivet its chains for ever.*

"No ſtate in Europe, no not one, is governed by our principles; they are all ſwayed, more or leſs, by ancient prejudices. The purity of our principles admits of no compact with tyranny, no union with error; but our triumphs will produce the deſtruction of both. In this ſtate of things, then, can you for a moment ſeriouſly believe that among the old inſtitutions by which the nations of Europe are now governed, there is a ſingle one ſincerely attached to our principles?—No, *it is impoſſible; and, according to our principles, there is not one free ſtate in all Europe.* Do you then, ſeriouſly believe, that there exiſts a ſtate, *conſidering how many perſons your principles will deſpoil of the authority which they have uſurped,* that can be attached to your principles?—Moſt certainly not. They are cheriſhed by individuals.—French freedom has temples in many hearts, but ſhe has not one, nor will ſhe ever have, in the cabinets of Miniſters, nor in the Senates of any modern Republic."

It is well known, that in the new Republican Vocabulary of France, Tyrant and King are ſynonymous terms, and that Tyranny and Error are always conſidered by the French, and their adherents, as the diſtinguiſhing features of all exiſting eſtabliſhments. The avowed object of their triumphs, then, is the ſubverſion of every ſettled Government. They poſitively deny the exiſtence of freedom in any nation except their own, and declare their intention to promote the eſtabliſhment of freedom throughout Europe—or ſometimes, *to emancipate the world.* Surely theſe expreſſions from a man poſſeſſing the means of information which Saint-Juſt poſſeſſed, and holding the ſtation which he held, will not admit of an equivocal interpretation. In another place, however, he is ſtill more explicit; adverting to the conſiderable ſums which had

been

been expended at Genoa, he obſerves, that the object of this expence was two-fold—firſt, to procure a ſupply of corn and proviſions, and next,

" To gain partizans, by the means of ſubſidies, *to ſow the ſeeds of Liberty*; to produce a Revolution which ſhould bring over Genoa to our principles, and her money to our treaſury, which ſhould conſequently open to our armies one of the gates of Italy; ſoftening in ſilence this Revolution, that *at the moment appointed for a general explosion throughout Europe*, the partizans of Ariſtocracy might be ſtrangled by the arms of a new Hercules, whoſe cradle they ſhould ſcarcely have perceived."

We are afterwards told, that fifteen hundred thouſand livres (upwards of 62,cool. ſterling) was expended at Genoa in one week, with a view to convert the Ducal Crown into a Cap of Liberty.

The French Miniſters, and particularly their Envoys to Foreign States, are repreſented as ſo many rapacious monſters, who were anxious to increaſe the public expences, in order to profit by the money entruſted to their care and diſpoſal. He accuſes them of having expended immenſe ſums in bribing different powers to the obſervance of a neutrality, which, in his opinion, intereſt or policy muſt, without any foreign ſtimulus, have induced them to adopt. But one part of their conduct indiſputably merits more ſevere reprobation than any which Saint-Juſt has paſſed upon it—we allude to their ſcandalous perſecution of the unhappy Emigrants.

" What! thirty thouſand livres expended for the purpoſe of procuring the expulſion from ſome obſcure ſpot of that obſcure country (Switzerland) of a ſcore of wretched Emigrants, preſſed by hunger, expected by the guillotine, and poſſeſſing no other property in the world than a night-cap! Of what conſequence was it to the Republic, that this night-cap, and the contemptible head which it covered, ſhould be removed for concealment from Baſil to Friburg, from Lauſanne to Soleure? Does the fate of Liberty then depend on the fate of theſe ſlaves? Muſt we purchaſe rags at ſuch a high price? And, becauſe wretches, anxious to convert every thing into money, wiſh to ſell us the objects of our proſcriptions, who have taken refuge in their country, ought we to ſanction the impoſition of a mad, ridiculous, inſulting price on this miſerable ſpecies of merchandize?"

We know not which deſerves the ſeverer cenſure, the intolerant uſurpers of power, who, after deſpoiling the moſt illuſtrious families of their property, expelling them from their native ſoil, and depriving them of all thoſe comforts and connections which ſmooth the rugged path of life, extend their perſecution to the place of their retirement, and betray a malignant anxiety to promote their total extirpation; or the wretches

wretches who refuſe an aſylum to misfortune, and ſacrifice to the gratification of a ſordid avarice the moſt ſacred principles of humanity. With regard to Switzerland, Saint-Juſt had certainly good reaſon for ſuppoſing, that Jugurtha, were he alive, would exclaim, *Urbem venalem! et maturè perituram, ſi emptorem invenerit.*

The other neutral powers are ſtigmatized as alike inſatiate and contemptible, and it is maintained, that it would have coſt the Republic infinitely leſs to combat and ſubdue them than had been expended in the purchaſe of "their inactivity, cowardice, and perfidy." As little ceremony, indeed, appears to have been uſed in expending the money of the Republic as had been previouſly exerciſed in acquiring it. Seventy millions of livres, including jewels and other valuable preſents, were ſent to Turkey; forty millions were given to the Swiſs, and fifty-four to the Genoeſe! Another conſiderable ſum was alſo employed at Genoa, but to a better purpoſe, ſince Saint-Juſt aſſerts, that to the aſſiſtance it procured from the Genoeſe, the Republic was indebted for the recapture of Toulon, the reduction of Marſeilles, the preſervation of Nice, and the peace and union of all the Southern Departments; whereas, the fifty-four millions of livres were conſumed in the vain attempt to effect a Revolution at Genoa.

The following obſervations on the belligerent powers, which ſome late events ſeem, in a certain degree, to juſtify, are worthy of notice.

"The great powers of Europe, united by a ſenſe of danger, have combined againſt us; but, in this monſtrous coalition, they have all joined their armies, their reſources, and their fears, while each reſerved his cupidity, his hatred, and his jealouſy; ſo that, deteſting each other ſtill more than either of them deteſts us, their rivalſhip, their intrigues, their jealouſy, and that inexhauſtible pleaſure of conſidering as an advantage to themſelves ſuch of our victories as tend to diminiſh the ſtrength of an ancient rival, have proved our moſt powerful allies."

The reporter concludes by recommending a total change of ſyſtem in the diſpoſal of the public money in foreign countries; he exhorts the Committee no longer to pay the neutral powers for doing that which their intereſt would compel them to do; but to diſtribute their gold, without reſerve, among their enemies.

"It is there that we muſt purchaſe a ſecret, *an arm*, a *manipulateur*, at a price proportioned to the magnitude of the enterpriſe, and the extent of the danger; it is in their armies that we muſt pay partizans; it is to diſcontented Generals that we muſt open the gates of our treaſury.—In ſuch caſes we ſhould, if it were neceſſary, exhauſt our

our reſources; *and the neceſſary plans for effecting this purpoſe are already laid.*"

The ſuggeſtions excited by this laſt obſervation are too painful to encourage; it would be the height of preſumption to aſſert that many of the diſaſters ſuſtained in the courſe of the Summer and Autumn, by the Combined Powers, are to be aſcribed to the treacherous machinations to which Saint-Juſt alludes; but the unaccountable ſurrender of places of great ſtrength, without an adequate, and ſometimes without any reſiſtance, certainly gives a colour of probability to ſuch a ſuppoſition.

We ſtrenuouſly recommend this Report to the peruſal of our readers, as it conveys much more uſeful information with regard to the nature and tendency of thoſe principles by which the French Councils were ſwayed previouſly to the downfall of Roberſpierre and his party, and which ſtill continue to prevail, in a certain degree; and it will tend to juſtify many of thoſe meaſures, adopted by the *belligerent*, with reſpect to the *neutral*, powers, which have been frequently ſtigmatized as harſh and ſevere, and ſometimes as *unjuſt*.

ART. XIII. *A Charge delivered to the Clergy of the Dioceſe of Lincoln, at the Triennial Viſitation of that Dioceſe in May and June*, 1794, *by George Pretyman, D. D. F. R. S. Lord Biſhop of Lincoln.* 4to. 22 pp. 1s. 6d. Cadell and Davies. 1794.

AT a momentous criſis, like the preſent, when attempts are made, both at home and abroad, to ſhake the foundations of civil ſubordination, and to undermine religious principles, it is a duty immediately incumbent on the members of the eſtabliſhed church, and more particularly of thoſe, who are inveſted with the power of ſuperintendance, to repel the attacks of infidels, and aſſert the excellence of Chriſtianity. This is not the time for the watchmen of the holy city to ſlumber, when the enemy is advancing with rapid ſtrides to its gates. The Biſhop of Lincoln appears to have been influenced by this perſuaſion, and in order to extend the good effect, which the mere delivery of his charge was calculated to produce, has yielded to the ſolicitations of his clergy, who were anxious for its publication. The peruſal of what was heard with much ſatisfaction during the Biſhop's late viſitation, will doubtleſs, confirm the firſt impreſſion, and enable

the clergy to communicate with more precision to their respective flocks the sound principles, which their Diocesan has laid down, and the arguments, by which those principles are ably supported.

The main design of this publication, is to prove the necessity of religion and government, to the welfare of society, in opposition to the destructive principles of confusion and Atheism, which have been with too much success disseminated in France. In the course of the discussion, the connection between licentious opinions upon subjects of religion and government, is marked with great strength and justness of observation, and is illustrated by very apposite examples.

"Our ancestors of the last century had frequent opportunities of observing the close alliance between Popery and Despotism; and we, who live at the end of the eighteenth century, have seen the Disciples of Socinus amongst the most zealous abettors of Republican Principles.

"This union of religious and political sentiments, in these two remarkable instances, will not excite much surprize in minds accustomed to mark the springs of human actions, and to trace the dependence and analogy subsisting between the principles, which actuate the conduct, and influence the judgment of men, upon different occasions. Surely it may be expected that they, who, upon subjects of Religion, contend for an implicit submission to their ecclesiastical rulers, who refuse the common people the liberty of consulting the Scriptures, and who consider their priests as vested with the powers of indulgence and absolution, should be advocates for passive obedience to their civil governors. We here see the same blind subjection of the understanding, the same slavish compliance of the will, under the kindred yokes of tyranny and superstition. And, in like manner, we may expect, that they, who, denying the necessity of a propitiatory Sacrifice, presumptuously lay claim to eternal happiness upon the ground of their own merit; and who degrade the character of the Divine Jesus into that of mere man, should endeavour to destroy all superiority in their fellow-creatures, and seek the gratification of their pride in the abolition of all worldly distinctions. The same captious and restless spirit, which leads men to cavil at the articles of our religious faith, and to reject the mysteries of the Gospel, because they surpass their comprehension, causes them to be dissatisfied with our civil constitution, and to represent its essential parts as useless and dangerous, because they do not agree with their own imaginary ideas of unattainable perfection. We here again observe the same temper of mind directed to different objects, a similar error in judging of the dispensations of God, and of the institutions of men: and this natural alliance between certain opinions in matters of Church and State, can alone account for the events of former and modern times." P. 14.

The paragraph in which the Bishop adverts to the infidelity of the French writers, as the primary cause of the present disorders,

orders, that rage among an infatuated people, ſhows a keen inſight into thoſe remoter ſprings of action, which eſcape an ordinary mind.

" The Deiſtical works, which have abounded for many years in that unhappy country, by weakening the authority of Revelation, and by ridiculing the idea of a Moral Governor of the world, and of reſponſibility in a future ſtate, gradually deſtroyed all ſenſe of religion, left the minds of the unwary without any protection againſt the inſidious arts of wicked and ambitious men, and prepared the way for thoſe ſcenes of devaſtation and blood, which have been the boaſt and triumph of theſe inhuman Atheiſts. This is the real foundation of all that France has experienced, of all that England has feared." P. 16.

The objections, that might be brought againſt divines, for diſcuſſing ſuch political topics as at preſent employ the public attention, are carefully anticipated. Thoſe topics are proved to be of peculiar importance to the clerical order. The preſent conteſt is not concerning the claſhing intereſts of an inconſiderable party, but it is literally *pro Aris & Focis*.

" The points now at iſſue are, whether there ſhall be any government, any order, any religion. While the enemies of our preſent and future peace are, with unremitting aſſiduity, endeavouring to pervert the underſtandings and pollute the minds of all who liſten to their wicked ſophiſtry, can it be the duty of the Miniſters of the Goſpel of Truth and Purity, to view theſe impious attempts with unconcern and indifference? Are we in ſilence to behold the ſubverſion of all government, the extinction of all religion? Are we not rather called upon, by every means in our power, to expoſe and counteract the pernicious tendency of theſe inſidious doctrines, which, under the abuſed names of liberty, reaſon, and philoſophy, ſtrike at the fundamental principles of every thing which has ever been eſteemed valuable and ſacred amongſt men, and inevitably lead to all the miſeries of anarchy and atheiſm? If our Saviour himſelf condeſcended to deliver this precept, " Render unto Cæſar the things that are Cæſar's;" if his inſpired Apoſtles commanded their followers " to be ſubject to principalities and powers, and to obey magiſtrates, and to ſubmit themſelves to every ordinance of man, and earneſtly to contend for the faith which was once delivered unto ſaints;" ſurely it cannot be unbecoming the preſent diſpenſers of God's holy word, to explain to their hearers the religious grounds of civil obedience, and the duty of quiet ſubmiſſion to their lawful governors; and above all, it muſt be incumbent upon them, as the foundation of every hope, to uſe their beſt exertions for the preſervation of our pure and excellent religion, which they have engaged to teach and to defend." P. 16.

We cannot conclude without ſaying, that this charge fully juſtifies the expectations we formed of its excellence, from the report of thoſe who had heard it. The different topics are treated with great ſtrength of reaſoning, the arguments are confirmed

by

by the authority of ancient and modern writers of high character, and the whole charge is written in an unadorned, but manly and energetic ſtyle.

ART. XIV. *The Annual Regiſter, or a View of Hiſtory, Politics, and Literature, for the Year* 1790. 8vo. 7s. Dodſley, 1790.

AN annual digeſt of public tranſactions, accompanied with ſelect ſpecimens of the current literature, is a plan ſo calculated to inform and amuſe, that the mere announcing of it might ſuffice to recommend it to the patronage of the public. This is particularly the Caſe with reſpect to the work before us, whoſe eſtabliſhed and well merited reputation might be conſidered as a ſufficient paſſport, through the gates of criticiſm.

The affairs of France, which neceſſarily demand a conſiderable ſhare in the politics of Europe, are reported in this volume upon a very comprehenſive ſcale. Conſiderable animation is infuſed into this part of the work; for which the editors deſerve the thanks of the public; it being that portion of European Hiſtory, upon which the attention of mankind is particularly fixed, and from which the moſt uſeful or pernicious impreſſions may be acquired, on ſubjects of political ſcience. How far the hiſtorian has developed the real motives, and delineated the genuine features of this revolution, poſterity will beſt decide; when the paſſions and intereſts, which mix with its preſent operation, ſhall have ſubſided. We cannot, however, approve the omitting all other European Hiſtory for the ſake of giving this in detail. As a ſpecimen of the mode of execution, we ſhall give the following curious extract:

"This occaſion obliges us to bring forward an adventurer with a ſtrange name, and of a ſtill ſtranger character, Anacharſis Clootz, a malcontent Pruſſian; who wanted to communicate the knowledge of that liberty to the French which he dared not to talk about at home. He was one of thoſe men, who, excepting by the commiſſion of ſome extraordinary enormity, could never have been called into notice, under any other ſtate of things than ſuch as now prevailed in France; but having received ſo much education in Germany, as was ſufficient to exalt his natural extravagance to its utmoſt pitch, his ſelf-confidence ſuffered him to miſs no opportunity of exhibiting his talents to the public. As declamation, philoſophy, and the negative quality of infidelity, were the points in which he ſuppoſed himſelf principally to excell, the confuſions of Paris had for ſeveral months opened the faireſt field

field to him for the diſplay, at leaſt, of the former of theſe talents, that he could have wiſhed; but whether it was that the people thought they had orators and philoſophers enough of their own, and that infidelity was too common to bear any value, or that the bombaſt which loaded his eloquence was incomprehenſible even to the Pariſians, ſo it was, that all his exertions were unable to puſh him forward into any degree of particular notice.

"The modern Anacharſis, thus foiled in his hopes, that eloquence and philoſophy would have opened the way to fame and to fortune, ſhrewdly conceived, that extravagance might poſſibly ſucceed where they failed. Having procured a number of thoſe vagabonds who filled and infeſted the ſtreets of Paris, and hired all the foreign, ancient, and groteſque dreſſes, which the opera and play-houſes could furniſh, in order to diſguiſe them, he maſqueraded at the head of this motley crew to the national aſſembly, where he introduced them as ſtrangers arrived from all or moſt of the nations of the globe, being the virtual ambaſſadors of all thoſe enſlaved nations who wiſhed to be free, and were therefore diſpoſed to enter into fraternity with France, for the glorious purpoſe of eſtabliſhing liberty throughout the world. The orator, to give a full diſplay of his talents, delivered a ſpeech in the name of his dumb gang of ambaſſadors, which, for abſurdity and bombaſt, equalled any thing that ever was or can be ſpoken. In this he repreſented the ambaſſadors of all exiſting governments, as being themſelves ſlaves, the repreſentatives of tyrants, and therefore unfitting to be received in that honourable public character which they aſſumed: that thoſe citizens by whom he was accompanied were the real repreſentatives and ambaſſadors of mankind, and had conſtituted him, in their name, to demand places for them, ſuitable to their rank and character, at the enſuing grand confederation of the nation.

"So bareſaced, ſo impudent, ſo ridiculous a farce, was never before played off before any public aſſembly; or before any collection of men ſuppoſed to be in poſſeſſion of their rational faculties. To heighten, if any thing could ſo do, the ridiculouſneſs of the ſcene, it was affirmed, that ſeveral of the Aſiatic ambaſſadors, ſtripped of their hired robes and plumes, were ſeen at the doors of the aſſembly, in their proper garb and character, humbly ſoliciting the payment of their wages; a trifling matter, which, it would ſeem, the ſublime ideas of their orator had rendered him inattentive to.

"It ſeems, however, probable, if we judge from the immediate conſequences, that this exhibition was not to be entirely attributed to the extravagance or inſanity of Clootz; but was calculated to anſwer a moſt ſerious and important purpoſe. But to underſtand this, it may be neceſſary to obſerve, that from the bad, and too often ſhameful effects, which the wine drank at dinner had frequently produced on the debates of the Aſſembly, it had long become a ſtanding rule, though without any particular order for it, that no buſineſs of moment ſhould be brought forward at the evening ſittings. On this account they were generally very thinly attended, moſt of the members gladly ſeizing the opportunity of indulging thoſe purſuits of private buſineſs or pleaſure, from which they had been withheld by the morning ſitting. The exhibition we have deſcribed was preſented at an evening

evening ſitting (June 19) when the houſe was not, indeed, ſo thin as uſual, but, however it happened, ſo it was, that the moſt violent of the democratic leaders, and that party in general, were thoſe who principally attended.

"When the ambaſſadors had acted their part, and were withdrawn, it ſeemed as if the Aſſembly thought it neceſſary likewiſe to act theirs. As if they had believed the mockery which they juſt beheld to be a reality, and that the ambaſſadors of all mankind were in fact preſent, and ſupplicating their protection, they were all at once, as if it had been an electric ſhock, ſtruck with the moſt violent fit of enthuſiaſm for liberty, which it was poſſible to deſcribe or imagine. The firſt effuſion of this paſſion was laudable: it was a decree to deſtroy or remove thoſe figures of chained ſlaves, intended to repreſent prisoners and conquered nations, which ſurrounded the ſtatue ſo much celebrated, and ſo often condemned and ridiculed, of Louis XIV. and which, if it had not been for this decree, might have long contained ſhameful memorials of the inſufferable vanity and arrogance of the monarch.

"The ſucceeding effect of this enthuſiaſm was not ſo blameleſs.—The reſolution for aboliſhing hereditary nobility for ever, was in the ſame evening's ſitting, introduced, debated in a certain manner, and paſſed into an irrevocable law before their riſing. It was to little purpoſe that the nobility, all the royaliſts, and many others, who were not abſolute republicans, cried out, in the midſt of their diſtreſs or aſtoniſhment, againſt the unfairneſs and diſhoneſty of this proceeding, which they ſaid openly was carried by ſtratagem and ſurprize. The law was paſſed, and there was no remedy! there was no houſe of lords to check the exorbitance of a houſe of commons; there was no king, with freedom or power to curb the enormities of either, or both; and, to crown the evil, the aſſembly itſelf was unfortunately not bound by any of the wholeſome and neceſſary regulations which ſo happily prevail in the Engliſh parliament; by which previous notice is given of the introduction of a new law; by which every bill muſt go through a certain number of readings, and a reaſonable time allotted for due conſideration, before it can be paſſed; and by which, in caſes of moment, a general call of one or both houſes takes place, and all the members are obliged, under penalty, to give their attendance on a day appointed. All theſe forms, ſo neceſſary to cool and wiſe deliberation, all theſe checks and powers of controul, were here wanting." P. 147.

The Parliamentary proceedings, and Chronicle of events, are rendered with the uſual attention to brevity and compreſſion; and the proſe-extracts contain a variety of materials, among which, are ſome pieces of the beſt character.

Of the poetical department, we cannot ſpeak in the ſame terms of commendation. The Pieces introduced, are neither ſo numerous, nor ſelect as, in our judgment, they might have been. Why an offenſive extract from Peter Pindar ſhould be claſſed at the head of this Poetical Regiſter, we are at a loſs

to determine. Though we do not altogether deny the powers of Peter, we ſhould not be diſpoſed to aſſign to their leaſt exceptionable effuſions, the firſt rank in the productions of the Britiſh Muſe; ſtill leſs ſhould we be brought to approve the inſertion of an extract, in which the firſt perſonages in the kingdom are laſhed with more than uſual ſcurrility, as a frontiſpiece to a digeſt, where the profeſſed object is ſelection.

The account of books is confined to two, viz. Stuart's Antiquities of Athens, vol. 2d. and Bruce's Travels. It is unneceſſary to add, that theſe articles are executed with that ability which has uniformly diſtinguiſhed the writers of this department; though we think it might have taken in a larger view of the current publications.

Much allowance is, however, to be made on the ſcore of thoſe political events before alluded to; which having multiplied to a number beyond example in the annals of one country, have neceſſarily occupied ſo large a portion of the compiler's pains, as to render excuſeable the unequal execution of the ſubordinate parts. The volume is, upon the whole, deſerving commendation; and the public will doubtleſs duly appreciate that zeal and ability, which has now added the 32d volume, to a work abounding in uſeful and intereſting information.

ART. XV. *The Courſe of Hannibal over the Alps aſcertained. By John Whitaker, B. B. Rector of Ruan Lanyhorne, Cornwall.* 8vo. 2 vol. 10s. Stockdale. 1794.

IT has happened, contrary to what very reaſonably might have been expected, that ſome of the moſt celebrated tranſactions of antiquity, related by authors of good credit, and belonging to periods by no means involved in fables, have contained circumſtances extremely difficult to be credited or explained. The ſerpent that encountered Regulus, the vinegar of Hannibal, and the burning glaſſes of Archimedes at the ſiege of Syracuſe, have in their turn been the ſubject of incredulity, and even of ridicule; and if the marches of Alexander in India may be ſuppoſed, on account of their remoteneſs, to have eſcaped complete inveſtigation, thoſe of Hannibal, in a ſpot much more known to Europeans, and through a country where the practicable tracks are very few, have hitherto remained in equal obſcurity. But patient reſearch, and an increaſe of information will probably in time remove every ſuch difficulty. The naturaliſt has already found ſerpents nearly large enough to juſtify the account of Regulus; the mirrors of Archimedes have been verified by Buffon, and

by Greek deſcriptions, and the vinegar of Hannibal, of which Swift thought proper to deny him a drop in his camp, will be found in this work to be at leaſt a neceſſary part of his military ſtores, and quite abundant enough to perform the taſk attributed to it. The Indian conqueſts of Alexander have been diligently examined by Major Rennel and others, and ſtill are under diligent examination: and here the famous march of Hannibal over the Alps is inveſtigated by a moſt acute and enlightened critic, in whoſe reſearches the learned reader will certainly find delight, inſtruction, and probably conviction.

Of a work ſo laborious and ſo multifarious the moſt juſt method will be to give a correct analyſis, without attempting to diſpute with the author concerning any difficult points.—We ſhall thus preſent to the public a fair view of the reſult of Mr. Whitaker's labour, and leave the final deciſion of the point to time, and learned examination. The moderns have been inclined, in general, to conduct Hannibal into Italy either over Mount Genevre and the Cottian Alps, over Mount Cenis, or over Little St. Bernard. For the firſt, we have the authority of Folard, and his corrector M. St. Simon: the ſecond has been eſpouſed by the preſent Earl of Briſtol and others; the third by Breval, and General Melvill, both examiners on the ſpot. Mr. Whitaker takes a different paſs from all theſe, namely, that over Great St. Bernard, or the Pennine Alps, and this againſt the expreſs authority of Livy, whom in many points he follows. Livy poſitively decides for Mount Cremo, or Little St. Bernard, and ſpeaks with contempt of thoſe who preferred the Pennine Alps. With what force of argument our author oppoſes Livy, on this point, will be ſeen in the fourth ſection of his fourth Chapter. In laying down the courſe of Hannibal, Mr. Whitaker does not extol Polybius above Livy, or Livy above Polybius, excluſively; but collects his materials from both with great attention, and employs each in his turn to ſupply the deficiencies of the other.—Conſidering him, therefore, as generally conducted by Livy and Polybius, occaſionally aſſiſted by Appian, Cæſar, and others, and now and then relieved by conjecture, we will proceed to give the general reſult of his inveſtigation.

Hannibal then, when he began his march into Italy, according to Mr. W. croſſed the Rhone at Lauriol in Dauphiny, fifty miles north of Orange. This point is well fixed. He then, hearing that Scipio had landed at the mouth of the Rhone, and not wiſhing to be brought to battle till he entered Italy, marched up the Eaſtern banks of that river to Valence, Vienne, and Lyons. At Lyons Hannibal reſtored Brancus, the King of that place, to his regal power, and was in gratitude attended

attended afterwards by Brancus to a conſiderable diſtance.—The courſe of the Carthaginian army proceeds with tolerable eaſe till Livy brings it to a river, which he calls *Druentia*.—Here, if his arguments be admitted, is a capital diſcovery of our author. From the ſimilarity of the name, writers in general have ſuppoſed this Druentia to be the Durance of Avignon, Embrun, and Briançon. But, from a much more certain criterion, the deſcriptions, ancient and modern, of the phyſical character of the river, Mr. W. determines it to be the ARVE. Nothing can be more ſtrong than the reſemblance between the Druentia, as deſcribed by Livy, in the rapidity of its current, the ſhifting of its channel, and various uncommon particulars, and the modern accounts of the Arve produced by Mr. Whitaker: and, if this fact be granted, a great part of his ſyſtem is eſtabliſhed. Hannibal is thus conducted by Geneva into the Vallais, and proceeds by St. Maurice, Martigny, or Octodurus, and the country of the Nantuates, Veragri, and Seduni. At Geneva, Brancus, the friendly King of Lyons, or of the Seguſiani left him, having no longer any influence to conciliate the native powers. But, at the defile which leads into the Alps near Martigny, or Martignac, Hannibal is reſolutely oppoſed by the Seduni. By a ſtratagem, however, worthy of himſelf, Hannibal gains the paſs, and completely repulſes the Seduni, and takes their capital, the preſent St. Branchier. The Salaſſi, the next people who lay upon the route of Hannibal, alarmed by his ſucceſs againſt the Seduni, gave up the attempt of reſiſting him by force, and tried the ſafer method of deceit. They met him with a formal embaſſy of peace, and having found means to lull even the ſuſpicions of Hannibal, they endeavoured to conduct him into an inextricable defile, under pretence of ſhowing him a nearer road. This is the moſt hypothetical part of Mr. Whitaker's account: it is, however, ſupported with great ingenuity, and Hannibal muſt, if we adopt it, be ſuppoſed to be miſled into the Val de Bagnes, by the village of Luttier, till the barbarians found their proper opportunity to attack him; where the road, hitherto promiſing, had led him into a hollow, almoſt entirely blocked up. Here Hannibal is in the greateſt danger of periſhing, with all his army. After repulſing the aſſailants, by the utmoſt exertions of determined courage, he encamps on a rock, ſuppoſed to be the preſent ſituation of Luttier. From this place, recurring to the inſtructions of his original guides, certain Gauls who knew the uſual courſe into Italy, inſtead of the Salaſſi, who had pretended to ſhow him a nearer track, he was three days in recovering the road which he had been ſeduced to leave, and

regained

regained it at St. Peter's, only ſeven miles beyond the point at which he had left it five days before. On the ninth day from his entrance at the grand defile of Martigni, he encamps on the ſummit of the Great St. Bernard, the Mons Jovis, or Mont Joux. Here Hannibal reſted two days; but it being now the 28th of October, on the very night before he was to march, there was a fall of ſnow. His ſoldiers, though greatly diſheartened by this circumſtance, ſo ſtrange to Africans, were yet encouraged by a ſpeech he delivered, in which he repreſented their difficulties as vanquiſhed, and Italy and Rome as lying before them. The march was now continued till they came to a ſudden halt; this was the famous place where the cuſtomary road had ſunk very lately by an earthquake, or ſome unaccountable ſubſiding of the ground, and had left a precipice of ſix or ſeven feet all acroſs the way, and of ſolid ſtone. Hannibal attempted to take a bend out of the road, to miſs this paſs, but the nature of the ground, and the ſnow prevented it, and he was obliged to return, and encamp above the precipice. Here then is the famous point, where the vinegar aſſiſted him to ſplit or mollify the rock, which he performed, for the elephants and all, in about three days, and then proceeded to Aoſta. He there took freſh proviſions; he next encamped at Verrex, about 15 or 16 miles further: the ſecond night at Eporedia, and afterwards took the capital of the Taurini, the preſent ſituation of Turin.

Thus have we given an exact ſketch of the courſe of Hannibal as repreſented by our able and acute author. The variety of arguments adduced in ſupport of the different points, the extent of learning, and the accuracy of obſervation diſplayed by him, can only be properly underſtood by an attentive and learned reader, peruſing the book itſelf. One great argument by which Mr. W. ſupports his hypotheſis of the road over Great St. Bernard, is, that there was no other way into Italy from Gaul at that period. Livy himſelf as he obſerves, (Vol. II. p. 373 and 376) brings the firſt and fourth irruption of Gauls by that paſs, and the time when the other ways were formed is accurately enough pointed out by him, in the opening of his work.

Mr. Whitaker is ſometimes almoſt digreſſive in his excurſions, at leaſt he indulges himſelf in carrying them to a conſiderable extent. They are, however, replete with knowledge and with ſymptoms of a vigorous mind. One of his chief deviations is in the account of a Convent on the ſummit of Great St. Bernard, which is yet ſo intereſting, both from the motive and manner of its narration, that we cannot refrain from introducing it as a ſpecimen to our readers. The

preſent

preſent temper of mankind tends to condemn, without exception, all monaſtic inſtitutions; this, however, will prove that they may, in ſome inſtances, afford exerciſe for active as well as exemplary piety. As it is the buſineſs of wiſe men to oppoſe prejudices of all kinds, we are happy thus to aſſiſt in combating a blind prejudice, even againſt Monks. After giving an account of the inſtitution, Mr. W. ſays,

"But it is peculiarly pleaſing to a tender mind, to note the uſeful ſolicitude of theſe amiable monks, on ſuch days as the paſs is moſt frequented; in perſonally receiving, warming, and recovering travellers, that are exhauſted by their exceſs of fatigue, or indiſpoſed from the ſeverity of the air. With equal eagerneſs, they attend their own countryman and a foreigner. They make no diſtinction of ſtate, of ſex, or of religion; and aſk no queſtions, concerning the nation, or the creed of the wretched. Their wants or their ſufferings are, what primarily entitle them to their care. Yet, in winter, and in ſpring, their ſolicitude has a larger ſcope of activity, and takes a wider range of attention. From that very time nearly, in which Hannibal carried an army over Great St. Bernard, and at which the Romans reckoned the general winter of Italy to commence, from the 1ſt of November through the winter, to the 1ſt of May; a truſty Alpine ſervant, who as an Alpine is denominated a MARONNIER, and one or two dogs of an extraordinary ſize with him, are conſtantly engaged in going to meet travellers, a conſiderable way down the deſcent toward the Vallais, even as far as St. Peter's.

"Theſe dogs poſſeſs an inſtinct and receive a training, which fit them to be peculiarly uſeful in their employment. They point out the road to the guide and the travellers, through fogs, tempeſts, and ſnows. They have alſo the ſagacity to diſcover travellers, that have wandered out of the way, have floundered in the drifts of ſnow, and are lying wearied, exhauſted upon them. But, what forms a wonderful addition of kindneſs, the monks often go themſelves with the guide; in order to ſee aſſiſtance more promptly adminiſtered to the unfortunate, and to act occaſionally as friends to the ſoul equally with the body. Even when the guide is not ſufficient of himſelf, to ſave the unhappy traveller from periſhing; they run to his aſſiſtance themſelves, ſupport him with their own arms, lead him with their own hands, and ſometimes carry him up to their convent upon their own ſhoulders. They are often obliged to uſe a kind of friendly violence to him, when he is benumbed by the cold or worne out by the fatigue. He then inſiſts upon being left to reſt, or even to ſleep, for a moment upon the ſnow. The torpid influence of the cold is ſtealing upon him, renders all motion unpleaſant, and is gently carrying the ſleep of death from the extremities to the heart. The monks know this; and the very thing which he diſlikes, they know to be the only means of ſaving him. They are therefore compelled to ſhake the traveller in his deadly doze, and to drag him by force from his fatal bed of ſlumber. They thus expoſe themſelves to all the ſeverities of the weather, in order to ſave others. They neceſſarily ſuffer much, in the work. At times, when the quantity of ſnow upon the ground prevents them

from walking faſt, and ſo their bodies are not properly warmed with their own motion, their extremities would congeal with the cold, before they perceived their numbneſs. They are, therefore, obliged to carry ſhort thick ſtaffs with them then, armed at the ends with iron, and to ſtrike their hands and feet with them continually.

"They even ſtretch their exertions of humanity beyond all this. About three miles below the convent, on the road of Hannibal's aſcent, they have built a ſmall vaulted room, that is called the Hoſpital. This is intended for the caſual refreſhment of travellers, benumbed with the cold, and unable to reach the convent. The truſty Maronnier viſits it frequently in order to meet the traveller, but goes principally at the approach of night; and when he ſets out on his return, leaves ſome bread, cheeſe, and wine, behind. This man even ſallies out extraordinarily, when a ſtorm is juſt over, with his ſtock of wine and meat, takes his way to the building, and aſſiſts all that he finds diſtreſſed. The monks themſelves alſo may be frequently ſeen on the tops of their rocks, watching to do offices of humanity. They turn their view eagerly on every ſide, endeavour to ſpy out the diſtreſſed, and fly to their ſuccour. When the new ſnow is deep upon the ground, they appear making roads through it, running to the ſounds of diſtreſs, and preventing fatal accidents by charitable vigilance." P. 52.

The following example will prove how in excellent a manner theſe benevolent efforts are carried on.

"I will relate an anecdote of what happened lately, on the very paſs over Great St. Bernard. In the year 1781 ſome travellers attempted to paſs the mountain, when the ſnows had fallen. They could not be induced to ſtay by the obliging monks, more wary than they concerning the weather, and more experienced about the road. Theſe, finding their efforts to detain them unavailing, ordered their ſervants to prepare for conducting them along the paſs. The travellers, however, without waiting for their guides, took the road from the convent towards Italy, and went along the ſide of the lake, about nine in the morning. In ſuch a road, and at ſuch a ſeaſon as that, travellers ſhould always keep themſelves cloſe to each other; to be more in a ſtate of general reſiſtance againſt the ſnow-balls, and to be more capable of lending or receiving aid in ſtruggling out of the ſnows. But this precaution was totally neglected by the travellers, in their impatience to puſh on; and they marched in a file, one after the other, with a conſiderable interval between ſome of them. In this diſpoſition, and when they had but juſt wiſhed each other a happy journey, a ſnow-ball flew with the rapidity of lightning from one of the pikes on their right, and burſt in an inſtant deſtruction upon their heads. At the noiſe which this made, the prior of the convent opened haſtily his window, threw his eye in a glance along the road, and, ſeeing no appearance of the travellers, at once took in the whole calamity. He immediately gave an alarm to the houſe, the inhabitants all aſſembled, the long poles were taken in their hands, and they ruſhed out in a hurry, unchecked by the danger

ger of being lost themselves. What an affecting spectacle does this exhibit to us; men who encounter the greatest difficulties, who fear not even death itself, in order to save the dying. With very great difficulty, these good fathers had the happiness to recover from the snows, the greatest part of the travellers. These were carried to the convent, and brought back to life by the care that was taken of them. Three alone perished, and their bodies were not found till two months afterward, when the snows melted."—*P.* 58.

Of the historical part, the circumstance of the vinegar is that which will most excite attention; we shall, therefore, at least enable our readers to account for the presence of that liquor, in the camp of Hannibal. After vindicating the physical possibility of applying vinegar with success to soften or split a rock, Mr. W. very properly puts the following question:

"Yet whence could Hannibal derive his vinegar, for that purpose? This question has been repeatedly proposed with all that air of triumph, with which ignorance often insults over knowledge, and folly wantons in imaginary conquests of wisdom. But let folly suppress its broad grin, and ignorance keep in its vacant stare, while I reply decisively to the question. Hannibal did not carry the vinegar with him, in a just foresight of the gulph that would come yawning across his course, and in a formed resolution of applying it to the rocks. He could not foresee, what even his guides did not expect. How then could he have his vinegar, and such a quantity of it, ready for the work? He had it thus. He carried his provisions with him, being obliged to do so; as he could not depend upon the contingency of a supply, from the nations below or upon the Alps, through which he was to march. For *this* reason, as I have noticed before, he had such a train of *cars* attending upon his army. "The army of Hannibal." says Polybius, "could not possibly carry with them through so many places, and for so many myriads, an abundance of provisions; and the greatest part of *of what they did carry* was *destroyed* when the *cars* were overturned" down the precipices at the entrance. Of these provisions, the *solids* must have been easily recoverable, whether fleshmeat salted or unsalted, but salted assuredly, like that of our sailors at present.—The *liquids* alone could have been lost by the fall. These must have been entirely lost, as the barrels of liquor would dash against the rocks in their fall, and be staved. Yet what was the common liquor of an army then? It was VINEGAR. This we know to have been the stated and customary beverage for the Roman soldiers; and to have been only a few years ago taken up from them by those who affect to call themselves the Holy Roman Empire, the Imperialists of Germany, in the war of the Emperor Joseph against the Turks. We may therefore conclude it to have been equally so for the Carthaginians, and for all nations that had wine. We are sure that the Carthaginians excluded wine itself from their camps*, and are as sure that neither they nor the Romans had any ale among them.

* Aristoteles i. Œcon. cap. v. Επειδη η τε οινε ποσις και ἱης ελευθερως χωρισας ποιει, και πολλα εθνη απεχεται και των ελευθερων, οιον Καρχηδονιοι επι σφαλιας κ. τ. λ. (Lipsius de Militiâ Romana 325. edit. ult. Antverpiæ. 1614).

"The

"The Romans and the Carthaginians, we alſo find, agreed very exactly with each other in their ordinary *food*. This was equally with both, that kind of haſty-pudding which was denominated *Puls* by the former.—We have, therefore, an additional reaſon for concluding, that the ordinary *liquor* of both was the ſame at this period. And what the liquor or the food of the common men was at home, naturally became the ſtanding proviſion for the ſoldiers in the field. The military drink of the Carthaginians, therefore, was the ſame as the military beverage of the Romans, a mixture of vinegar and water, even that very mixture which Appian ſtates expreſsly to have been the liquid of Hannibal at the rocks, and known among the Romans by that appellation of *Poſca*, which is ſtill uſed in the Milaneſe for ſlender wine. Hannibal would thus have a full ſupply of the requiſite liquor, in his ſtock of proviſions for the army. His tools and his vinegar would be equally furniſhed from his attending ſtores.—His tools needed only to be thoſe pickaxes for cleaving the rocks, which were uſed in opening the ground for the tent-poles, and thoſe hammers for breaking the flakes into rubbiſh, which were equally uſed in driving the poles. And by uſing the vinegar juſt as the men of Abury uſed the water, merely for drawing lines upon the burning rocks, one or two barrels would be ſufficient." P. 164.

Among the curious matters in this work, which may be called extraneous, is the proof given by the author that potatoes were not firſt brought from America, as is very generally ſuppoſed by antiquarians, but through Spain and Portugal, from the Eaſt Indies. See Vol. I. p. 247. Throughout his book Mr. Whitaker, with no ſmall violence, attacks the celebrated tranſlation of Polybius by Mr. Hampton, of the errors and inaccuracies of which production he finally gives this account.

"On the whole, this verſion of Polybius apparently deſerves not the reputation which it bears. It was executed many years before it was publiſhed (preface 24—25), and at a period, I believe, when Mr. Hampton was very young; before time had matured his judgment, and experience had raiſed his language into that vigour and mellowneſs which appear in his excellent preface; and when he was grown too indolent to reform the whole, by that juſt model which he has there drawn; to render every word by an equivalent expreſſion, and every ſentence in the ſame juſt meaſure, to preſerve each different character of ſentiment and phraſe, and to delineate, ſtroke by ſtroke, the movements of the mind or heart (page 23); a model, that is now a ſevere ſatire upon the execution." P. 230.

We ſuſpect, however, this ſentence to be too ſevere, though we cannot at preſent give the time neceſſary to the full examination of the queſtion, which is thus only collaterally preſented to us. In a few inſtances we have found reaſon to differ from Mr. Whitaker, but moſt particularly in his application of a paſſage from Strabo (Vol. II. p. 114), to prove

prove the Alps more ſteep on the Italian ſide than the Gallic, in which Strabo certainly means to ſay no more than that the general chain of the mountain forms, not a ſtraight line, but a curve, the hollow part of which is turned towards Italy.—It is the poſition of the mountains with reſpect to each other, not the ſhape of their acclivities, that Strabo meant to deſcribe.

The ſtyle of Mr. W. is well known, vigorous and ſtriking, the reſult of a ſtrong and poetical mind. It is, particularly in this work, rather loaded than ornamented with metaphors; many of which are, to our apprehenſion, harſh. We do not approve of the Backbone of Hiſtory, the Gas of Folly, the Balloon of Ignorance, and many other ſuch expreſſions, which certainly are not required in a learned diſcuſſion. His ſentiments of writers, and other perſons, are alſo expreſſed occaſionally with a vehemence, which, from our great reſpect for the author, we ſhould be glad to ſee mollified. The union of theſe two faults occurs in p. 83 of Vol. II. where the reſpectable and very learned Mr. Dutens is metaphorically degraded into a mere country pump-maker. Though, in another place, all due credit is given to his famous work on the Diſcoveries of the Ancients, which is more univerſally known to the learned than our author ſeems to apprehend. In a note on p. 33. of Vol. I. Mr. W. takes the trouble to correct what he ſuppoſes the uſual pronunciation of ſeveral Latin names of places, in which, we muſt ſay, we never heard a real ſcholar err; the authorities for their true quantity being collected in Smetius, and other common books. But the literati have here only to lament that Mr. W. one of the moſt worthy of their brethren, ſhould by local ſituation be ſo far removed from them, as not to be perfectly acquainted with their general habits.—Over words Mr. W. exerciſes now and then too deſpotic a power. He creates, in particular, words in-*neſs* without any degree of reſerve, and ſeems partial in them. Thus we have confidingneſs, contradictorineſs, agedneſs, devoutneſs, rightneſs, "with many other *neſſes* of great charge," which we cannot think either harmonious or pure.

Having freely given our opinion on what we conceive to be blemiſhes in this work, we ſhall the more readily be attended to when we pronounce, with the ſame impartiality, that it appears to us to be on the whole, one of the moſt acute and learned efforts towards the inveſtigation of a difficult point that modern times have produced.

BRITISH CATALOGUE.

POETRY.

ART. 16. *Beauty, an Ode, with a Dedication to her Grace the Dutcheſs of R by Tellieſſen de Monmouth.* 4to. 2s. Hookham and Carpenter. 1794.

Nothing but our engagement with the public could have induced us to proceed in our peruſal of this work beyond the two firſt ſentences of the dedication. We ſubjoin them with a caution to all travellers on this road, that if they go further, they may (if poſſible) fare worſe. "To her Grace the Dutcheſs of R Madam, Should I be condemned for preſumption in dedicating to your grace this poetic effuſion without your permiſſion, I am ſure the ſenſible part of the world will think the crime extenuated by the merit of the diſcrimination.

Detur *pulcherrimam** was the motto on the golden apple of old. Tranferring that motto to my ode, it as naturally flies to the Dutcheſs of R as the fruit of Ida did to Venus".

They who prefer nonſenſe in verſe, to nonſenſe in proſe, will do well to travel through the pages here preſented to them.

ART. 17. *A Ballad on the Death of Louis the Unfortunate, after the manner of Chevy Chaſe. A Deſcription of the Appearance of Maria Antoinette's Ghoſt before the Convention. A Sonnet on the French Atheiſtical Motto "Death is an Eternal Sleep." And an Ode on Greatneſs.* 4to. 2s. Briſtol. 1793.

"The author truſts (ſee his preface) he ſhall be judged of, not by the imbecillity of his lines, but by the rectitude of his motives." He is certainly entitled to the praiſe he aims at, but the Delphic laurel is kept for the more favoured votaries of Apollo. It would be difficult to give dignity to any ſubject which ſhould be diſcuſſed in the metre of Chevy Chace, which is in itſelf a ballad of no native dignity, though of ſome intereſting ſimplicity, but has been vilified by perpetual parodies. Of this author's lines, we can only ſay they contain the melancholy but not the muſic of the elegiac ſong.

* Literally ſo printed.

ART.

ART. 18. *Diſcord, an Epic Poem, occaſioned by obſerving the preſent Troubles in France. By Henry Fiſher.* 4to. 2s. Doncaſter Printed. Sold by Rivingtons. 1794.

The following extract will perhaps ſhow that Mr. Fiſher is not without ſome of the requiſites to form a poet, namely, a juſt ear, and a lively imagination. It contains a ſpirited deſcription of the paſſion of Jealouſy perſonified, and of Drunkenneſs.

Num'rous, and dreadful, from the gloomy train
Crowd forth her miniſt'ring agents: each proclaim'd
Obſequious duty and reſpectful love.
But chief amidſt the throng ſtood *Jealouſy*:
Curs'd Fiend, in ſaffron robes adorn'd, around
His jaundic'd eyes he roll'd, and in his hand
A bloody dagger brandiſh'd in the air;
A crown of thorns girts his contracted brows,
And ever and anon, with greedy jaws,
He rends his fleſh, and quaffs the ſtreaming gore.
Next him in bloated corpulency ſwell'd,
Raves ſtagg'ring *Drunkenneſs*, in filthy plight;
And whirl'd his torch on high; aloud he roars
Tumultuous revelry, and oaths profane,
While vulgar inſolence guides ev'ry word
Which ſtamm'ring quivers on his dropping lip.

We cannot however admit that this work is juſtly dignified with the title of an epic poem; and the author, as if conſcious of this error, balances it by another, and invokes the Elegiac Muſe Melpomene.—We muſt preſs upon Mr. Fiſher the recommendation which has been ſo often urged, that he would avoid as a rock the uſage of the "verbum inſolens" and not talk of the "ſeneſcent viſitor," nor the "globule word." This is certainly not proſe, but it is as certainly not poetry.

ART. 19. *The Hero a Poetical Epiſtle reſpectfully addreſſed to Marquis Cornwallis.* 4to. 1s. 6d. Merril, &c. Cambridge. Deighton, London. 1794.

The great man to whom theſe lines are addreſſed, is certainly entitled to all the offerings which the Muſes can preſent; and the bard has here ſhown, that if he knows not how to ornament a ſubject, he at leaſt knows well how to chooſe one.

ART. 20. *Miſcellaneous Poems, and other Compoſitions, by M. Stickland, Widow.* Trewman, Exeter.

The Widow's mite, is an offering of twenty pages, from the poetical part of which it is plain ſhe can be occaſionally proſaic, while it muſt be added, that her "Philoſophical Creed," which is in proſe, ſhows that her mind is not deſtitute of poetical ideas. We make the following

lowing extract, becauſe it marks a ſpirit of gallantry, which has not prevailed much ſince the days of Sappho.

" Addreſſed to the Rev. Mr. T———, on my vain endeavour to draw his picture.

" Thy manly face I ſtrove to hit,
My art thy graces foil;
Short of ſucceſs, yet loath to quit,
My hand renews the toil.
Love's laughing god the ſketches ſpy'd,
And with his ſharpeſt dart,
My inexpreſſive ſkill ſupply'd,
And grav'd thee in my heart."

The Widow's confeſſion ſhould have been confined to her Prieſt; and ſince her work begins with the tranſlation of " Nil admirari prope res eſt, &c." perhaps it may not appear pedantic, if we give her a line of advice in our own way:

" Parcius iſta *viris* tamen objicienda memento."

ART. 21. *The Sum and Concluſion of the Matter. A Familiar Epiſtle, in Verſe, paraphraſing the Speech of the Lord Preſident of the Court of Seſſion, to the Lord Provoſt of Edinburgh, January* 23, 1793, *which the Court unanimouſly adopted, as expreſſing their own Sentiments. To which is added, an Epiſtle in Verſe, addreſſed to the Author.* 4to. 1s. Perth, R. Moriſon, Jun. Vernor and Hood, London.

The paraphraſtic verſification of a legal ſpeech upon a political ſubject, is not likely to furniſh much entertainment to the lovers of poetry, or perhaps much edification to the ſtudents in the law. We are ſorry we cannot confirm the ſentence of the author's poetical correſpondent, who ſays, Page 21,

" This ſpeech, dear Sir, you've paraphras'd,
Muſt be by every good man prais'd,
Brief, full of ſenſe, and argument,
Of ſpeeches, 'tis the Preſident;
You call it, nor ought do you flatter,
Sum and concluſion of the matter;
Nor do I flatter, when I tell,
I really think you've ſung it well;
The theme, the verſe, both merit praiſe,
Good is the ſubject, good the lays, &c."

Arcades ambo!

DRAMATIC.

ART. 22. *Love's Frailties, a Comedy, in Five Acts, as performed at the Theatre-Royal, Covent Garden. By Thomas Holcroft.* 8vo. 2s. Shepperſon and Reynolds. 1794.

Mr. Holcroft, like other unſucceſsful Dramatic writers, has appealed from the Theatre to the Public at large. A tribunal, which,

we think, in this case, will not reverse the judgement that has already been passed. Whether it be that politics do not easily coalesce with works of imagination, certain it is that we do not trace in this Comedy those marks of genius that are found in other of Mr. Holcroft's productions, and particularly in his play of Seduction.

But we do not, however, by any means admit the notion entertained by Mr. Holcroft himself, that the political sentiments were the immediate cause of the ill reception of the piece, by exciting the resentment of a "few violent persons," or that the * words, which the author has given in capitals, were in themselves the object of their violence. As he himself observes, 'it is a sentence, that under a variety of forms and phraseology, is proverbial in all nations,' and, † allowing Sir Thomas Smith's definition of a gentleman to be true, very justly so. But when we consider the character into whose mouth Mr. H. has put this sentence, we must say, that though

'The thoughts we know are neither new nor rare,
'We wonder how the devil they got there.'

The making a person like Mr. Craig Campbell, whose notions of high birth induce him to consider one of the most liberal professions as a disgrace, utter such a reflection, offends as much against poetical truth, as to make Cato praise anarchy, and Brutus despotism, would offend against historical truth.

Neither can we approve the character of Paolina. The Poet surely intended to make her amiable and interesting: but she asserts the equality of mankind with a violence and haughtiness, not calculated to make her an object of our pity; and she asserts the right her former indiscretion has given her to the hand of Seymour, with an eagerness and perseverance, that show her to be well acquainted with the doctrines of Mr. Madan's Thelyphthora.

Besides these faults in the characters, the fable is ill conducted, and the catastrophe precipitate and confused. Whatever our opinions may be of Mr. Holcroft's political principles, we are ready to do full justice to his abilities as a writer; but we must think the Comedy before us will not add to his literary fame: and are less surprised that it should have received the sanction of the licenser, than that it should have escaped the criticism of the manager.

NOVELS.

ART. 23. *Lord Fitzhenry: a Novel, by Miss Gunning. In three Volumes.* 12mo. 10s. 6d. J. Bell, Oxford Street. 1794.

This Novel arises in part out of the preceding publication by the same Lady, of which we made honourable mention in our last Num-

* 'I was bred to the most useless, and often the most worthless, of all professions; that of a gentleman.'

† 'Who can live idly, and without manual labor, and will bear the port, charge, and countenance of a gentleman, he shall be called master, and taken for a gentleman.' *Commonwealth of England*, B. 1. Ch. 20.

ber,

ber, p. 544. It was, indeed, as we were there told, originally intended as an Episode belonging to that History, but certainly was better calculated to subsist independently as it does at present. Miss Gunning continues to bear away the palm from most of her rivals, by unaffected, original, simplicity, and liveliness of narration. Her Characters are well imagined, and well supported. Miss G. draws high life with a correctness unattainable by those who have not known it intimately; evincing a mind fully capable of distinguishing its follies and vices, its graces and its virtues: and the vulgar character of Lady Owen makes a very entertaining contrast to the other personages. Lord Hillford is rather too atrocious, and Fitzhenry, so amiable in all other points, is too glaringly in the wrong in the affair of the duel. It should have stopped short of actual combat. Nor should Dr. Burnet have died, as his death produces no effect, before the return of his saint-like pupil.

ART. 24. *Vicissitudes in Genteel Life, in Four Volumes.* 12mo. 12s. Morgan, Stafford, and Longman, London. 1794.

A novel in the epistolary form; now much less common than some time past. The author, male or female, probably the latter, displays a considerable fertility of imagination, and produces several situations that are interesting. The principal fault of the novel, seems to be that which too general attends this form of writing, too minute a detail of particulars, frequently insignificant, which swells the bulk of the whole to four such volumes as would make eight in the common style of printing. More experience in writing will probably convince this author, that more may frequently be said in few words than in many; and the talents which produced this, will then produce something more perfect. The moral is unexceptionable.

DIVINITY.

ART. 25. *The Christian Doctrine of Justification by Faith, not Destructive of the Principles of Natural Virtue. Being an Essay, by the Rev. William Deason, B. A. of Trinity College, Cambridge. Published in compliance with the Will of the late Mr. Norris, as having gained the Annual Prize which he instituted in that University.* 4to. pp. 23. 1s. Merrills, Cambridge; Richardson, &c. London; 1794.

It would be unreasonable to expect in an *Essay*, by a young student in divinity, great extent of learning, novelty of argument, or profoundness of investigation. It is sufficient if we find sound doctrine, clearly stated, and solidly supported. Thus much seems to be accomplished by the author of this essay. He has shown, by perspicuous reasoning from numerous texts of Scripture, and in plain language, that "natural and revealed religion are by no means at variance with each other; but that, on the contrary, Christianity and Virtue are inseparable."

ART.

ART. 26. *A Sermon on a Future State, combating the Opinion that "Death is Eternal Sleep." Preached at the Magdalen Aſylum, Leeſon-Street, Dublin. By Gilbert Auſtin, A. M. Chaplain of the Magdalen Aſylum.* 8vo. pp. 36. 1s. Dublin: and Rivingtons, London, 1794.

This is no cold diſquiſition: it is a very animated and powerful *oration*. The author ſtates the evidences of our future exiſtence, as derived, 1ſt. from the Deductions of our Reaſon; and 2dly, from the Light of Revelation. The former of theſe topics occupies almoſt the whole diſcourſe, the other, only the concluſion of it; but we are allowed to expect that it may be enlarged upon at another time. We hope it will be ſo, and that it will fall under our notice: for, the preſent diſcourſe combines ſound reaſoning with vigorous eloquence, in a ſtyle at once vehement, elegant, and correct. Diſcourſes like this ſuitably delivered from the pulpit (to which it is even *more* adapted than to the preſs) can hardly fail to produce much good effect.

ART. 27. *The Spirit of Chriſtianity compared with the Spirit of the Times in Great Britain. By Gilbert Wakefield, B. A. late Fellow of Jeſus College, Cambridge. A New Edition, with Corrections and Additions.* 8vo. 40 pp. 1s. Kearſley. 1794.

This well-meaning, but very ill-judging writer, ſuppoſes that the war againſt France could not have been carried on without our interference, and that all the murders within that country are to be attributed to the war, and conſequently to us. Then come in all the common places againſt war, which will never prove, if quoted millions of times, that war for ſelf-defence may not be taken up, even before actual aggreſſion renders it inevitable. In this *reformed* edition, Mr. W. diſclaims all thoughts of ſeditious motives; he holds forth the ſpirit of a martyr, and would even have us believe that he is not an enemy to the Conſtitution. We queſtion not his ſincerity about martyrdom, but in the other point his own words condemn him. For he is avowedly zealous for a Reform in Parliament, yet he ſays plainly, in p. 33, that if once the Commons are "a complete repreſentation of the people—*good night to monarchy.*" Knowing this, he perſiſts to ſeek ſuch a repreſentation. A pretty friend to the Conſtitution! But he has the honeſty to own what others of ſimilar principles diſhoneſtly conceal.

ART. 28. *A comprehenſive View of the Real Chriſtian's Character, Privileges, and Obligations, being the ſubſtance of a courſe of Sermons on the 8th chapter of St. Paul's Epiſtle to the Romans. By the Rev. T. Bryſon.* 8vo. 3s. 6d. Chapman. 1794.

The ſubject which Mr. Bryſon undertakes to diſcuſs, is not among the leaſt difficulties which the famous Epiſtle to the Romans contains. Mr. Bryſon proceeds upon the high Calviniſtic ſyſtem, and therefore the

the general ſtrain of his expoſition will have been anticipated by thoſe who are at all converſant with the ſchemes of Election, Reprobation, and final Perſeverance, as maintained by Whitfield, Toplady, and others of that deſcription. To thoſe, however, whoſe piety flows in this channel, the volume before us will be found an acceptable preſent, as it expands the ſeveral parts of this important Chapter into propoſitions and reaſonings, which appear to embrace the whole creed of Calviniſm.

ART. 29. *Equality: a Sermon. To which is added, a Sermon preached on Friday, Feb. 28, 1794, the day appointed for a General Faſt By the Rev. James Hurdis, D. D. Profeſſor of Poetry in the Univerſity of Oxford.* 8vo. 63 pp. 1s. 6d. Johnſon. 1794.

In the firſt Sermon, entitled Equality, the Profeſſor makes it his object to illuſtrate the neceſſity of a regular ſubordination of members in bodies of all kinds. St. Paul's alluſion to the natural body, in the text, 1 Cor. xii. 25, gives occaſion to theſe reflections, to the introduction of the famous Apologue employed by Menenius Agrippa, and ſeveral other illuſtrations. In the notes are ſome pertinent lines from Shakſpeare, and an account of the proceedings of former Equalizers, in the reign of Richard II. and at other times. The Faſt Sermon is on Proverbs xviii. 10, and diſplays the judgments of Providence, againſt cities and ſtates, for impiety.

ART. 30. *Mary Magdalen, a Sermon, preached in the Chapel of the Magdalen Hoſpital, Blackfriars Road, on Sunday Evening, March 23, 1794. By the Rev. William Williams, B. A. Curate of High Wycombe, Bucks.* 8vo. 6d. Rivingtons, &c. 1794.

When the Magdalen Hoſpital was firſt projected by Jonas Hanway, a Letter was addreſſed to him by Dr. Lardner, at that time anonymouſly, but ſince inſerted in his works, (Vol. II. p. 253. Edit. 1788.) explaining very clearly that the name was improper; there being no real ground to ſuppoſe that Mary Magdalen was the ſinner mentioned in the 7th chapter of St. Luke, or that *ſhe* had ever been of irregular life. The ſame juſt diſtinction is made by Macknight alſo in his Harmony, part 2, page 201. thus removing an error inveterate among the divines, and other Chriſtians, of the middle ages. Yet the name was, we know not why, perſiſted in; probably becauſe it had been ſo miſuſed before in foreign countries. On this error of a name, Mr. Williams founds his diſcourſe, of which he makes poor Mary Magdalen the ſubject. Abating this radical miſtake, which does not affect the reaſoning, there ſeems little to object to this Sermon, except a ſtyle rather too rhapſodical. The Author, however, is modeſt, and willing to amend.

ART. 31. *The Practice of what is called Extempore Preaching recommended, and the Propriety and Advantage of that made of Public Instruction urged and supported, by Arguments deduced from Scripture Authority, Primitive Example, Historic Facts, and the very Nature of the Office. By a Clergyman of the Church of England.* 8vo. 126 pp. 2s. Mathews. 1794.

Out of multitudes of men but few can ever bring themselves to speak with force or propriety before an audience, and they who can do it best will generally say, in the warmth of declamation, what had been better unsaid. Second thoughts are always best, and he who writes a Sermon may take his second or his third thoughts on the infinitely important subjects there delivered, while he who speaks extemporarily must give them as they happen to arise. Such, and much more numerous, are the arguments for written against spoken Sermons; yet is this well-meaning Author so bigotted to his opinion, that he cannot forbear owning his "astonishment that the practice of "reading sermons should ever become so general, or *that any man* of "sense should ever think of appearing as an advocate in such a "cause." p. 4. A mind so biassed will certainly see but one side of the question, and if he could not confirm his prejudices by his reading, would presently give up all reading as absurd. That some evils arise occasionally from written Sermons, such as careless reading, neglect of meditation, &c. we shall readily allow, but none that are comparable to a single instance of a congregation being disgusted or perverted by the unchastised effusions of an injudicious or extravagant prater. What such a man would blurt out without fear in speaking, he could hardly have the folly or the impudence to write.

ART. 32. *Subordination considered on the Grounds of Reason and Religion. A Sermon, preached in the University Church of Great St. Mary's, before the Right Hon. Sir James Eyre, Knt. Chief Justice of the Common Pleas, and the Hon. Sir William Ashurst, Knt. on the 5th of August, 1794, being the Day of Assize. By the Rev. John Owen, A. M. Fellow of Corpus Christi College, Cambridge.* 8vo. 36 pp. 1s. Merril, &c. Cambridge. Cadell, &c. London. 1794.

We are not particularly vain of our sagacity in having foretold (Br. Cr. Vol. III. p. 452.) the excellence of Mr. Owen's more mature exertions. The case was self-evident; and his Retrospect, noticed in the same volume, (p. 551,) further established our opinion. But we did not expect, so early as in the present year, to see him writing with a chastised and finished style, as in the Sermon now before us. Here is nothing to censure in point of composition, and much to praise in point of matter. Part of the 14th verse of Chap. xix. of St. Luke, affords the Preacher opportunity to discuss, in a masterly manner, the following great topics. 1. Civil Subordination, considered in its nature, extent, and advantages. 2. The Causes which obstruct its influence in Society. 3. The Means of assisting its

its impreſſion upon the Mind. The caſt of Mr. Owen's Preface, and of his concluſion to the Sermon, is melancholy. But the complexion of the times muſt occaſionally urge melancholy reflections upon every good and feeling mind, which, however, if accompanied by ſuch reſolutions as the following, cannot fail to be uſeful. "What remains then but to wait, in pious compoſure, the awful iſſue,—Neither relaxed into indifference, nor exalted into confidence; equally removed from preſumption and deſpair. To accelerate or retard the movements of Fate, falls not within the province of Humanity. Be it ours then to keep the path of duty, and eye the rewards that attend the Juſt; ſtrict in our attachment to the Conſtitution of our forefathers; zealous for the faith once delivered to the Saints: in the diſcharge of our duty and the ſatisfaction of our conſcience, fearleſs of danger, and contemptuous of reproach; as Magiſtrates—wielding the ſword of the Law; as Subjects—ſupporting the exiſtence of Order; as Chriſtians—reſigned to the will of him, who touches the ſprings of Providence; and who, amidſt the wrath which ſhall deſolate the wicked, will cover the righteous as with a ſhield."

In the laſt ſentence, Mr. O. doubtleſs means, not that the Righteous will receive temporal Protection, which is not to be expected, but final Salvation. Should wickedneſs ſpread, as Mr. Owen apprehends, the beſt will probably ſuffer moſt, but they muſt learn, like the Apoſtles, to glory in their ſufferings, and be thankful, like them, that they are thought worthy to ſuffer for the truth.

POLITICS.

ART. 33. *Firſt Report from the Committee of Secrecy, to whom the ſeveral Papers referred to in his Majeſty's Meſſage of the 12th of May, 1749, and which were preſented (ſealed up) to the Houſe, by Mr. Secretary Dundas, upon the 12th and 13th days of the ſaid month, by his Majeſty's command, were referred.* Third Edition. 8vo. 40 pp. 1s. Debrett. 1794.

ART. 34. *Second Report from the Committee of Secrecy. A New Edition, with a Supplement and Appendix.* Fourth Edition. 8vo. 4s. 6d. Debrett. 1794.

The number of editions through which theſe publications have paſſed, ſufficiently indicate the extent of the national curioſity on the ſubject. It is unneceſſary for us to deliver any opinion on a matter in which the Legiſlature is the principal agent, and the public muſt form its own concluſions; we are therefore ſatisfied with merely announcing theſe publications.

ART. 35. *The former and preſent State of the principal Public Offices in this Kingdom, including the Offices of his Majeſty's Treaſury, Exchequer, Poſtmaſter-General, Secretaries of State, Admiralty, Army and Navy Pay-Offices, and all the ſubordinate Naval Departments, with*

with Tables of the eſtabliſhed Fees received in moſt of the ſaid Offices, and in ſundry other Departments. Compiled from the Reports of the Commiſſioners of Accounts and Enquiry, appointed in 1780 *and* 1785, *from various Statutes, Orders in Council, Warrants, and Documents reſpecting the ſaid Offices, and from other authentic Sources of Information.* London. 8vo. Price 3s. Rivington. 1794.

The concluſion drawn by the Editor of this ſtatement, from a review of the matter contained in his pamphlet, is very important, namely, That Eſtabliſhments of ſuch a deſcription are entitled to the utmoſt reſpect; and that alterations in them ſhould be well weighed, and propoſed with caution and diffidence. Of the authenticity of the matter there can be no doubt.

ART. 36. *An Impartial Report of the Debates on the Suſpenſion of the Habeas Corpus Act, with the Lords Proteſts, and the Report of the Secret Committee upon the Books and Papers of the London Correſponding Society, and the Society for Conſtitutional Information. To which is added an Abſtract of the Habeas Corpus Act, and the Act for the Suſpenſion, &c.* 8vo. 141 pp. 1s. 6s. Jordan. 1794.

The Title-page of this work ſufficiently explains what the reader has to expect, and we ſee no reaſon to believe it otherwiſe than impartial.

ART. 37. *A Looking-Glaſs for a Right Honourable Mendicant; or the real Character of a certain great Orator; with important Political Obſervations: in particular the marrow of the Slave Queſtion, and of that reſpecting the Laws of Debtor and Creditor, &c. &c. By an Old Member of Parliament.* 8vo. 132 pp. 3s. Croſby. 1794.

There is no calculating the odd coincidences that ariſe from the endleſs variety of human minds. That Mr. Fox and the Chriſtian Religion ſhould be jointly attacked, is not a little extraordinary; and, as we are ſo completely accuſtomed to ſee Atheiſm and Jacobiniſm united, it ſeems no leſs ſurpriſing to find the preſent author at once a violent, and by no means a cautious advocate, for the former, and yet a friend to the Conſtitution of this Country; and what is moſt incredible, ſo attached to its forms, that he hopes the *Church of England* will continue when its religion ſhall be aboliſhed. The Right Hon. Gentleman, however, is not attacked, do not ſo miſtake us, gentle reader, on the ſcore of his religious zeal, but for his politics and private character. With theſe it is not our province to interfere, and the other topics are ſufficiently declared in the title-page; but we adviſe the old Member of Parliament, if ſuch he really is, to read Paley's Evidences of Chriſtianity before he is too old to mend, if that be not the caſe already; that he may have a chance of retracting his errors, before he is too old to write.

ART.

ART. 38. *Precious Morſels. 1. Features of ſundry great Perſonages, viz. His Majeſty George the Third, the late Earl of Bute, and preſent Lord Hawkſbury, King Midas marched from home, the bamboozled Mynheers, His Serene Highneſs John Bull, Paymaſter General, &c. &c. 2. A Tit Bit for Billy Pitt, &c. &c. 3. America faſt aſleep. 4. The Wonders of the hatred of Liberty, a Raree Shew.* 8vo. 44pp. Price 1s. or 8s. per dozen. No Printer's name, or Date.

The *ingenious* Author of this work, to the cloſe of which he affixes the name of William Belcher, informs us in his preface, that he "began writing with dedicating his thoughts to religion and his country, than which he could never have done a vainer thing, being ſince credibly informed, that religion is in this country regarded no farther than a chance lounge at faſhionable places of worſhip. A piece of information that forcibly diverted his thoughts to other ſubjects, and at length to politics." When we preſent our readers with this extract, it will be perhaps thought that the author's political career, is not likely to be more ſucceſsful than his theological efforts. Readers of taſte will, however, accept, with due gratitude, this gentleman's offer of his *Precious Morſels*, the ſtyle of which they will eaſily gueſs from the elegant wit of the title-page. If they read much further, they will find that neglected merit is the author's grand complaint. But alas, the *modeſt* merit which puffs itſelf, is generally of the ſame value with the patriotiſm that changes ſides, becauſe its views of profit are diſappointed. Mr. B. boaſts of his Galaxy, publiſhed in 1790, which however met with little critical applauſe.

ART. 39. *The Anarchy and Horrors of France diſplayed, by a member of the Convention.* 8vo. 27pp. 1s. A. Grant. 1794.

A ſhort pamphlet conſiſting of extracts from Briſſot's addreſſes to his conſtituents, with a preface by the Editor. Briſſot's fate is a ſtriking example to innovators and ſpecious reformers, and his addreſs to his conſtituents contains a leſſon, to which it may be worth their while to attend.

ART. 40. *A Comprehenſive Reply to Mr. Pitt's Speech, on the opening of Parliament, January 21ſt. 1794. Containing an Examination of the Grounds and Object of the preſent War, &c. By the Author of the Errors of the Preſent Adminiſtration.* 8vo. pp. 113. 2s. 6d. Ridgeway and Symonds, 1794.

That this reply was *not* compoſed by an *Engliſhman*, we are morally certain, becauſe no Engliſhman ever wrote, or ſpoke, in ſuch an idiom: that it *was* compoſed by a *Frenchman*, (a very fit object of the Alien Act) we think highly probable: and that any man, except a reviewer, will read it throughout, we believe to be utterly impoſſible. It is one of the feebleſt efforts in *the cauſe*, that has yet been made.

As we have no hand in the diſtribution of the ſecret ſervice money, we cannot affirm that there is any truth in the *former* part of the following

following period; but we judge the other part to be true beyond dispute; and the publication before us is no inconsiderable proof of it; "as we have spies and stimulators to rebellion in France; so *in the greater probability* there may be emissaries from that country, doing us the like favour here; it is certain they will, wherever they find opportunity, stir up sedition among us at present, as well by *writings*, as by every means their fertile invention can discover. p. 65.

ART. 41. *Proceedings in the National Convention of Paris; and other Authentic Documents respecting Religion in France.* 8vo. pp. 35. Price 1s. Debret. 1794.

It can as little be doubted, we apprehend, that the French Convention, in general, have been Atheists, (for it is hard to say who, or how many of them are remaining;) as that they have been robbers and murderers, beyond all rivalship in ancient or in modern times. Should a doubt remain with any man, this collection of their decrees, speeches, letters, &c. will serve to remove it completely. Most of them have already appeared in the justly celebrated speech of Lord Mornington.

We do not however, conclude that the *French nation at large* agree with their *tyrants* in this respect. Terror may keep them silent for a time: but whenever it shall become safe to speak, we trust that a language will be heard generally among them, very different from that which, in the proceedings here printed, raises our scorn and contempt, even more than our indignation. These atrocities often pass singly without much notice, and are forgotten. To collect them is to preserve a just testimony against their authors.

ART. 42. *A Short Exposition of the Important Advantages to be derived by Great Britain from the War, whatever its issue and success. By the Author of the Glimpse through the Gloom.* 8vo. pp. 24. Price 1s. Owen, 1794.

One shilling is modestly charged for telling us, in 20 short pages, that by "fighting manfully through this campaign" we may obtain "the object we contend for, the monopoly of the commerce of the globe." pp. 22, 23. This is the whole substance of the book, which as a composition is so much inferior even to the *Glimpse*, that we can scarcely persuade ourselves they are written by the same hand; *Beauties* like the following: occur not rarely, "I have ventured to think for myself; and I have before given, as I do now, the result for investigation, not as dogmas, or ipse dixits of politics, but to *quicken mental collision, and whereon to chew the cud of reflection.*"

ART. 43. *A Friendly and Constitutional Address to the People of Great Britain, by Francis Plowden, L. L. D. of Grey's Inn, Conveyancer, Author of Juria Anglorum; the Short History of the British Empire, during the last twenty Months, &c.* 8vo. 54 pp. 1s. Robinson's.

This deceased pamphlet, which never had much life, has been forgotten by us longer than our customs warrant, or our wishes direct.

Mr.

Mr. Plowden, who defended the conſtitution in his *Jura Anglorum*, ſtill thinks it neceſſary to keep up the appearance of attachment to it. If his preſent profeſſions were ſincere we do not ſee why he ſhould be ſo dreadfully offended at the aſſociations, the ſpontaneous movement of the nation to defend the conſtitution, and which, in ſpite of all the malignity of their adverſaries, cannot be proved to have produced a ſingle effect in any degree injurious to it. Mr. Plowden, is in this pamphlet alſo a violent partizan for parliamentary reform, of which he himſelf thus ſpoke in the Jura Anglorum. "If at preſent they do not chuſe, or think it expedient and adviſeable to make or introduce any changes or alterations into the parliamentary repreſentation of the people, *it muſt be attributed to a very laudable and conſtitutional averſion from innovating upon the declaration and ſettlement of our rights at the revolution.*" *Jura Angl.* p. 423, * When this worthy author began to waver in his faith about parliaments, we wonder what weight of reaſons would have prevented him from changing to the diametrically oppoſite opinion.

ART. 44. *Scylla more dangerous than Charybdis, by a Friend of Liberty, and of the Conſtitution of England.* 8vo. 42 pp. 1s 6d. Stockdale, 1794.

"It appears to the author of the following ſhort treatiſe, that the *preſervation of our conſtitution* depends chiefly upon the aid given by good citizens to the executive power, in all caſes where the conſtitution is attacked internally, and that jurymen are particularly called upon in caſes of ſedition, becauſe as the freedom of Engliſhmen only admits of the guilty being tried by his peers, it follows, that if ever the time ſhould come when juries, deceived by abſtract reaſonings, ſhall conſider incendiaries and innovators as well-meaning reformers, there will be an end of all free government."

The purport of this pamphlet cannot be better told. It remains for us to ſay, that the deſign is ſenſibly executed, and well illuſtrates the very important truth, that more danger to liberty is at preſent to be apprehended from the democratic part of our conſtitution than from any other.

ART. 45. *Short Hints on a French Invaſion, by John Ranby, Eſq.* 8vo. 14 pp. 6d. Stockdale, 1794.

This ſenſible and well meaning pamphlet, is intended to demonſtrate that, although a French invaſion be not impoſſible, it can never be materially injurious to the country, except through our own cowardice, treachery, and folly.

* See alſo at p. 428. & ſeqq. many more of that conſiſtent author's ſound arguments againſt what he calls there, "*the diſcontented declaimers of the day*," who "complain of the inadequate, partial, and corrupt repreſentation of this nation in parliament."

ART. 46. *Some Account of a very Seditious Book, lately found upon Wimbledon Common, by one of his Majesty's Secretaries of State. With a Commentary, by the Right Honourable Gentleman, and Notes by the Editor.* 8vo. 38 pp. 1s. Owen, 1794.

A wicked wit is a kind of proverbial association, not without its share of propriety. Wits are apt to be malignant, satirical, quick to spy the faults of others, and very blind to their own. They have this too in their favour, that nine tenths of the world delight in censure; and had rather be tickled with unjust satire, than want food for laughter and reproach. The writer of this little tract belongs undoubtedly to the class here described, and this probably is as much praise as he desires. Like other wits he is discontented with every thing that is, because it is, and cordially hates all those who are in, because they are not out. The vehicle of his satire is contrived and managed with ingenuity. The subject of it is as usual, the dreadful wrongs of the people, occasioned by the ministry, and Mr. *Reeves*, who doubtless must be a formidable monster. He must also infallibly be a necromancer, since he persuaded the people, (as this author defines them) to combine against themselves; and that, by the spell of one advertisement. O horrible!

ART. 47. *Thoughts on the Will of the People.* 8vo. Dublin, 1794.

This pamphlet, we understand, was printed in Dublin, for the sake of distribution, and might be of similar service here, now the French cant terms of anarchy, "the sovereign people," are openly passed on our walls.

A man of real virtue in all ages has hated and despised the "*ardorem civium prava jubentium*," the fury of the people's wicked will, just as much as the threatning countenance of any other despotic tyrant: and they only who wish to be tyrants themselves, or slaves to the worst of all tyrants, an ignorant, irrational tyrant, have ever upheld the contrary doctrine. This little tract, which has been neglected by us longer than we intended, well explains these truths, and therefore deserves our commendation; but we are sorry that we cannot direct our readers where to procure it, except by the general description Dublin, there being no printer's name. The following passage however we may at least preserve. To those who pretend, that by *public will* they mean *public reason*, the author puts the fair question, Why then do you not say *reason*, which is just as easy to pronounce? The answer is, that it would not produce the required effects; which he illustrates variously, and finally thus:

"The cottager, ignorant and illiterate as he is, would be apt to perceive, that if the *reason* of the people were to be the standard of law and government, the state of things would be nearly as distant from *dear equality* as it is at present—because even he must be sensible that intellectual strength is almost as unequally distributed as wealth itself;—and that those who possess it in any considerable degree, are almost

almoſt as limited in number as thoſe who at preſent govern the ſtate; and that conſequently he and his brethren of the multitude, would be as completely diſtanced in the political race, as they are at this day. On this plan, therefore, the honeſt man would hardly be induced to exert himſelf he knows not why, and to gain he knows not what.—But ſpeak to the ſame perſon of the public will, he finds every thing in that idea which his heart can deſire; he feels that in *will* there is *complete equality*; for he is conſcious that he would be as obſtinate in his *determinations*, and as imperious in his *commands*, as the wiſeſt man in the community. He, of courſe, takes fire at the thought; he riſes in his own eſtimation, feels himſelf already an integrant part of the Sovereignty; and glowing alternately with indignation at his viſionary wrongs, and with delight at the no leſs viſionary happineſs which preſents itſelf to his view, he looks forward with impatience to the hour when he is to graſp the bludgeon or the pike in ſupport of his indefeaſible claims."

ART. 48. *Vindiciæ Britannicæ, being Strictures on a late Pamphlet by G. Wakefield, A. B. late Fellow of Jeſus College, Cambridge, intituled "The Spirit of Chriſtianity compared with the Spirit of the Times in Great Britain. By an Undergraduate.* 8vo. 66 pp. 1s. 6d. Gardner. 1794.

ART. 49. *An Appendix to Vindiciæ Britannicæ, in anſwer to the Calumnies of the Analytical Review.* 8vo. 17 pp. 6d. Gardner. 1794.

From theſe two ſhort publications, it is obvious that our undergraduate, who we underſtand is only 18, poſſeſſes talents, which may, if well applied, become ſerviceable to his country, and creditable to himſelf; that he is not deficient in ſtrong ſenſe, nor deſtitute of literary attainments; that he has already made ſome progreſs toward the formation of a ſtyle in writing; and that he is capable of making a much greater proficiency. Without involving ourſelves in his diſpute with authors or reviewers, we ſee no reaſon why he ſhould ſhrink from thoſe literary ſkirmiſhes to which his ardour prompts him. We only recommend it to him to preſerve his temper, becauſe it is politic, and to ſpeak of the bible without levity, becauſe it is decorous. We allude to a ſentence in p. 24, in which he parodies (not paraphraſes) a ſcriptural paſſage, "Put not your truſt in patriots, nor in the ſons of reform." Theſe liberties more mature judgment will teach him to avoid.

MISCELLANIES.

ART. 50. *An Examination of the Age of Reaſon, by Thomas Paine. The Second Edition, Corrected and Enlarged. With an Appendix of Remarks on a Letter from David Andrews. By Gilbert Wakefield, B. A. late Fellow of Jeſus College Cambridge.* 8vo. pp. 66. 1s. 6d. Kearſly. 1794.

This is certainly *not* ſuch an anſwer to Paine's book, as moſt Chriſtians would have wiſhed to ſee. Whoever meets with any writing of this

this author, views the performance of a perſon, apparently perſuaded that no man living is right but himſelf. In defending chriſtianity therefore, he defends only *his* Chriſtianity, which as it is profeſſed by no other perſon in the world, is doing little for the general cauſe. He feels, he ſays, "a clear conviction that Chriſtianity cannot be vindicated adequately and conſiſtently againſt Deiſm, by any votary of *ſyſtems* and *eſtabliſhments*," p. 3. In another compoſition of his, lately publiſhed, he ſays, "It is with me *an eſtabliſhed maxim*, that no man of underſtanding who does not labour under the moſt palpable and acknowledged prejudice, no man, who has proved himſelf by his life and writings a ſincere lover of truth, can *poſſibly* be an advocate for our preſent ſyſtem in *church* and *ſtate*." How candid and how chriſtian ſuch a writer muſt be, it is very eaſy to perceive; and though we allow him, as we always do, the praiſe of well meaning, we cannot conceive weak bigotry in opinion, and imprudence in avowal to be carried to a greater height. As, however, Mr. Wakefield can argue where prejudice has not diſabled his reaſon, he defends with ſucceſs ſome of thoſe few, thoſe very few, points of Chriſtianity which he thinks it neceſſary to retain. But he is a violent panegyriſt of T. Paine, and even goes ſo far as to ſay that he has "not one perſonal or political immorality" to anſwer for. He ſpeaks of him alſo as a phænomenon of abilities; yet he can find in ſome aſſertions of this phœnix, "not only the *eſſence*, but the *quinteſſence* of weakneſs and abſurdity," many things alſo frivolous and unworthy of a man of ſenſe, which certainly there are. The truth is that T. Paine is a clever fellow, but a very ignorant and impudent one, and conſequently often gets beyond his depth. His *forte* is, as we have obſerved before, ridicule: which generally obtains more credit than it deſerves, from its livelineſs. The extreme violence of Mr. W. againſt thoſe who differ from his favourite opinions, is evinced in a note, at p. 4. againſt the worthy editor of the Gentleman's magazine, and ſome of his coadjutors. Yet he would probably think us uncandid, if we were to avow our real perſuaſion of what theſe ſymptoms denote.

ART. 51. *A liberal Critique on the preſent Exhibition of the Royal Academy; being an Attempt to correct the National Taſte; to aſcertain the ſtate of the Polite Arts at this Period; and to reſcue Merit from Oppreſſion. By Anthony Paſquin, Eſq. A New Edition.* 8vo, 1s. Symonds, 1794.

To reprobate the injuſtice, and expoſe the ignorance of Mr. Paſquin's remarks, would be to comment on every paragraph of this pamphlet; and from doing this we ſhall readily be excuſed. Not to mention that we ſhould be levelling our artillery, (to borrow an expreſſion from this elegant author,) at that which is "ſcarce worth powder and ſhot." We rather chooſe to ſhow him an example of our tenderneſs for reputation, which we ſhould be very happy to ſee him imitate, and paſs over thoſe, whom we muſt ſuppoſe to be the author's friends, by the ridiculous praiſe he has beſtowed upon them, to point out an inſtance of groſs miſ-repreſentation and abuſe.

Of Sir F. Bourgeois, Mr. Anthony obſerves, "this ſurprizingly modeſt gentleman has taken eſpecial care, in the diſtribution of the paintings in the preſent Exhibition, that if you turn to any point of the compaſs, ſome divine effuſion from his pencil ſhall cheer the vagrant eye." Now gentle readers, the Exhibition contained but *two* pictures, by the above artiſt, both which Mr. Paſquin has moſt illiberally noticed. His praiſe and his cenſure, indeed, are equally miſapplied; and remind us of that nation of ſavages, to whoſe optics, 'tis ſaid, all ſtraight things appear crooked, and crooked things ſtraight.

What the general ſentiment was, at the Royal Academy, on ſeeing ſuch a man enter it as a Critic, we have not learned; but we may ſuppoſe,

"* To ſee his grave obſerving face,
"Provoked a laugh throughout the place."

ART. 52. *An Anſwer to certain Aſſertions contained in the Appendix to a Pamphlet entituled Minutes of the Proceedings on the Court Martial held at Portſmouth, Auguſt* 12, 1792, *on Ten Perſons charged with Mutiny on Board His Majeſty's Ship, the Bounty, by Captain William Bligh.* London. G. Nicol. 4to. 31 pp. Price 2s. 1794.

We expreſſed our opinion in the account we gave of the publication to which this is an anſwer, that Captain Bligh would notice it. He has immediately done ſo, and we think in the propereſt manner, ſo much ſo, that we hold it a duty to make his anſwer known as early as poſſible after his accuſation. Without entering into any perſonal vindication of himſelf, or indulging thoſe feelings unavoidable to the predicament in which he is placed, he has produced authentic documents and teſtimonies from others, which contain the fulleſt and moſt ſatisfactory refutation of all that was inſinuated againſt his character. We cannot help thinking, that the friends of Chriſtian will act the wiſeſt part, in throwing as much as poſſible into oblivion, the tranſaction in which that young man acted ſo conſpicuous, and ſo criminal a part.

* Vide Gay's Fable of the Monkey.

FOREIGN

FOREIGN CATALOGUE.

GERMANY.

ART. 53. S. Aurelii Auguſtini *Hipponenſis Epiſcopi* Sermones inediti, admixtis quibuſdam dubiis. *E membranis Sec. XII. Biblioth. Palat. Vindob. ſumma fide deſcripſit, illuſtravit, indicibus inſtruxit* Mich. Denis, *a Conſ. Aul. Aug. & Primus ejus Bibliothecæ Cuſtos.* Vienna, Large folio. 123 pp.

Whilſt Mr. Denis, who has been engaged for ſome time in compiling a *Catalogue raiſonné* of the MSS. preſerved in the Imperial Library at Vienna, was employed in deſcribing thoſe of the ſecond claſs, conſiſting of ſuch as have been preſented to the Library ſince the time of Charles VI., he happened to meet with one, the tenth in the order in which they are arranged, belonging to the 12th century, in the margin of which was written, *Iſte liber eſt congregationis S. Juſtinæ de Padua; Deputatus in Monaſterio S. Severini de Neapoli.* On a more accurate examination, it appeared to be the ſame that had been noticed by the celebrated Montfaucon in his *Diar. Ital.* c. 21. p. 319, but of which it does not ſeem that he had made any uſe. It muſt have been one of the MSS. which, having been collected from different convents in Naples, were ſent to Charles VI., as King of the Two Sicilies. That no attention was paid to it by Montfaucon was moſt probably owing to a ſuſpicion entertained by him that it contained nothing new: ſo that the ſatisfaction and honour of making this diſcovery were reſerved for Mr. D. In the volume are contained 25 inedited diſcourſes, chiefly of a practical kind. The impreſſion, in regard both to the internal and external form, is adapted to the edition of the works of this father, publiſhed by the Benedictines, to which this is intended to be a ſupplement. In the margin are given ſummaries of the different diſcourſes, and under the text ſhort critical and explanatory notes by the editor. The ſame good fortune has likewiſe directed Mr. D., during the progreſs of the important work juſt mentioned, to other ſimilar diſcoveries.—Among theſe are a *Panegyric in Hexameter Verſes, by* Priſcian, *the Grammarian to the Emperor* Anaſtaſius Dicorus, and the concluſion of the didactic *Poëm de Ponderibus et Menſuris,* by *Quintus Rhemnius Fannius Palæmon,* which had hitherto been conſidered as loſt.

Gott. Anz.

ART. 54. Ariſtotelis *de* Poëtica *Liber Græce. In uſum Scholarum recenſuit* Joh. Theoph. Buhle, *Prof. Gotting.* 8vo. Goettiſg. 1794.

This is nothing more than an edition deſigned for the uſe of academical prælections, printed with ſufficient correctneſs, and, in a

few instances, with new conjectural improvements of the text. In the Epistle to M. Ebert, of Brunswic, prefixed to this work, the editor endeavours to fix the point of view in which we ought to regard the whole of this valuable fragment in its present state.—He conceives that we no longer have the Poëtic in its original form, but that we now possess nothing more than mere extracts from it, to which a new, and very often an injudicious, arrangement has been given, and which is not unfrequently still further disfigured by interpolations. *Ibid.*

ART. 55. Μοσχιωνος περι των γυναικειων παθων.—Moschionis *de Mulierum Passionibus Liber, quem—edidit* F. O. Dewetz. Vienna, 1793. 240 pp. in 8vo.

In this book we are presented not only with a system of instructions on the obstetrical art, but likewise on the other different maladies peculiar to the female sex, as the title itself (*de Mulierum affectibus s. morbis*) declares. The learned Conrad Gesner had first copied the work from a very incorrect MS. preserved in the Library at Augsburg, and his friend Casper Wolf, a Physician at Zurich, promoted the impression of the Greek at Basil, 1566, 4°, which after the discovery of a Latin translation, was admitted into the *Harmonia Gynæciorum*, published there, and reprinted in 1586 and 1596, both in Greek and Latin, but without any further improvement. It was known that another MS. copy of this work was preserved in the Library at Vienna, from which Fabricius had taken the preface to it, published in his *Bibliotheca Græca*. This has been collated by Mr. D., Physician to the Archduchess Mariana, of Prague, who has corrected the text not only from the various readings found in it, but likewise from his own conjectural emendations, and those of Gesner. It is remarkable that this book was first compiled in Latin from Greek originals, for the sake of such practitioners as were unacquainted with the latter language; so that the present work is to be considered as nothing more than a very imperfect version of the Latin original, which was probably of a date much anterior to the translation that we have now before us; perhaps about the fifth century, or the time of Coelius Aurelianus, whose mode of practice the author seems chiefly to have adopted. The 11 chapters, from 152 to 163, in Gesner's edition, which are not to be found either in the Vienna MS. or in the Latin translation, and which certainly contain matter altogether unworthy of the author of the rest, are therefore deservedly rejected by Mr. D. as spurious. To the translation are subjoined annotations and corrections by the editor. *Ibid.*

ART. 56. *Anthologia Græca: sive Poëtarum Græcorum Lusus ex recensione Brunckiana. Tom. I. et II. Indices et Commentarium adjecit* Frid. Jacobs. Leipsic, 1794. Large 8vo.

We have here the commencement of such an edition of the Greek Anthologia as we have long wished to see; to the completion of which

we

we ſhall therefore look forward with no ſmall degree of impatience. Of the juſtly eſteemed Brunck it may be obſerved, that in his editions of different claſſical writers he has paid little attention to the wants of others, but conſidered chiefly his own convenience. Explanatory notes and illuſtrations are, perhaps, no where more neceſſary than on the ſmall poems admitted by him into his *Analecta*, which are ſo infinitely diverſified, and where, in order to underſtand them, we muſt be previouſly acquainted with the perſons, times, and places to which they allude. Had the bookſeller himſelf really conſulted the intereſt of the literary public, he would at leaſt have employed ſome other perſon to have furniſhed this otherwiſe valuable publication, with thoſe indexes of which it ſtands ſo much in need: a defect which will be here abundantly ſupplied. From this edition are excluded all thoſe larger poems, or collections of poems, which form the firſt volume of the Analecta; ſo that this publication is deſigned to take in all thoſe ſmaller pieces only which conſtitute the two laſt volumes of Brunck, together with ſuch others of the ſame deſcription as are diſperſed in a variety of other works. The two volumes now before us reach to the middle of the ſecond volume of the Analecta. The type is certainly elegant, though ſmaller than that of the Straſburg edition, and the impreſſion correctly copied from Brunck, with this alteration only, that where that editor had himſelf on a more mature conſideration rejected in the notes the alterations made by him in the text, the common reading is again reſtored, whilſt the conjectural emendations of different paſſages, propoſed not only by Br. but likewiſe by other learned men, in works, many of which have not an immediate relation to the Anthologia, are here placed under the text. In his Commentary, which we are ſoon to expect, the editor will aſſign the reaſons for the ſeveral changes made by himſelf and others in the text; to which will be added the requiſite literary notices and indexes, agreeably to the plan already pointed out in the Britiſh Critic.* We underſtand likewiſe that conſiderable additions to the Anthologia have been tranſmitted to the editor from Rome. *Ibid.*

ART. 57. Joannis Laurentii Philadelphienſis Lydi *Opuſculum de Menſibus; e Codd. MSS. Bibliothecæ Barberin.* et *Fragmentum de Terræ Motibus; ex Cod. Biblioth. Angelicæ Rom. Græce edidit, varietatem Lectionis et Argumenta adjecit* Nic. Schow, *Prof. Hauvienſis.* Leipſic, 1794, 8vo. 144 pp.

It would be extremely difficult to give a perfect and clear analyſis of the preſent compilation, which conſiſts merely of extracts made from ſome larger work, with little or no merit in the ſelection. Whether the idea firſt occurred to this Johannes Laurentius, who is better known under the name of Johannes Lydus, or whether he had before him at the time a more ancient work cannot now be aſcertained, but we have unqueſtionably a proof of the exiſtence of ſuch in the Faſti of Ovid. The author appears to have conformed to the Roman ca-

* Number III. Vol, II. p. 345.

lendar

lendar, and has pointed out not only the different computations suited to each month, together with the mystical explanation of numbers, as, for instance, of the seven days of the week, but he has likewise assigned to each month and day their respective games, feasts, and ceremonies, accompanied with an account of the several traditions and fables that have a reference to them. These again have furnished new materials for remarks relative to antiquities, mythology, and religious usages, from which the author of the extracts has transcribed whatever he conceived to be of the greatest importance. Neither the original writer, however, nor the person, who has copied from him, seem to have possessed the qulifications requisite for such an undertaking, and the book is, therefore, interlarded with the most absurd and inconsistent stories and opinions. Nor are we indeed, in general, acquainted with the sources from which the author has drawn his accounts, which frequently agree with those given by Varro, Gellius, Macrobius, Servius, Censorinus, and others, though in many instances they differ materially from them. But as little more than fragments of some of these has come down to us, we should not be justified in immediately rejecting what does not appear to be confirmed by their authority. Those persons, however, who have time and patience to examine this medley, will discover in it some matters not altogether unworthy of their notice. Thus, for example, in chap. IV. we meet with two verses said to belong to the *Theogonia* of Hesiod, not to be found in any edition of that poem; and in p. 56. with a verse of Callimachus more correct than it is found in Fragm. CLIV., and in p. 82. of Apollodorus περὶ θεῶν, &c. So likewise we have much curious information respecting Janus. p. 55. sq. Trajan, p. 60. Jupiter, p. 96. sq. Cæsar, p. 109. sq. the Nile, p. 111. sq., of which there are few or no traces in any other authors now extant. *Ibid.*

ART. 58. Franc. Sanctii, *Minerva, seu de caussis Linguæ Latinæ Commentarius: recensuit, suis notis adjectis,* Car. Lud. Bauerus—*Editio novissima, prioribus longe correctior atque emendatior.* Leipsic, 1793. 751. pp. in large 8vo.

We are sorry that the editor, who has already distinguished himself so much in this department of literature, has not, instead of illustrating the once famous work of Sanctius, or Sanchez, with his observations, (which consist chiefly of refutations of the opinions maintained by his author) himself favoured the public with a new treatise on the subject of general, and particularly the Latin Grammar. The maxim *Sunt fata librorum,* is applicable alike to the Minerva of Sanchez, and to a work of a similar description in the English language; the former of which, at least, having been indebted for its reputation to the little progress which had been made at the time of its publication, in the study of the philosophy of language, and to the notes with which the learned Pezron had condescended to accompany it, should now give way to the other more valuable works on the same subject with which the present age abounds. Mr. B. has interspersed his observations with

some very ingenious explanations of, and critiques upon, passages in the different Roman classics, particularly Virgil and Horace.

Ibid.

ART. 59. Jo. Vogt *Catalogus historico-criticus librorum rariorum, post curas tertias & quartas denuo recognitus, pluribus locis emendatus et copiosiori longe accessione auctus.* Frankfurt & Leipsic, 1793, 914. pp. in 8vo.

It will be thought sufficient merely to announce the republication of this work, the utility of which is generally acknowledged, and to which, as is specified in the title, in this new edition, very considerable additions have been made. *Ibid.*

ART. 60. *Memorabilien, von* Paulus —*Memorabilia, by Prof.* Paulus, *vol. VI.* Leipsic, 1794. 196. pp. in 8vo.

In this volume of a work which we have more than once had occasion to notice in the British Critic, we are presented with dissertations on the following subjects; 1. on Gen. xxii. by *P. J. Bruns*; 2. Plan of new editions of the Hebraeo-biblical writings; in which the anonymous author expresses his wish that separate editions of the different parts should be published; as, for instance, of the different songs, &c. to be found in the historical books; of the Psalms, arranged according to chronological order; of what are here denominated parallel passages, or of such passages as relate to any one particular people or nation, as Egypt, Tyre, Aram, &c. 3. Critical examination of the Codex Monfortianus in regard to the first Epistle of St. John, by Mr. *Paulus*, It is generally known, that this MS. contains the disputed passage, 1. John, v. 7. and it appears to the author, on an accurate comparison, that the transcriber has in this epistle, at least, adopted the readings of the vulgate; 4. On the object of what is here called the parable of Jonah; 5. On Matth. xiv. 45. sqq.; 6. *Strictura ad quæstionem unde internus religionis cum externa civitatis salute consensus vere pendeat*, by the editor; 7. Archæological observations and conjectures on the Hebrew letters, vowel-points, and accents, by the same. 8. Another Disquisition on Jonah, by *J. G. A. Muller*, to which is subjoined a translation of the book of Jonah into German Hexameters, with Notes; 9. Miscellaneous remarks, extracted from a letter of Mr. Alter, at Vienna, on the Anglo-Saxon version of the Old, and the Armenian translation of the New Testament, &c.; the former of which the author believes to have been made from the Vulgate. In respect to the country of the Chaldeans, he observes that in the Armenian vocabulary, printed by Vitray, *Choltick* is rendered *Terra Partborum Choltekzzi, Incola terra, Partborum*; and that in the Georgian, which is here by an error of the press, called the Gregorian, language, *klde (kalde)* signifies *a rock*. We are likewise informed here, that Mr. A. is employed to collate for the edition of the Septuagint undertaken by Dr. Holmes, not only Greek MSS., but also the Armenian, Georgian, and Sclavonic versions of the Bible. *Ibid.*

ART. 61. *Bibliſchorientaliſche Aufſätze von D.* Joh. Gottfr. Haſſe, *K. Preuſs. Cons. Rath u. Prof. zu Königſberg. Biblico-Oriental Eſſays, by* J. G. Haſſe. Königſberg, 1793. 124. pp. in large 8vo.

The ſubjects of 1. *The Critical Eſſays*, contained in this volume, are 1. The deſcription of a ſplendid MS. of the Perſian poet Hafiz written in the year 1513, and preſerved in the library at Königſberg; 2. A Syriac *Anecdoton* of *Gregorius Bar-hebræus*; the five firſt chapter, of his commentary on the 4th Book of Kings, from a MS. at Oxford, copied by Mr. *Bruns*, with a tranſlation. II. *Exegetical Eſſays*; 3. Explanation of the 73d Pſalm. We agree with the author in his diviſion of לישראל into לישר אל, though we ſhould rather connect the אל with the ſecond ς:χος, *ſolus bonus beatus!* 4. on Iſaiah; 5. on ſome paſſages in the Proverbs of Solomon; 6. On the Apocalypſe, particularly on chap. v, vi; 7. Compariſon of the Apocalypſe with the picture (πινακ) of Cebes; a ſequel to the preceding diſſertation: III. *Antiquarian Eſſays*; 8. Extracts from the inedited Travels, into the Eaſt, of a Pruſſian Nobleman, *Rauter*, who viſited the Holy Sepulchre, in 1567; 9. Compariſon of the Hebræo-Jewiſh, and Græco-Roman religious tenets, immediately before the introduction of Chriſtianity; 10. In what degree may Bruce's Travels to the Sources of the Nile be ſaid to have contributed to our further knowledge of the Ethiopian language? Anſwer, Nothing; 11. Velſchii *Ruzname Nauruz*, a book belonging to Oriental literature, which promiſes more than it performs; 12. Supplement, addreſſed to Mr. *Bugati*, and containing ſome Strictures on the Syro-Hexaplar verſion of Daniel.

Ibid. & Iena A. L. Z.

ART. 62. Hezel's *Schriftforſcher des zweyten Bandes dritte Stück*— Hezel's *Inveſtigator of Scripture*; *3d. part of Vol. II.* Gieſſen, 1793, 401, 604, pp. in 8vo.

We have in this new volume of a work already deſcribed by us, and in which both the pages and number of the diſſertations are continued from the laſt, among other leſs important articles, XVI. Obſervations, by Dr. *Griebach*, on the editor's (Mr. *Hezel's*) defence of the authenticity of the paſſage, 1. John v. 7. XVII. 1. Supplement, Mr. *Hezel's* explanation of 1. John v. 1, 12. on the ſuppoſition that v. 7, together with the beginning of v. 8, are ſpurious; XVIII 2. Supplement, Critique upon, and a paraphraſtic tranſlation of 1. John v. 1, 14—by an anonymous writer; XXI. On the Creation of the World by the Logos (Son of God, or Meſſiah), or on John I. 1. and Hebrews I. 2. The author fancies that he has diſcovered the origin of this term, applied to the Meſſiah, partly in the Old Teſtament, and partly in the Cabbaliſtic interpretations of it by the Jews, and in their philoſophy. He obſerves that the inſpired Poets of the Old Teſtament have perſonified the wiſdom with and by which God created the world, which has been repreſented by them as his aſſiſtant in that great work, particularly by Solomon in Prov. VIII. 21—31, which paſſage

paſſage is regarded by the author as the primary ſource of this idea. He then compares with it the wiſdom of God as perſonified by Plato under the name of *νους* or *λογος*. In the Gnoſtic philoſophy, which was a native of the Eaſt, there was an Aeon *Logos* deſcended from the firſt Aeon *Monogenes*. The author adduces a variety of paſſages in Philo to ſhow that the Alexandrine Jews deſcribed the Logos, or the wiſdom of God, as the oldeſt angel, and the image of the Deity. He dwells, however, more particularly on the Cabbaliſtic ſyſtem of the Jews. By the application of Iſaiah XI. 1—2. to the Meſſiah, they were induced to admit of ſeven or ten———

ART. 63. Heinrich Matthias Marcard, &c. *über die Natur und den Gebrauch der Bäder. On the Nature and Uſe of Baths, by* H. M. Marcard. XVIII. and 456 pp. in large 8vo. Hanover. 1793.

From the moſt remote periods, Baths have held a diſtinguiſhed rank among the methods preſcribed for the cure of diſeaſes. It was by Nature herſelf that they were firſt pointed out to man. Their effect was as evident and ſalutary, as their uſe was eaſy and ſimple. To this it was principally owing that among ſome nations, both of the ancient and modern world, bathing has been conſidered as forming a part of their religious ceremonies, whilſt by others it has been regarded as a neceſſary article of life, and even at preſent, it is, on both theſe accounts, held in great eſtimation by many people of the habitable globe. For theſe reaſons, a book, in which all the directions that have at different times been given for the proper uſe of baths might be brought under one view, was become neceſſary to the medical ſtudent; and we do not ſcruple to ſay, that the preſent work-written by an author, whoſe merits in this department of literature ar, generally acknowledged, is eminently calculated to anſwer that purpoſe.

This work is divided into two parts of very unequal length. In the firſt, which is the larger of the two, the author treats chiefly of Warm, as he does in the ſecond of Cold Baths. Both together make twelve chapters, of which our limits allow us to preſent our readers with little more than the contents; from theſe, however, they will be enabled to form ſome judgment of the nature and importance of this publication. In the firſt chapter, then, we have a view of the Hiſtory of Baths; the idea of a Bath, with an account of their ſeveral ſpecies and diſtinctions, according to the different degrees of heat. Thoſe baths are denominated hot, in which the degree of heat exceeds that of the human body, or 96° of Fahrenheit's thermometer; in the number of Warm, or Tepid, Baths, are reckoned thoſe where the heat is between 96 and 85°; Cool Baths are thoſe whoſe temperature is from 85 to 65°; and, laſtly, in Frigid, or Cold, Baths, it muſt be, according to our author, between 65 and 32°. In Chapter II. Dr. M. treats of Tepid, or Warm, Baths, particularly thoſe of Pyrmont, and in the third Chapter of the debilitating or enervating effect aſcribed to ſuch Baths. That the ancients were very far from attributing this

quality to Warm Baths, is evident from the circumſtance of their conſidering Hercules, the God of Strength, as preſiding over them. Thoſe of Mehadia, in the preſent Bannat, or Ancient Dacia, are ſtill called the Baths of Hercules, after their original name, and the many inſcriptions which are yet found about them. Nor are the Eaſtern people of modern times leſs attached to the uſe of Warm Baths than the former inhabitants of thoſe countries; and ſo far are they from ſuſpecting that ſuch Baths have a tendency to weaken and enervate, that they have recourſe to them chiefly with a view to refreſh and invigorate themſelves when fatigued by travelling, or any other violent exerciſe. Chap. IV. Does not the uſe of Tepid Baths heat the human body?—This queſtion the ancients would likewiſe have anſwered in the negative. Several moderns have, however, ventured to differ from them in opinion, though the well-known experiments made by Fordyce, Solander, and others, clearly demonſtrate, that the bodies of living animals are not affected by external heat in the ſame manner as inanimate bodies. Add to this, that by the moderns a proper diſtinction is ſeldom made between Tepid and Hot Baths. In the Fifth Chapter the author treats of the effects of bathing on the pulſe and on reſpiration, in regard to which he has made a great number of obſervations on different perſons during the laſt twelve years, not having been ſatisfied with thoſe of Potevin, Marteau, Haygarth, and Parr. The reſult of his experiments, as far as they concern the pulſe, is, that a Bath, in which the temperature of the water is below 96°, tends to retard the motion of the pulſe, if particular cauſes do not counteract its operation; and the more unnaturally rapid that motion, the greater in proportion will the effect of ſuch bathing appear; which obſervation will hold more eſpecially where the temperature is between 96 and 85° 4′ of Fahrenheit's thermometer. The reſpiration is likewiſe made more quick by the uſe of the Warm Bath, continued for ſome time. The Sixth Chapter gives a further account of the effect of Tepid Baths on the pulſe, and of their application in the cure of diſeaſes, as in the ſmall-pox, particularly during the eruptive fever, and in nervous fevers. In the Seventh Chapter the author conſiders their effect on painful ſenſations, ſpaſms, and on ſleep.—In fits of the cholic, pains in the urinary paſſages, and in the moſt excruciating of all pains, thoſe ariſing from the ſtone, their beneficial effects are generally acknowledged; as they are alſo in convulſive or ſpaſmodic affections in general. In ſuch caſes, and even in the hydrophobia, the ancients made uſe of Oil Baths, as appears from a Greek MS. publiſhed in the Second Volume of the Memoirs of the London Medical Society, and likewiſe from the Third Volume of the ſame work. The ſleep to which we are diſpoſed by the Bath is of the moſt gentle and refreſhing kind, and the Tepid Bath will often be found very uſeful in removing the want of it, particularly if it is applied late in the evening. Chapter VIII. on the effects of bathing on the fluid parts of the body, and on their ducts, or canals, in which are comprehended the acts of inſpiration and expiration. Chapter IX. on other real or ſuppoſed effects of bathing

on

on the human body. As it conduces to cleanlineſs, a regular uſe of the Bath muſt tend to improve the general health. It ſerves alſo to promote a renovation of the external covering of the body, or of the ſkin, which is ſometimes a deſirable object. A further account of the particular diſorders in which bathing may be recommended, the author has reſerved for the Third Part of his Deſcription of Pyrmont. On the ſubject of Hot Baths, in the Tenth Chapter, Dr. M. owns that he can ſay but little from his own experience, having never permitted them to be heated above 100°. With reſpect to Vapour Baths, he obſerves in the next, or Eleventh Chapter, that they are neither ſo univerſally uſeful, as Sanchez would make us believe, nor are we entirely to reject them with Martin, in the Tranſactions of the Swediſh Academy of Sciences, Vol. XXVII., where he treats of thoſe of Finland. In the rheumatiſm and gout their beneficial effects are incontoſtable, nor is there any other method of bringing the body into a ſtate of perſpiration to be compared with this. In the northern countries of Europe they are conſidered as indiſpenſably neceſſary; they are accordingly to be ſeen in every village, and the Ruſſian ſoldiers find it difficult to do without them, when abroad. Even the practice ſo generally adopted in Ruſſia, of bringing lying-in women into ſuch a bath ſoon after their delivery, has, according to our author, ſome things in its favour. In the Twelfth, or laſt Chapter, Dr. Marcard treats of the Cold Bath. The Flemiſh Phyſician Herman Von der Heyde, was the firſt, who, by his eſſay, publiſhed in the former half of the ſeventeenth century, on the wonderful effects of cold water, employed both internally and externally, brought the external uſe of it, applied to medical purpoſes, again into faſhion. From the time of Floyer down to that of Baldini, the Neapolitan, 1783, we may be ſaid to have had a ſmall library on the ſubject of Cold-bathing; ſo that our author conceives it to be the leſs neceſſary that he ſhould dwell long on it. Within the fourth minute he has obſerved that it produced a conſiderable diminution in the motion of the pulſe. Dr. M. is perſuaded that bathing the feet in cold water is often attended with great danger, and he likewiſe entirely diſapproves of the indiſcriminate uſe of the Cold Bath for children. The entrance into if ſhould be ſudden, and the ſtay ſhort; nor ſhould the temperature to the water, in the opinion of our author be, below 45°.

Goett. Anz.

ART. 64. *Journal für Fabrick, Manufactur, Handlung und Mode— Journal for Manufactures, Trade, and Faſhions.* Leipſic, 1794. 8vo.

The articles which form this monthly publication conſiſt of, 1. Diſſertations on general and particular objects of manufacture and trade; 2. 3. Accounts of new diſcoveries in the general œconomy of the three natural kingdoms, ſubſervient to the improvement of trade, the arts, and manufactures, together with the new articles of commerce which have been produced by them; 4. 5. Deſcription of ſuch places

places as are the moſt remarkable for their commerce and manufactures, with the prices of the different articles in them; 6. Ideal computations, as well as real invoices and calculations, uſeful to merchants and tradeſmen in their ſpeculations; 7. Catalogue of the lateſt and moſt valuable writings on trade, manufactures, and commerce, with abridged extracts from them; 8. Such general miſcellaneous accounts as many be intereſting to merchants and manufacturers; 9. 10. 11. Accounts and deſcriptions of the moſt remarkable objects in trade, manufactures, and the arts, including recent improvements in uſeful and ornamental furniture, the forms of carriages, articles of jewellery, &c. together with the lateſt domeſtic and foreign, particularly French, faſhions; the whole being accompanied not only with illuminated plates, but likewiſe with *real* patterns of the different cloths, &c. employed in the dreſs of perſons of both ſexes; 12. Monthly review of German literature in general; 13. Advertiſements of ſuch houſes and eſtabliſhments as chooſe to announce themſelves through this channel to the commercial world; and, laſtly, 14. Miſcellaneous articles, relating more particularly to the commerce of books, the arts and muſic.

From this account of the various, and, for the moſt part, important materials, which ſerve to form this journal, our readers will be convinced that it muſt be one of the moſt intereſting of thoſe periodical works of which the number in Germany is ſo great. In this valuable repoſitory, the politician will find an account of the ſtate of manufactures, of the arts, and of commerce, in the different countries of Europe; the manufacturer will ſee deſcribed the lateſt inventions in his own department; the tradeſman will meet with the moſt accurate information reſpecting the articles of the buſineſs in which he deals; to thoſe to whom it is an object, of either ſex, will not only be exhibited repreſentations of the laſt faſhionable dreſſes, in coloured plates, copied chiefly from the *Journal de la Mode et du Gout*, printed at Paris, and executed in a very maſterly manner, but likewiſe *natural* ſpecimens of the different cloths, &c. from which thoſe dreſſes are made; whilſt the friend of literature will be equally ſatisfied with the conciſe, but judicious, critiques on the moſt intereſting works that have appeared in Germany in the courſe of the preceding month. Indeed it is owing to the general importance of the articles which it contains, and the ſuperior elegance of the engravings with which it is decorated, that we have allowed this journal a place in our Review; in which we do not undertake to give an account of ſuch periodical works as have not a ſimilar claim to our notice. We ſhall hereafter point out the leading articles in each number in proportion as they are tranſmitted to us.

BOHEMIA.

ART. 65. Franciſci Wilibaldi Schmidt *Univerſit. Prag. Prof. Extraord.* Flora Boëmica inchoata, *exhibens plantarum regni Boemiae indigenarum ſpecies. Centuria prima.* Prague. Fol. 1. Alphabet. 1793.

The ſituation of Bohemia, of which the author gives a very circumſtantial account in the preface to this work, like that of the principality

lity of Salzburg juſt mentioned by us, is particularly favourable to the reſearches of the Botaniſt, on account of its numerous mountains, as well as its fertile vallies and plains. And as Mr. Schmidt who has already diſtinguiſhed himſelf by ſome eſſays on the ſubject of Botany, inſerted in the *Nov. Act. Boëm.* appears to poſſeſs all the knowledge and perſeverance which the taſk on which he has entered requires, we have no doubt but this work will be found very uſeful to the amateurs of that ſcience, and do honour to the Univerſity to which he belongs. *ibid.*

SWEDEN.

ART. 66. *Svea Rikes Hiſtoria under Konung* Guſtaf Adolph, *den ſtores Regering*, &c. *Hiſtory of the Kingdom of Sweden, during the Reign of* Guſtavus Adolphus. *Third Part, containing an Account of the moſt remarkable Events which took place between the Years* 1613, *and* 1616; *by* M. Hallenberg, *Hiſtoriographer of Sweden*, &c. Stockholm, 1793.

We may conclude from the ſmall ſpace of time which the author has yet taken in, that this hiſtory will become very voluminous. But if we already find ourſelves greatly intereſted in the narrative of the events of the firſt years of a reign which as yet promiſed nothing remarkable, what ought we not to expect from the epoch, when the genius of that prince, expanding itſelf in a more ample ſphere, acquired ſo great an influence over the deſtinies of Europe? Theſe firſt outlines, however, in reality form an important part of the picture. Before he entered on action the means were firſt to be prepared. Sweden, debilitated by a long ſeries of wars and internal commotions, was under the neceſſity of recovering its ſtrength, that it might be able to ſupport the weight of the great projects of its king, and for this purpoſe new ſources of vigour and a more active organization were required. A more ſtrict œconomy and adminiſtration were therefore the firſt objects to which this young monarch thought himſelf obliged to attend. It muſt be allowed that he had an excellent aſſociate in his labours, in the celebrated chancellor Oxenſtiern; but the merit of Guſtavus Adolphus conſiſted in his having made choice of ſuch a friend, and in placing his confidence in a man who was himſelf of too auſtere a character to ſolicit it. Never was there a favourite leſs calculated to flatter the paſſions of a young prince. His language, of which Mr. H. has here preſerved ſome ſpecimens, certainly bears no reſemblance to that of a courtier. Nor, indeed, was his ſovereign an ordinary king. Senſible, as he undoubtedly was, to the blandiſhments of pleaſure, he did not, however, ſuffer it to interfere with his duty. We may be able to form ſome judgement on this ſubject from the multiplicity of the avocations which occupied him during the three years of which this volume contains the hiſtory. Guſtavus Adolphus died very young. But how many ſovereigns would eſteem themſelves happy, if, at the cloſe of a long reign, they might expect to be thought worthy of being placed on a level with him!

DENMARK.

DENMARK.

ART. 67. *Forelaesninger over det Danske Sprog, eller reſonneret Dansk Grammatik, ved* Jacob Baden, &c.; *det 2 forbedrede og formerede Oplag. Lectures on the Daniſh Language, or a rational Daniſh Grammar, by Prof.* Baden; *the Second Edition, with Additions and Improvements.* Copenhagen; XVI. XVIII. and 362 pp. in large 8vo.

The firſt edition of this work was publiſhed in 1785, and has long been very ſcarce. In this re-impreſſion it has been carefully reviſed by the author, who has likewiſe enriched it with new obſervations, and with an additional chapter on punctuation. Mr. B. wiſhes, in order to eſtabliſh a greater uniformity both in the orthography and idiom of the language, that not only a grammar, but a dictionary alſo, formed on the principles of that grammar, might be publiſhed by authority under the inſpection of a learned ſociety, ſuch as that of Belles-Lettres, at Copenhagen; as was the caſe with reſpect to thoſe of *Sablſted*, for the Swediſh language, and we are of opinion that the adoption of ſuch a meaſure as well for the vernacular tongues of every country, as for the learned languages, would be attended with the moſt beneficial conſequences, provided that reſtriction was confined to the inſtruction of young perſons in public ſchools only.

The preſent work conſiſts of three parts. The firſt, or *paradigmatic*, part treats, in fifteen chapters, of the Pronunciation, the Articles, the Subſtantives, the Gender of Subſtantives, the Plural of Subſtantives, the Declenſion of Subſtantives; of Adjectives, with their Declenſion and Compariſon, of Diminutives, and Numeral Nouns, of the Pronoun, the Verb, Adverb, Prepoſition, Conjunction, and Interjection. In the Second Part are contained eleven chapters; on the Article, on the Concord of Subſtantives and Adjectives, the Pronoun, the Verb in general, the Paſſive, the Impersonal Verbs, Modes, Tenſes, Participles, on the anomalous Conſtruction of Prepoſitions, and on their regular uſe; in which are to be found many excellent and ingenious remarks. In the Third Part, on Proſody, forming eight chapters, are conſidered the Quantity of Syllables, Feet, Rhyme, the different ſpecies of Verſe, the Caeſura, the Strophes, and Arrangement of Verſes in a poem, the Harmony of verſes, and, laſtly, the imitation of Greek and Latin meaſures in the Daniſh language.

Upon the whole, we cannot doubt that this is the moſt complete ſyſtem of Grammatical inſtructions for the Daniſh language, that has yet appeared in that country, and we ſhould, therefore, recommend it to thoſe among our readers, who would wiſh to acquire a ſatisfactory knowledge of that idiom, the importance of which to the literary world has of late greatly increaſed, inſtead of the more ancient, and leſs ſucceſsful attempts of *Syv*, *Pontoppidan*, *Höysgaard*, and others.

Kiöbenhavn. laerde Efterretning.

ACKNOW-

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We have too much reſpect for Miſopſeudetairos to print his Letter which is full of miſapprehenſions. The Critique to which he alludes, was not ſent us by any Correſpondent, and on the moſt careful Review of the Article, we perſevere in our opinion, that it is alike pertinent and candid. The Writer may have his Letter by calling at our Publiſhers.

We have received a friendly remonſtrance concerning the account we gave of "Caleb Williams." On examination of the Book, and of the Article, we find that an Apology is neceſſary, and we thus candidly make it, on the part of the Gentleman whoſe communication we inſerted. The moſt aimable Character in the Work, *does not* refuſe to ſhackle his dying Friend in the fetters of Superſtition. The caſe is reverſed, it is the perſon who is dying, that refuſes to ſhackle the Friend who attends him with the fetters of Superſtition; by which fetters, we now perceive, he did not allude to Religion, but to the ſacredneſs of a ſolemn promiſe.

We cannot poſſibly tell whether any account of the Embaſſy to Pekin will be publiſhed, but we wiſh that Fum Hoam had paid the poſtage of his Letter, though perhaps it is not the cuſtom in Pekin.

S. P. of *Dereham* is deſired to inform us, whether a Letter with that direction will reach him, as we wiſh to ſend a private anſwer at large to his Communication.

DOMESTIC

DOMESTIC LITERATURE.

Mr. Edwards is preparing a magnificent Work for the Public, on the Subject of American Inſects. It will extend to two Volumes Quarto, and have the ſuperintending Care and Sagacity of Dr. Smith.

A Publication alſo, not leſs ſplendid, will ſoon appear, under the Auſpices of the Eaſt-India Company, on the Plants of the Peninſula of India.

Mr. Malone is buſily employed on a new Edition of Shakſpeare, in Octavo, and has alſo nearly ready for publication ſome Pieces of Britiſh Poetic Biography.

We hear alſo of a very elegant Volume of Poems by Mr. Townſhend, of Gray's Inn, and of Sir Joſhua Reynolds's Journey to Antwerp.

Mr. Murphy is about to publiſh a Picturesque Journey through Portugal. This Mr. Murphy has already obliged the World with an Account of the Antiquities of Batalha.

Mr. Harding, of Pall-Mall, is employed in embelliſhing a new Edition of the Œconomy of Human Life with elegant Engravings.

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